

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

FRAGMENTS. ✓

SATAN tells partial truths, but turns them into lies by not telling all that belongs to them. He tells us of our iniquities, and shows us long, black lists of our sins in thought and word and deed, but he never tells us that Jesus died to atone for sin and to put it away. He insists upon the truth that we are great sinners, but he never intimates that Jesus is a great Savior. If that sweet and blessed truth is in our minds the devil did not put it there; it is there by the power of the Holy Spirit. The enemy tells us of the aboundings of sin, but never alludes to the superaboundings of grace. He does all he can to make us complain of the darkness in our minds, and of doubt because of it, but never suggests that it must be light which reveals that darkness; much less does he ever even whisper in our souls that this light by which we see our sins is itself divine and eternal life, and that Jesus is our Life, and our Light, and our Salvation. This truth that the mournful knowledge of our sins can only come from Jesus finally overcomes the devil and brings us out from

under the power of his lies and temptations. Then we are sweetly forced to exalt the name of Jesus, who came to destroy the works of the devil.

WHOSOEVER will. (Rev. xxii. 17.) The pure river of the water of life, clear as crystal, which John saw in vision, proceeding out of the throne of God and the Lamb, represents every blessing which is embraced in the new and everlasting covenant of grace. The throne is the place of power; the gospel is the power of God unto salvation to every believer. Only the believer sees, believes and feels this truth. From that throne, or power, flows every gospel blessing. These blessings, including every purpose which God purposed in himself before the world began, may well be represented by a river, as they flow forth richly and sweetly to all the children of God through all the ages of time. The psalmist says, “There is a river, the streams whereof shall make glad the city of God.” The gladness and confidence of the people of God are because God is in the midst of them with all his infinite, loving power. This pure river, flowing from this glorious throne, is ever “full of water;” it can never be

lessened; its sweet and blessed waters can never fail or be diminished. Every promise of our God shall be fulfilled, for they are all yea and amen in Christ Jesus to the glory of God by us, and Jesus is the power of God.

In this city which John saw coming down from God out of heaven there was one street, only one, and that "was pure gold, as it were transparent glass." Whenever and by whomever this gospel city is seen, it is seen coming down. Everything pertaining to the church of God, with every good and perfect gift, is from above, and comes down from God out of heaven. All is from the power of God; the power and works of men have no place here. This one street is the one way in which all the innumerable company of the redeemed walk. Jesus is that way, that street; they all walk in Jesus. He is "the way, and the truth, and the life." The faith by which all of the redeemed walk in him is compared to pure gold, and the trial of that faith is more precious than of gold that perisheth. The tree of life is in the midst of that street, as well as on either side of the river. It is seen and tasted in the old testament as well as in the new. The holy men of old were refreshed by the water of life as well as those in the gospel ages. This river includes all the doctrine of God our Savior, and all of his precious promises, and all of the dear Savior's sweet commands, and all of the ordinances of the gospel, and all of the glorious order of the church of God. Those who are able to see and recognize this river see nothing in it that indicates the works of man—nothing which flows from any earthly power. Every part of the water that fills that river, and every stream that flows out from it, speak alone of the power of that God from whose

throne they proceed. Every such soul has been given spiritual life, and is thirsting for the water of life. Such people do not want to hear of the works of men, for there is nothing in all that man can do that can satisfy their thirst for righteousness, but they want to hear of the perfect works of God. The cry of their souls is, "Let thy work appear unto thy servants." By the Lord's work they are made to rejoice, and their sorrowful souls are replenished.

The natural man does not want the water that flows in this river, because it proceeds from the power of God; he "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." He wants to hear men's works praised and men's names exalted; he has no will to hear the doctrine that says, "Salvation is of the Lord." Jesus said to the Jews, "Ye will not come to me, that ye might have life." The quickened soul wants the pure water of life, the pure doctrine of God, unmixed with man's works; he wants to hear God's name exalted, and his doctrine declared, the pure doctrine, clear as crystal; the gospel, which is the power of God unto salvation; election, predestination, the sovereignty of God, salvation by grace, sure to all the chosen people of God. All this blessed truth is the pure and clear water that keeps that river ever full. But those poor souls who love this God-honoring truth always feel unworthy to claim it as theirs; unworthy to take one drop of this pure water of life. They have a will, a strong desire for this gospel truth, but cannot see how it can belong to such unworthy sinners as they feel themselves to be. This inability to take of that sweetly flowing river can never be overcome until Jesus commands

them, each for himself, saying, "Whosoever will, let him take the water of life freely." This word, "let," is a word of power, a word of sweet command. By it the Lord commanded the light to shine out of darkness; by the same word of power he shines in the poor sinner's heart, "to give the light of the knowledge of the glory of God, in the face of Jesus Christ." Now the thirsty soul is free to take each sweet promise, each precious truth, and say, It is mine. He would have taken it before, but could not. Now the Lord, who worked in him to will, has worked in him to do. From this time he loves to be drinking of this glorious river; from this time his controlling desire is to obey the dear Savior, to work out in his life and conversation that salvation which the Lord has so graciously wrought in him; from this time he desires to "shew forth the praises of him who hath called you out of darkness into his marvelous light," and who has caused this pure river to flow from his holy throne for the refreshment and comfort of all the people of God.

I have written this in response to a request from sister M. M. Milner, of Vaiden, Miss.

SISTER A. H. Rice, of Macon, Ga., has requested me to tell what I think became of the young man who went away sorrowful because Jesus told him to sell all he had and give to the poor. I feel very unable to instruct the dear people of God in the Scriptures of truth, but I will briefly express my thoughts on this subject for the consideration of sister Rice, and all others who may read this. A relation of the incident is given in Mark x. 17-22; Matt. xix. 16, and Luke xviii. 18. I think the young man is a quickened soul. First, because he shows anxiety on

the subject of eternal life, and a desire for it. Second, because although he thinks he has kept the commandments from his youth, yet he feels that something is lacking in his work, and that he ought to do something more, but does not know what to do. Third, it is said that "Jesus beholding him, loved him." We have nothing in the Bible to indicate that Jesus ever loved any but his own chosen people. Then he has loved with an everlasting love, and in his own time, in various ways, he calls them to himself and manifests that love to and in them. To me it appears that the circumstances concerning this young man show him to be one, like the man that was born blind, in whom the works of God are made manifest, bringing him to a knowledge of those works. (John ix. 3.) Fourth, this young man came to Jesus with his questioning as to what he lacked yet, instead of going to the teachers of the law or any of the wise men of the world, showing that he had faith to know that He could answer him, as was the case with the leper and the Syrophenician woman. Fifth, he came running and kneeled to him, showing his great anxiety on the subject and exhibiting a spirit of worship.

The first word that Jesus spoke in reply was to ask, "Why callest thou me good? There is none good but one; that is God." This was to show the fundamental truth that goodness is not found in any man by reason of earthly relationship or characteristic, nor by any works that he can do, nor by the teaching of any man, but by vital relationship to God. Jesus was the Son of God, and thus infinitely good, and no true goodness can be claimed on the part of any man except as a son of God in Jesus Christ. All goodness must come from

God. Then he repeats the last six commandments, referring to our duties toward men. The young man said, "Master, all these have I observed from my youth." "What lack I yet?" Jesus said, "One thing thou lackest: go thy way and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." I have thought he was sorrowful, not so much because he hated to give up his riches, as because he was made by this word of Jesus to see and feel that he had never truly kept the law. In one place Jesus has spoken of the whole law as consisting in two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." If this young man had kept this law he would not have had all these possessions; he would not have had the mind and heart and strength to obtain them, and if he had them by inheritance or gift he would have already given them away. I have thought the revelation thus given to him of his own vile and selfish heart caused him to be sad. I have thought he mourned because he had come to see that he had not only not kept the law, but was justly condemned by it. I have thought he mourned because he felt that he lacked all true righteousness, and that what he lacked was a vital thing, that could never be supplied. But we know, and he in the Lord's time came to know, that he who thus mourns is one of that great, innumerable company whom Jesus loves, and concerning whom he has said, "Blessed are they that mourn; for they shall be comforted."

✓ A CHURCH having peace within herself, and at peace with sister churches! How good and pleasant this is. The minister is without fear of hostile criticism as he preaches the gospel; he has no high estimate of himself as a preacher, but feels that he is greatly insufficient for such an important work, yet he is confident that he has the love and fellowship of his brethren, and is sure that they will always listen to him kindly and with forbearance, where that is needed, and with reverence for his office and gift, as from God, and that when any point of difference may arise there will be felt on their part, as well as on his, a freedom to talk about it with him and among themselves in brotherly love. The brethren regard their minister as a gift from the dear Savior to them, whom they are to remember in a gospel manner, as one who has the rule over them, (Heb. xiii. 7, 17,) and he regards them as placed in an especial manner under his care as an overseer, who is to feed them and take the oversight of them. Brethren thus dwelling together in unity are free and cordial with each other, and are inclined to "look not every man on his own things, but every man also on the things of others." They have mutual confidence, and instead of magnifying any differences that may arise among them, they speak cordially and freely of them, considering them prayerfully, without being dictatorial or having any fear of giving or taking offence. They desire to be constantly on the watch, that there shall be no division among them, as each knows that he has a vile, unruly nature, which can only be held in subjection by the Holy Spirit. This old man with his lusts they constantly try to put off, and not let him rule. What brethren need to see in each other is an experience of grace,

the felt presence and power of Jesus, a love for the doctrine of salvation by grace, and a sweet belief in the unlimited, boundless power and sovereignty of the God of their salvation. Nothing but a departure from and a denial of these all-important points of truth can justify any inclination toward a division among brethren.

A church or community of brethren not at peace. What a contrast! What a confused and disorderly and uncomfortable state of things! No mutual confidence among them; all watching each other, and watching their preacher with suspicious scrutiny. Some difference, or fancied difference, in some point of doctrine or order has arisen, and has been magnified, and most likely distorted, until they are on the verge of division. The minister feels that duty and faithfulness require that he should have something to say on that point whenever he speaks, and so the difference is accentuated. Some, perhaps many, are in a fighting mood, but do not know it, feeling that they are actuated by pure zeal for the truth. The point of difference is constantly agitated, and a life of faith is almost lost to their sight. Sometimes, as in the separation of the Old School Baptists from the New School in 1832, the difference is important and clear, and the erroneous party is clearly discernible. But often in such cases there is wrong on both sides, and when a division takes place it is quite likely to be on personal grounds, and with no really important scriptural point involved. Each party accuses the other of causing divisions, and both feel that their contention is right, and that all the just blame is on the other side. The trouble is often aggravated by unwise visiting brethren, who seek and receive confidences from

one and another, and unwisely interfere and take part with one or the other party, instead of leaving them with each other and their Lord, and under the officers which he has given them. "I will also make thy officers peace."—Isaiah lx. 17. This is a doleful state, a sad picture, but not as dark and sad as I have seen in the past forty-five years. I cannot let my pen go farther in this sorrowful line now. I am thankful that I can tell of wonderful and blessed changes which I have been favored to witness through the reigning power of grace in our Lord Jesus Christ.

IN the midst of such a dark time of distress in a church, from which our gracious and long-forbearing Lord has not yet removed the candlestick, a dear child tells a sweet experience of grace. All hearts are at once brought under the controlling power of love, and experience a season of refreshing from the presence of the Lord. One of the songs of Zion is sung, and at once each one of the company is singing and making melody in his heart unto the Lord. Brethren begin speaking with each other and are surprised to find no difference among them. The disputed points are approached, and no one sees anything to dispute; all belong to the one rich and all-comprehensive theme of salvation by grace. There is nothing worthy to disturb the holy quiet that rests upon them, and the fellowship which binds them strongly together. As they talk, and sing, and worship, Jesus is in the midst of them, saying, "Peace be unto you." This peace of God which passeth all understanding is the only officer needed among them now. It is this peace which keeps their hearts and minds through Christ Jesus. Each one has a feeling of repent-

ance, a feeling to turn away, not from his brother, but from his own former selfish and unkind ways. Each one feels that blame was his, and he is ready to confess his faults to his brethren. Their former troubles make them much more careful and tender toward each other than before, and more fearful of hurting one another and of disturbing the holy quiet of the church of God. Their mutual love seems stronger than ever; they feel it to be "the bond of perfectness," and are glad to be putting it on, as the apostle enjoins them. They are now forbearing one another in love, forgiving one another, even as God for Christ's sake has forgiven them. They are, as at the first, of one heart and one soul; neither say any of them that aught of the things which he possesses are his own, but they have all things common. There is nothing on earth so beautiful and lovely as this. This is that Zion, "the perfection of beauty," out of which God hath shined. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 23, 1909.

SPRINGFIELD, MISSOURI.

DEAR BRETHREN IN THE LORD:—I feel thankful to the Lord that he has blessed me with the privilege of writing you again. This leaves us well, and I hope that you are enjoying the same blessing. Though sinful and unworthy, I am mindful to write a few thoughts that have come to me about the rich man and Lazarus. (See Luke xvi.) If it be the Lord who has put it into my mind to write, he will teach me what to write, for he has never yet led any one wrong; but we are not always led by the Spirit of Christ. Jesus called the attention of his

disciples to the rich man and Lazarus; one was rich and the other poor. These men lived in the days of Moses and the prophets, and they both died. Jesus knew what became of them after their death, he knew where they were and he knew what manner of men they were in this world. These two men set forth the children of darkness and the children of light. Moreover, they set forth those who are blessed, and those who are cursed. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom must have been prepared before Adam was, for we read that God formed man of the dust of the earth. The blessed Lord said in the parable, I was sick, and ye visited me; I was a stranger, and ye took me in; I was in prison, and ye came unto me; I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink. But the righteous shall answer, When saw we thee sick, or in prison, or a stranger, and ministered unto thee? Then the King shall say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But to them on the left hand he said, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was sick, and in prison, and ye visited me not; I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink. Then the wicked shall say unto him, When saw we thee sick, or in prison or hungry, or thirsty, and did not these things unto thee? Then the King shall answer, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The stony heart in the rich man enabled him to pass by the poor beggar all scarred with sores, and desiring to be fed with the crumbs that fell from the rich man's

table. The dogs often passed by and licked his sores.

The blessed word teaches us that "who-so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" To one the blessed Lord said, Go and sell all that thou hast, and distribute to the poor, and come and follow me, and thou shalt have treasure in heaven. But when the young man heard these things he was grieved, and these things grieve men to-day. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." "Blessed is he that considereth the poor."

By and by "the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." The cry of the rich man was just as vain as was the offering of Cain, for they came from the same source. Cain offered the fruits of the ground, which God had cursed, and the cry of the rich man came out of an earthly and stony heart. Blessed are they that hunger now, for they shall be full. Woe unto them that are full now, for the time will come when they shall hunger. Thus, dear brethren, we see Lazarus the figure of that poor and afflicted people, which the Lord said he would leave in the midst of men, who should trust in the name of the Lord. They shall continue to be poor and afflicted until it pleases God to carry them home, where sickness and suffering, pain and death, are felt and feared no more.

May God enable you to continue to send the SIGNS OF THE TIMES among the people of God. Find inclosed money order for renewal of subscription.

Your unworthy brother in hope of eternal life,

S. H. BURNETT.

X
MICAH V. 7.

"AND the remnant of Jacob shall be in the midst of many people, as dew from the Lord; as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

The above quotation sets forth some of the purposes of God in scattering his people among the people of the world. Sometimes I have been made to wonder why it is that the Baptists, who are so much despised by all other religionists of the day, are not permitted to form a colony and have a government of their own, and be freed from the surroundings of those who hate them. But then again, when I get a view of the purpose of God in it all, I am made to some extent to understand why it is that the remnant of Jacob cannot be a colony by themselves. "The remnant of Jacob shall be in the midst of many people, as dew from the Lord." Here we see one of the purposes of God in leaving his people in the midst of many people; they are among many people as dew from the Lord. When the rain and the dew of heaven are withheld for any length of time from the earth we behold a drought, the earth is parched, vegetation is withered, and murmuring goes up from man. But a gentle dew has a refreshing influence, and revives the drooping vegetation, and the fruits of earth are strengthened by the dew. Even so are the people blessed who have God's people among them; they are to the people of the earth as dew from the Lord; it has a softening influence. The hard-heartedness of the people is softened and

melted by the influence of the people of God, when they return love for hatred, and do good for evil, and revile not again when they are reviled, and as the dew causes the vegetation to look up when it has fallen after a long drought, even so when men have fallen into low, selfish habits, and will only do good to those who do good to them, and will render evil for evil, and when reviled they will revile again, and loan to those only who can return it with interest, together with many other fleshly habits that harden the hearts of men to meet with those who are moved by love to love their neighbors as themselves, it does certainly act as dew from the Lord. I understand the Lord here to speak of how the remnant of Jacob should not only be as the dew among many people, but also that they should be as showers upon the grass.

Let us remember what a shower is like when it is sent to revive the grass, to change its appearance and to cause it to grow and blossom. In like manner we may understand why the Lord's people are called the salt of the earth. The earth is seasoned, or savored, by the salt which they are to it. Thus the remnant of Jacob shall be among all the people where they are found, as the text declares, as showers. The Lord said that his doctrine should drop as the rain, it should distil as the dew. When a poor soul is hungering and thirsting after righteousness, and desires to be fed with some crumbs from the Master's table, and some of the people of God come among such ones and begin to speak of the mercy of God, and of his love, and of his forgiveness of the sins of his people, this doctrine will drop as the rain upon all such ones who have tried to keep the commandments of God and have found that they could not. How such testi-

mony distils as the dew and brings comfort and life to things that appeared dead, and such promises have an influence upon the hearts of men, as the dew upon the grass. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Not only is the remnant of Jacob to be as the dew and the showers, but He has also said that it tarrieth not for man, nor waiteth for the sons of men. This remnant does not abide the will of man, either in coming or in departing, but is as the dew from the Lord. Dew is found in the morning, so, after men have slumbered, or, as it were, have lain dead to the knowledge of the truth, this remnant is as the dew and the showers of heaven, shedding the rays of love upon the people, loving the neighbor as himself. How sweet is this influence thus shed abroad. I have noticed at times that when wicked men were in company of their own, and one came in whom God had called and instructed in the way of righteousness, and spoke in a loving way, and it was known that his deeds were of higher motives than those prompted by the flesh, that it seemed to have a lifting influence, even as the dew from heaven causes the drooping plants to rise and appear to glory in the dew. The people of God always ought to show that their life is above, and thus point to Him who doeth all things well. I understand that this remnant of Jacob is that remnant which is according to the election of grace, of which Paul spoke in his letter to his Roman brethren.

I remember some two or three years ago, when I was severely afflicted in body for several months, and also at the same time afflicted with barrenness of mind, so that I felt I never could again taste that

the Lord was gracious, it seemed there was nothing that could again bring to me the joyful feelings that I had felt among the brethren in days gone by; the ground of my heart seemed parched. While in that condition the brethren desired a two days meeting. I felt it would do me no good, but I was willing to gratify them, so I arranged for Elder McGlade to come and preach for us; I felt that I could not preach again. O the sinfulness of sin, when sin becomes exceeding sinful, when darkness covers the face of the deep; such was my feeling; and when the brethren had come together I still felt that it all could do me no good. When Elder McGlade began talking I still felt that there was nothing for me, but while he was speaking of the sure mercies of God, and the giving of his Son for sinners, and that he came to save sinners, his words began to have a softening influence, and my hard heart began to melt, and I had to say, Surely God is good, and has done wonderful things for his people. To me it was as dew from the Lord; it was a shower upon the grass. As soon as he was done preaching, I arose and began talking about a hymn, and of the mercies of God, who had so long been hidden from me. These rich and sure promises of God, when declared by Elder McGlade, dropped upon my heart as the rain, and distilled as the dew. To distil is to bring out the substance within. So the Lord's people, being scattered among many people as dew from the Lord, must be represented by the dew.

If we had our own way perhaps we would have the dew all the time, and all in one place; we would have the remnant of God all in one colony and leave out the rest of the world. This remnant of Jacob scattered among many people should also be as showers upon the grass,

but if we had our own way, and the Lord's children should be gathered in one community, the showers would be all in one place. But we are few in number among many people, there is barely enough of us to become dew, or to be as showers upon the grass. God's people, being as the salt of the earth, could my desire be gratified that all should be together, then all the salt would be in one place, leaving the balance of the world unsalted. I trust that I begin to see some of the purposes of God in scattering his people among the nations of the earth, and they tarry not for men, nor wait for the sons of men. This means that they are not influenced by men, neither are they men-pleasers; they come and go as the dew and rain, which are sent at God's appointed time and way; they trust not in man, nor in the sons of men; they are so scattered that often but two or three are gathered together; in but few places are there large churches. All the Old School Baptists in the land could dwell in the smallest State in the Union, but there are a few scattered in every State and Territory, as dew from the Lord.

I have often wondered why there is so much disfellowship among our people in different places, and grieve that it is so. How often jealousy gets in its awful work, and brethren are scattered among many people. The people of God are not allowed to form a government in the world, for jealousy among leaders and rulers would make havoc with the church. For this reason, if for no other, God's people shall be as the dew among many people, and as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

Your brother,

NEWTON PETERS.

PORTLAND, Ore., Sept., 1909.

✓ "BE YE RECONCILED TO GOD."

YESTERDAY morning, at our meeting here in Warwick, I tried to use these words for a text, and was astonished at the wealth of divine wisdom they contain. They still persist in my thoughts and reflections, however, so I will try to put on paper some few scattered points for the readers of the SIGNS, whose attention I have not engaged in a long time. I do not suppose there is any passage of Scripture in the Bible that has been more abused by the Arminian religious world than the above. These words, or their equivalents: "Get right with God," "Make your peace with God," &c., are shouted at their audiences by revivalists until some of their hearers become actually persuaded the men are preaching the gospel, though it is but a counterfeit, and a base one at that. You will find these words, "Be ye reconciled to God," in the second letter written by the apostle Paul to the Corinthian brethren, fifth chapter, twentieth verse, and if Paul so much as had a single thought for the unregenerate world when he penned these words, then I fail to know how to read my Bible correctly. Nowhere in the entire Bible does the spirit of inspiration call upon men and women in a state of nature, dead in trespasses and in sins, to set about effecting their reconciliation with God. Reconciliation cannot be had that way, viz., as the result of human efforts, and God nowhere requires it that way, but this is the way lost and ruined sinners in Adam are reconciled to God, i. e., "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Reconciliation then is the work of the God-man, not of the Adam-man. Paul used the words,

"Be ye reconciled to God," in addressing his brethren in Christ, the members of the church at Corinth, and if we endeavor to apply these words to any but believers living in a church capacity, we certainly do wrest the Scripture to our own destruction. Probably you will remember in Paul's first letter to Corinth he had some fault to find with them because of certain disorder among them. For their observance of the Lord's supper some ate until their natural appetite was appeased, and drank until they were drunken, then they were not observing this most solemn supper in God's way, they were not "reconciled to God" in this, but were doing their own way, their god was their belly. Others waxed contentious over the subject of baptism, one boasting that Paul had baptized him, another that he had received it at the hands of Apollos, and so on. Here again they were not living after the Spirit, but after the flesh, hence were not "reconciled to God" in this. There was one member of this Corinth church who had committed fornication, having taken his father's wife, and was still retained in the fellowship of the church. Here again Paul condemns such practice as not being gospel order, not being reconciled to God's plan of the new heavens and new earth, and tells them to "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Evidently, also, it appears from Paul's first letter to Corinth that some of them of that church had gone to law with their brethren; that is, instead of having stated their grievances to the church and abiding by her judgment, they had aired legal matters in the courts of the land with unbelievers sitting in judgment; this to their shame and to the hurt of the church. God's

way for such matters to be settled is for the church to judge, so they were not "reconciled to God" in this, but had rather take their own head for it. If there was any one thing that rejoiced the apostles more than anything else, it was to see the brethren living in peace with one another, walking in gospel order, remaining steadfast in faith, established in doctrine, bearing one another's burdens, and in all things walking as becometh the children of God. When Paul in his second letter says, "Be ye reconciled to God," he is beseeching them as an ambassador for Christ, praying in Christ's stead, to abide by the doctrine, order and faith of the gospel as he has delivered it to them of God, and to not seek to add to it or to take from it anything that the apostles have not commanded. Along this line he reminds them that Christ died and rose again all for their sakes, "that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The flesh of even a saint may, and I believe it does, rebel against the doctrine of God our Savior and against the simplicity of his house, as well as against that operation of the Holy Spirit we call "christian experience." But what of that? Is it our flesh that is to be pleased in these things, or is it our God? Since we are bought with a price, and that the precious blood of Christ, are we then debtors to the flesh to live after the flesh? Certainly not. Why then seek to mitigate the "hard sayings" of the doctrine to please the flesh? Why modify the simplicity of our church order to draw large congregations of worldlings? Why try to tone down the crucial things in our experience until even an unbeliever gets to thinking he is one of us? Why have an organ in the church? what good

is it? The apostles needed it not, why do we? To be sure David used such things, but woe be unto us if we follow his example. Does not the prophet Amos say, "Woe to them * * * that chant to the sound of the viol, and invent to themselves instruments of music, like David"? Those things were for types and shadows until that which is perfect should come, and woe be to us if we seek to restore again the weak and beggarly elements of the law which, when we were under it, only condemned us. Or why shall we organize a Sunday School? The apostles had no such thing, nor needed it, why we? And if we could conduct one successfully, would it not be an evidence that we were under the law, and not under grace? Under the old covenant the priests in the temple were wont to teach the people out of the book of the law, but under the new covenant "they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest." "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Under which of these covenants do we hope we are? Then what do we want with a Sunday School? O, says one, to teach our children the literal meaning of the Scriptures, if nothing else. No need of an institution to do this, parents so minded can do this at home around the family table, or at the fireside, no need to tack it on to the church. Brethren, let us "be reconciled to God" in these matters; let us not remove our neighbor's (Christ's) landmark, for cursed are we if we do. "Remove not the ancient landmark which thy fathers have set." "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." Let Mrs. Eddy have her Christian Science, Dr. Eliot his new religion, Gipsy Smith his distracted meetings, but for us and our house, let us serve the Lord. The good old doctrine of election, predestination, yea, even absolute, of salvation by free and unmerited grace, and the good old church composed of sinners born again, is plenty good enough for us. Well, as for me, I must say I am satisfied with the doctrine and with the order of the house of God; I am not caring to improve either, being satisfied they are already perfect. But it is in experimental things that I find it most difficult to be "reconciled to God;" not only difficult, but utterly impossible, unless I am ministered unto of the word of reconciliation. To feel a law in my members warring against the law of my mind and bringing me into captivity to the law of sin and death, not to be able to do the good I would, but to be always doing the evil that I would not, to die daily, to be always delivered unto death, to be from day to day made conscious of my weak and sinful heart, I say it is hard to be reconciled to this way of living. To be cast into prison as John was, and there to doubt whether you ever really knew the real Jesus, is a heart-searching time. To take up the cross daily and follow Him, who is sufficient for this? Not one of us in our own strength. Well, it is in these things I am scarcely ever "reconciled to God." From the Scriptures it appears that this is the way God leads his people and manifests himself in their flesh, but I tell you it is hard. To be crucified to the world and have the world crucified unto you, is it not flesh and self-destroying? Indeed it is. To always have to walk by faith, when all the time we want to see so much; to always be

saved by hope, when all the time we want to know for a certainty. Well, if God should grant us the things we selfish creatures crave, we would have the mark of Cain, and not of Abel. The very things God has given us as the marks of our sonship our flesh would erase if it could. The worldling has no such marks as we have; the cross, the dying, the faith, the hope, the searchings of heart, the doubts, the fears, these the nonelect do not have. Then let us prize death rather than life, these very conflicts rather than ease, for therein is the crown of life received. Yes, "be ye reconciled to God" even experimentally, as well as doctrinally.

Yours in hope of reconciliation,
HORACE H. LEFFERTS.

WARWICK, N. Y., Dec. 13, 1909.

✓ **"QUENCH NOT THE SPIRIT."**

THE above subject has been on my mind somewhat of late, and I thought, with the help of God, and by the permission of the editors, I would give to the many readers of the SIGNS some of my thoughts concerning it, and my understanding of it, as to whom it applies.

We know that all who preach salvation by works, or, in other words, a conditional salvation, and who tell sinners dead in trespasses and in sins that they must first act and become willing before God will save them, and that it is with them whether they will be saved or not, quote the above text, and apply it to sinners dead in trespasses and in sins, and tell them that the Spirit of God is striving with them, and that God wants them to come and be saved, and many other similar things; but I desire to tell you to whom I think the text applies. The above quotation was written by the apostle Paul, and we learn that he al-

ways in his letters addressed the church of God, and the faithful in Christ Jesus. Then if he was addressing the church of God and the faithful in Christ Jesus, surely he was not writing to dead sinners, for we learn from the Scriptures of eternal truth that God is not the God of the dead, but of the living. We learn also from the holy Scriptures that if any man have not the Spirit of Christ he is none of his. Then how can sinners dead in sin quench that which they do not possess? I do not see how they can. But now I will try to tell you who they are that, as I believe, do quench the Spirit: they are the living children of God, who have been born again, who have been killed to the love of sin, and who have been made alive unto holiness. It seems to me now that I will have to come right down to my own case in this matter, and I hope I will be able to tell you something that you know, and not what you do not know.

We know that everybody loves something. Sinners dead in trespasses and in sins love the things of this world; and why? Because they have been born into this world, and it is natural for them to love the things of the world. Did any of you who are fathers and mothers with children around you, born to you, ever command one of your children to do anything until after it was born to you? No, you did not. Then do you believe that God ever commands one of his children to obey his commandments before that child is born of God and made alive from the dead? Let me repeat that God is not the God of the dead, but of the living; then surely they who are commanded to obey him are his living children, and as soon as one is made alive to God he begins to want to do that which is pleasing to God, or to tell some

one about the things which he has come to love, and the one he most desires to talk to is some one whom he believes to be a child of God, some member of the church. He desires to tell about how he feels, and about what has happened to him. He feels that there has been a great change in some way or other, but he may be, to some extent, at a loss to know what all this means. He will begin to love some one also, and if he knows of Primitive Baptists it will be almost sure to be one of them that he loves. He feels perhaps, This is so strange that I love them so, when I know that I never had any use for them before; but I do love them, and I want to tell them so; now I desire to be among them. Such an one now feels his unworthiness, unfitness and leanness. These things all begin to loom up before him. But for all this, dear children of God, this love does not cease, but keeps drawing us closer and closer. With loving-kindness He draws us. But now the time has come when the children of God may, and do often, quench the Spirit. Whenever they feel drawn by the sweet cords of this love to go to the church and tell there what great things the Lord has done for them, and the opportunity is extended to them, and they fail or refuse to go and make their desire known to the church, they quench the Spirit. But this is not all the place in which they may quench the Spirit. No, I believe that after we have become members of the church we may, and do often, disobey this exhortation of the apostle. Often we want to speak a little to the brethren, and we fail to do so, or fail to perform any other service in the church which comes before us as a duty laid upon us, and in so doing we quench the Spirit. One will say, I have but one talent, and I

will not use it at all, but will lay it up in a napkin, or hide it in the earth. Certainly we ought not to be like the slothful servant who received one talent, for we find what was the result with him. If we have but one talent, we should use it with the ability that the Lord gives us. If we fail to do this, I believe we are quenching the Spirit.

But now I will talk a little more about love. We all have had fathers and mothers. Did we not love them better than we did any one who was of no relation to us? Why did we love and serve them? Because we were their offspring, and it is the law of nature that we should love them. We have brothers and sisters also, the offspring of our parents after the flesh, and we love them better than we do the children of any other parents. Why is this? Because their father is our father, and so we are closely related to them. This love, of which I have just been speaking, is brought about by the first birth. In this, our natural birth, did we assist at all? No, we did not, but we know that some one loved us before we had any knowledge of our existence in this world, and after we began to have some knowledge in this world, about the first thing we learned was that we had a father and mother, and we loved them. It seems to me that this first birth, and the things connected with it, are figures, or types, of the second birth and the things connected with it. As we do not do anything in order to be born the first time, so we do not do anything to be born the second time. We read that God of his own will begat us with the word of truth. Surely if he has begotten us there will be a manifestation of that birth. It seems to me that all this is right in line with the truth of salvation by grace, and we

read, If it be by grace, it is no more of works. As we do not have any part in bringing about our first birth, I cannot see what we could do in bringing about our second birth. All this is a great mystery to the world. It was so in the days of the apostle Paul, and it is so today. Remember how Paul was treated while he was being carried about as a prisoner, for preaching the gospel of the Son of God; he was brought before kings and rulers and governors. Notice that when Paul was permitted to speak for himself, nearly always the first thing he would say was to declare to them his experience. But did they believe him? No, they made light of him, and ridiculed him and what he said, and told him that he was mad, or insane. It is very plain proof that those rulers knew nothing about what Paul was talking concerning the work of the Lord, nor does the world of mankind believe it now. The grace of God makes a great change with any one where it dwells, and it requires this grace to make such a change, and grace has never made a single failure, and never will make one. The apostle said, "By the grace of God I am what I am." Cannot every child of God bear witness to the truth of these words? They know of a surety that it is the truth, and feel glad that they know it.

Now, my dear brother, I will close these rambling thoughts for the present. I feel since I began this letter that my mind has been very much in the dark, and perhaps I have said things I ought not, but I hope you will excuse me, and if you deem it unfit for publication, throw it aside, and all will be right with me.

Your brother in hope,

A. P. HICKS.

PIEDMONT, Ala., Oct. 5, 1909.

WILMINGTON, Delaware.

DEAR ELDER KER:—I herewith hand you a letter brother Tawresey wrote at my request, and having read it with pleasure I send it for publication, thinking it will be beneficial to others. May the Lord be with you and bless you in the things needful, and cause you to remember poor, unworthy

F. SELBY FISHER.

WILMINGTON, Del., Nov. 7, 1909.

F. SELBY FISHER—DEAR BROTHER:—As you have asked me to write some account of the way I have been led, and some of the reasons for my hope, I feel a desire to do so. We are admonished to be always ready to give a reason for the hope that is in us. I have been asked to write before, but when I would think I would do so I was deterred by a fear of my unfitness and inability to write anything that would be of use to any of God's dear children; I saw myself so vile and sinful that I was made to fear I knew nothing of the grace of God, yet I must confess that I have a hope in the mercy of God, though so small at many times that I can only hope it is that hope which is like "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." But the Lord has promised his people that he will never leave nor forsake them, and he has assured them that he can save to the uttermost, and now the great question with me is, Am I one of his, or am I not? When I see my inward corruption I am not, and when I would relinquish my hope I cannot let it go. We are told that "we know that we have passed from death unto life, because we love the brethren," and I do think that I love the brethren for the truth's sake, and I love that kind of preaching that gives all the

glory to God and abases poor, sinful man, and declares that He is God, and there is none like him, who says, "My counsel shall stand, and I will do all my pleasure." I love that kind of preaching, because it is the only kind that will reach my case, for if I had to depend upon my own merits or good deeds for salvation I would be without hope.

Now, having given the reason for the hope within me, I will try to give you a short account of my travel from darkness into that condition where I trust I am allowed to see a little of the light, though I often fear I am still blind. I was born of Old Baptist parents, who always endeavored, by both precept and example, to inculcate in me a love for the truth and morality. They would often take me, and their other children, to their meetings, which were usually held at the home of some of the brethren, and though but a child I was often much interested in their conversation, and listened attentively, though understanding but little, and I had great respect for the Old Baptists. I cannot remember a time when I had not a conviction that they were the church of the living God, and I have often since felt a fear that I have been influenced by their training and know nothing of the work of grace in the heart; but if a good work was ever begun in me, I must go back to my childhood to find the beginning. At an early age I was impressed with serious thoughts of death and eternity; I thought if I were to die in the state in which I was I would be lost, and I would try to do better and be better, but it was no use, for do the best I could I got no better. I continued in this way until I had grown up, still being sorely burdened with a sense of my sinful and lost condition. During all these years I attended meetings at

London Tract, of which dear old Elder Barton was the pastor. I was also a reader of the SIGNS OF THE TIMES, being especially interested in the letters of experience; I wished to see if there were any like me. The years passed by and I felt little change, except that my burden which oppressed me at first seemed to gradually pass away; I cannot tell how or when I lost it. I have never ceased to feel that I am a sinner, in and of myself wholly undeserving of the least of God's mercies. But the sense of condemnation seemed to pass and give place to a hope that Christ had borne the sins of even one so vile as I, and yet I am often made to fear; O can it be possible? I am still so prone to sin, so cold and dead, so unthankful, so forgetful of his goodness and mercy which have followed me all the days of my life, I can only hope. I have said I cannot tell when I lost my burden, but I do remember well that morning when everything seemed so changed, when I thought that the sun had never shone so brightly, the grass and trees never looked so green, or the flowers so fair, nor had the birds ever sung so sweetly, when all nature seemed to be praising God, but I cannot say that was the time I lost my burden; I think it was gone before, and I had just come to realize that it was gone; I have never been oppressed since that time as I was before. I have often thought that if I could get that burden back I would watch and see when and how I lost it. I thought then I could go to the church and tell them what I hoped the Lord had done for me, but soon the tempter came, doubts crept in and made me fear that it was all a delusion. I thought if this was the work of grace I would not still be so prone to wander into the old paths of sin; no, I was deceived, and if I went to the church I would deceive them, and

so I still continued to live the same way for several years, all the time hoping and looking for a more satisfactory evidence, until in July, 1890, I was enabled to go to the church at Welsh Tract and tell them in great weakness what I hoped the Lord had done for me, and though I could say but little I was received, and the next day, in company with two others, was baptized by that dear brother, the late Elder Joseph L. Staton. The other two who were baptized that day were a dear old sister Watson, who was at that time over seventy-five years of age, and R. T. Tawresey, my brother in the flesh; they both have been called from earth, we believe to that better world. I was the youngest of the three, though I was then in my fifty-seventh year, and I know that I must soon be called to follow them, but God by his grace is able to sustain me in all that he shall call me to pass through, and I feel to thank him that I do not have to rely on my own faithfulness; if I did I surely would despair, but his faithfulness will never fail, and if I am his, all will be well, and, thanks to his holy name, I can sometimes adopt the language of the psalmist: "The Lord is my shepherd; I shall not want."

Brother Fisher, I have tried to tell you in my poor way something of the way I have traveled; I sometimes hope it is the way in which the Lord leads his people, but I often fear it is not; I leave it to the better judgment of those who I am sure have a good evidence of the work of grace in their heart. I know that I once loved the world and its vanities, but now I desire above all things the fellowship and communion of the saints, though I feel that I am not worthy of such a great favor.

Your unworthy brother, if indeed a brother at all,

WM. B. TAWRESEY.

SANFORD, Maine, Dec. 3, 1909.

DEAR BROTHER CHICK:—I recently found the inclosed letter among some hidden treasures. As you will see, it was written several years ago, by our sister, Attie Curtis. I remember that it was a blessing to me then, and now since it has been buried so long, I find it has not lost its sweetness or its power to cheer and comfort. If you think it would interest others it is at your disposal.

Yours in christian fellowship,

ADA A. CHADBOURNE.

BATH, Maine, Dec. 1, 1891.

MY DEAR SISTER:—Your letter has just come with the money all safe, and I thank you very much for assisting me this much, in sending to me for the books. I wish I could make it all plain to you that I know where you are, and that you are just as safe there as when in the felt presence of Jesus; we cannot get out of his sight. I can speak this now with much confidence, but, dear sister, while the fiery trial lasted I could not help feeling as if some strange thing had happened unto me. I tried every way to find out wherein it could work for my good. I could not find Him whom my soul loveth either on the right hand or left, and I did often have the question come, How do you know there is a God? and I could not answer it. I could not recall any of my experience, and not one passage of Scripture that had been so full and precious to me when the candle of the Lord shone around me. I have searched the Bible many times to find a promise, and wept because it was a sealed book to me. We cannot make another understand the sorrow of soul when darkness is upon the face of the deep, a darkness that is not like that which comes over the earth, bringing rest and peace, but a darkness

that can be felt, a night when the wild beasts creep forth to terrify us. How weak and helpless we find ourselves as they rush upon us from all sides! I know what it is to be where there is no standing in the deep mire, and to feel that the waters have come in unto my soul, and although I did not know it then, I surely cried unto God to save me, and you, dear sister, never will cry for help only "unto the Lord;" he will surely appear and say, "Peace, be still," and there will be a calm. It may last only a short time before another storm will overtake you, but the Lord is the one who will never leave nor forsake you nor any of his people. I do rejoice that the Lord led me into darkness, revealed to me the terrible beasts in my heart, made me know what it is to be brought into captivity to the law of sin which is in my members, so I could not sing the Lord's song in that strange land, where my harp was on the willows. I sat down there and truly thought I had to remain there as long as this life lasted; yea, I wept when I remembered Zion. If the Lord had never led me in this way I could not have known the joy that cometh in the morning, when the glorious Sun of Righteousness arises with healing in his wings. If I had not gone forth with weeping, bearing precious seed, I could not have returned with rejoicing, bringing my sheaves with me, and, dear sister, I believe my "sheaves" have been all that is embraced in the finished work of Jesus in saving his people from their sins. My rejoicing has been in the power, wisdom, love, mercy and goodness of God, not a particle of my works in it. I have rejoiced in Christ Jesus, and had no confidence in the flesh. I am sure that in me, that is, in my flesh, there will never be found any good thing.

“To will is present with me; but how to perform that which is good I find not.” “When I would do good, evil is present with me.” I can rejoice in this just now, because I can see, while the Sun shines, that the more I realize this in my own experience, the greater the growth in grace is, because confidence in the flesh is taken away. But when I am in darkness, and mine enemies attack me, I shall even forget I have seen the glorious Sun of Righteousness, and shall fear I have grasped the shadow and missed the substance. I have imagined many things, even that my brethren are mistaken. I feel now I love them with the love God has shed abroad in my heart, but then I shall doubt if I ever have felt the love of God at all. I am glad I know these things by experience, for I can sympathize with those I love very much, and can tell them of the comfort wherewith I have been comforted, even of God. Surely this season of refreshing from his presence has been “the oil of joy for mourning, the garment of praise for the spirit of heaviness.” It has not been my work, but simply because it has been the Lord’s will; not because I have done something better than any of the rest of the brethren, O no, all have sinned and come short of the glory of God. We all stand exactly alike in his sight, no great or small sinners there, and it is the same when we can see the church in Christ Jesus one with him. We can only see as through a glass darkly while we travel the journey of life, but the time will surely come when we shall be free from sin and shall see Jesus as he is and be like him. The faith which was once delivered unto the saints we do not have to go into the world and contend for there, but, dear sister, we see enough in our own carnal mind, which is enmity

against God. We have to contend for it in our daily experience. It is by this faith that we overcome the world and all the enemies in our heart. There is not a single weapon in the flesh given to us to fight with, but we have to find that God “giveth us the victory through our Lord Jesus Christ.” I cannot express the song of praise that has been in my heart since the Lord made me rejoice in what great things he has done for me; I have felt much as I did in my first experience in being brought from nature’s darkness into his marvelous light, when the love of God was shed abroad in my heart, only I know better what is in my heart, and how soon it will burst forth when it is the Lord’s will to hide his face for a moment. Not one of mine enemies can disturb my peace now while they are kept in subjection by the power of God. O, dear sister, I did find it hard to walk by faith and not by sight, to feel that all His waves and billows had gone over me, to fear that my brethren could not have love and fellowship for one so sinful, so far out of the way. I thought I was one alone, and when I have wished to write to the saints I have had to lay aside my pen, and could not help weeping, because all I could think of to write was about the darkness and sin of my heart. I could not reach out and bring to my mind the joy I had felt. I was tempted to lay aside my pen and never attempt to write to any one again, but a cheering word would come from one of the saints that I had expressed their feelings, and it would encourage me to hope that “He knoweth the way that I take.” It has been more joyful than I can tell to be made to rejoice in salvation by grace.

Dear sister, I enjoyed your letter very much, and you will see how it stirred my heart by way of remembrance, but I must

not weary you, for I shall want to write to you again. I think dear Mary's book is excellent. I tried to tell sister Bessie Durand some of my feelings as I read it, and it has been a long time since I wrote with such a feeling that I could not express what I wished to, but she seemed to think it was good, and Elder Durand has sent it to the SIGNS. If brethren Beebe publish it you may see it. I hope dear sister Abbie is not sick; she was not well the last time she wrote; I sent her my likeness awhile ago. Give my love to all the saints when you see them. My parents are members of the Bowdoinham Church, and have been many years. They enjoyed your letter, and send love and fellowship to you, and hope you will write again. I do not want to stop writing, but my work is waiting, and you may be thinking what a long letter and nothing said. May God make you realize that his eye is ever upon you, and he will give you grace to help in time of need.

Your sister in love and fellowship,
ATTIE A. CURTIS.

FARMINGTON, Ill., Dec. 7, 1909.

DEAR EDITORS:—I feel it my duty to send you my yearly dues for the SIGNS, so inclosed find two dollars. I did not think one year ago that I would be spared to send you another year's dues, as I had a partial stroke, but through the mercy of God my unprofitable life has been spared, and while I have seen the end of many things, I have not seen the end of the goodness and mercy of God. I have been a subscriber over fifty-two years, and a reader some years longer, and during that time my name has appeared at different times in its columns, and I feel now that I would like to say something to all the dear writers,

did I feel in the spirit, but I feel to be a perfect blank. It seems to me that if I ever did know anything of the Spirit it is all gone, but I want to say that I am as much interested, or more so, in reading the SIGNS as ever I have been. I want to say to all the dear writers, with the editors, I do love you all for the truth's sake, and this is the strongest evidence I have that I have passed from death in sin to life and hope in Christ. I receive much comfort from the writers telling their trials, their doubts and fears, telling of their sinfulness, their great desire for holiness, realizing that the law is spiritual, but I, with them, am carnal, sold under sin. I feel that there is no soundness in me, nothing but wounds and putrefying sores from the soles of my feet to the crown of my head. Did they tell of their goodness, and that they did not feel to be poor, hell-deserving sinners, I could not love them. It would seem that misery loves company, but it seems to me that they have been quickened into divine life; they have been given eyes to see, and they behold the corruptness of their heart, so that they loathe their wretchedness, and, with me, have to cry out daily to the Lord to have mercy, for we have nowhere else to go. This is not a form of prayer, but with me it seems that I cannot help it. There is no good in me. I take comfort from Paul when he said, "In me, (that is, in my flesh,) there dwelleth no good thing." He could not do the things he would; so I, with him, cry out, "O wretched man that I am! who shall deliver me from the body of this death?" That law he found in his members, we find there warring, the flesh against the Spirit. We hope the Lord has given us eyes, so we see the evils of our wretched heart, and we cry out, Lord, cleanse, wash us in thy

precious blood. We read that "they that feared the Lord spake often one to another," so, dear ones, write on, and tell us of your sore trials, for we are to be tried as gold is tried, in the fire. Is it to refine me that I am sorely tried? It will not be long until I pass into eternity. This, I have no doubt, will be my last, if the editors see fit to publish it in the dear old SIGNS. I feel that my life has been spent to but little profit.

Elder Ker, I have read your writings with much comfort, and feel the Lord has placed you as an editor, with dear Elder Chick, whom I esteem very highly for the truth's sake. I was well pleased with his editorial on "Experience," in regard to the dear deceased sister, in the last SIGNS. I saw in the last SIGNS an article from dear sister Belle Frazee, whom I met at the Spoon River Association; she is a sound Baptist. She speaks truthfully of Elder Frazee; he is a loving, able minister, surely one whom God has called. We had a good association, able preaching to all those who love the truth; that is the last preaching I have heard.

Do as you see fit with this, and all will be well. I just wanted to express my love to you and tell you how much I enjoy your labors of love. Pray for this poor, sinful worm of the dust. May the Lord stand by you.

E. D. VARNES.

DRAIN, Oregon, Nov. 8, 1909.

DEAR EDITORS:—It is with fear and trembling that I undertake to write a few lines to the dear ones of the household of faith, for I am such a poor, ignorant worm of the dust, but I do feel like telling what great things the Lord has done for us. We have a dear, poor, weak son in the flesh who was ordained to the full work of the ministry two years ago. As long as he had dear old Elder Mathews to lean on he rested easy, for he said if he could not preach he knew that Elder Mathews could, but the

time had to come and our dear old father was called home. I do not think I ever saw any one mourn the loss of a friend as our son did; he said to me, "Mother, I am alone now; how can I go ahead without Elder Mathews?" I told him I thought every earthly prop had to be removed before he could depend alone on the blessed Lord's strong arm, yet in my heart I feared for him. Surely Jesus has heard our prayers; son Charlie has been blessed beyond all our expectations; he has baptized fifteen in a little over one year, eleven in our church, and last Saturday and Sunday he preached at the Oak Creek Church, and four dear ones came forward for baptism. I will mention their names, as so many in Oregon know them: Ike Thornton, his wife, daughter and her husband; they had to go two miles to the river. It was a rainy day, so they set up a tent to dress in, and built a fire. I speak of this to show what faith they had. Charlie said brother Thornton came out of the water shouting praises to God, and when son went to take the women into the water brother Thornton went in with them and helped baptize them both. O how our hearts do rejoice when we hear of such glorious meetings; I felt I had to tell all our loved ones about it. There is great rejoicing in heaven over one sinner that repenteth. Surely the Lord is everywhere. O if we could only praise him as we ought, and not doubt him so much; but it is needful to be in the valley a great deal of the time to bring forth fruit. O if all brethren could dwell together in peace. What joy it is when love reigns supreme; if we could always be kept humble at the feet of Jesus. I hope there is where I am kept. I have nothing to boast of, except in the Lord; he has blessed me far more than I deserve.

I will close, for I cannot tell what I want to. Love to all the household of faith.

Your little sister, if one at all,

S. MORNINGSTAR.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1910.

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

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

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

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

It is but natural for us all at the close of one year and the beginning of a new year to look back and consider the past, and then to look forward with many thoughts as to the future. While brethren in the Lord will at all times wish well to each other, at such times as the beginning of a new year there will be special expressions of these good wishes expected and bestowed upon each other. At the close of one of his epistles to the church at Corinth Paul said, "Finally, brethren, farewell." It must have been true that Paul, all through his letter to them, had this same wish in mind, but the close of the epistle was by him thought to be an appropriate time to give expression to this desire. More than this, we must remember that this word was also the mind of the Holy Spirit, for Paul wrote as he was moved by the Holy Ghost. This word "farewell," then, is a word blessed and sanctified by the Spirit, and the place in which it was given by the Spirit is also blessed and sanctified. There is a heavenly appropriateness in this word in the place where it occurs, as there is in all the Scriptures of truth. We have called attention to this in order to set forth and emphasize the truth that there

is a proper time to all expressions of good will and fellowship and good wishes in our intercourse among ourselves as the children of God, and this, the beginning of another year, seems to us an appropriate time to speak of the things which believers must desire for the future, while also they remember with thanksgiving the mercies of the past.

All who are born of God will recognize and confess that the one supreme desire of their hearts ought to be to worship God, and the one thing which should cause our greatest sorrow is when there is in us a lack of the spirit of worship. Remembering the past seasons, when our affections toward God seemed to be at a low ebb, and also remembering how often such seasons have been ours, we can but be sorrowful, but there will be an earnestness of desire that the future may be better than the past. At this time we feel a great anxiety for us all, that during this new year, if it be the will of God, we might be found often enjoying the spirit of praise, mingled with humble confession of sin. There can be no disjoining these two things. Praise to God arises out of the knowledge of our own sins and our just condemnation, and then of the power that has saved us. No one can truly worship God unless he feels his own insufficiency and has come to know the all-sufficiency of God. Those who in the days of the Savior's flesh came bowing down and worshiping him confessed their need and his power. "Lord, if thou wilt, thou canst make me clean," was the burden of the cry of them all. Great faith in them went hand in hand with great humility. "I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." This is the substance of all that any one who came to Christ

ever said: "I am not worthy;" thou art able to save. Thus the hearts of all these were attuned to worship. Abased in self, exalted in Christ, was the burden of their testimony. This is the burden of the testimony of all who worship God now.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Thus the dear Savior testified concerning the work of salvation. Out of this salvation springs the fountain of worship. We cannot worship him whom we do not know. There can be no confession of sin in ourselves unless we know our sins. There can be no confession of the holiness of God unless we have come to know that holiness. This knowledge we have not attained to by searching. No man by searching can find out God; if any man knows God and the Lord Jesus Christ it is by revelation. Blessed are all they who confess the Lord, for flesh and blood hath not revealed this unto them, but the Father in heaven, according to the testimony of the Lord to Peter. What then do the Scriptures declare of that God whom we are to worship? This we must know if we are to worship him acceptably. It is indeed true that this worship must be in spirit and in truth, but still there can be no worship acceptable to God unless there be such a knowledge of him as shall lead us to confess him to be just what he is. Every child of God will feel altogether anxious lest he withhold from him that which is his in their confession of him. What then do the Scriptures testify of him? First, they testify that he only is eternal; he only inhabits eternity. He is not eternity itself, but he is eternal in duration; he inhabits eternity. This means, of course, that with him there is neither

beginning nor ending. All things else, from angels down to the smallest mote that floats in the sunbeam, began to be. "In the beginning God created the heaven and the earth." In the beginning he chose his people unto salvation, when as yet there was none of them. Who shall measure back to the beginning, when he thus chose his people? There could be no being before him; if so, then he began to be, and so is not eternal in duration. That which has beginning is not of eternal duration. This needs no argument. We cannot grasp eternity; we cannot comprehend it. We may apprehend the thought, but that is all. Before the highest part of the dust of the earth was formed he reigned in supreme happiness alone. He needed nothing to add to his pleasure or joy. Angels began to be; men, all men, began to be; His church, composed of redeemed sinners, is spoken of in the word as a creation, it therefore cannot be said to be eternal in duration. Creation means beginning. The uncreated God had no beginning. Creation and eternity are not to be predicated of the same thing. Self-existence is also his. This must be so, because there could not be any power existing before eternity to give him being. Whatever is eternal must be self-existent; that is, owe its being to no prior cause. Eternity and self-existence cannot be disjoined. It is ascribing the attributes of Jehovah to any being to say of that being that it has self-existence. We are seeking to divide the glory of God with a creature when we ascribe either of the above named attributes to angels or men. Self-existence means that he who possesses it exists without any dependence upon another being, but finds every fountain of life and being in himself. To such a being nothing can be given.

He can give all, but he can receive nothing. If we render him praise we are not adding anything to him, but are simply confessing before him what we have found him to be. It is seeking to place another being upon the throne of heaven, to sit there in rivalry with God, to ascribe eternity, and, by consequence, self-existence, to that being. These things are his and his alone. This would forever dispose of the vain thought of men that there are eternal spirits, or eternal men, or eternal beings of any other kind. Poor sinners are said to seek for glory and immortality, and God gives to them eternal life, but Jehovah alone inhabits eternity.

He is also omnipotent, and this means that all power is his. The whole universe is filled with his power; there is no place or state where his power is not present. He upholds all things by the word of his power. In him we live, move and have our being. The stars are in his hand; the feeblest insect and the smallest are alike in his hand. All things, feeble or strong, hang upon him. In this omnipotence of Jehovah is our providential well-being, and in the same omnipotence is our safety as the people and church of God. Against his power all the powers of darkness cannot once prevail. The blessed Jesus said to his disciples, "All power is given unto me in heaven and in earth." In power, therefore, as well as in righteousness, was God manifest in the person of the man Christ Jesus. Thus in divine power and in divine sympathy he comes near to his poor and needy ones, and in him we rest and are at peace, sure that none can set upon us to harm us.

He is also omniscient; that is, he sees all things. Every thought, every word in our hearts, every move of mind, heart

or hand, every hair of our heads, every sorrow and every joy, every need and every supply of our need, and every bird, beast or fish, in earth, air or sea, every atom of the dust of the earth, and all things, more than we can name, though we continue to multiply the names of things to all the measure of time, are alike with him always. The comfort of it all is, that he thus knows our need and does not need that we shall tell him, and this omniscient God is our God, manifest in Jesus Christ our Savior and friend. If he sees our sins, and we tremble as we remember it, he also sees the finished work of Christ, and Jesus is our merciful High Priest, and so we are filled with rejoicing. Thus we are sorrowful, yet always rejoicing.

He is also omnipresent, and this means that there is no spot in all the universe where he is not. Whither can any of us go from his presence? As (by faith) we see this omnipresent God in Christ we do not call upon the rocks to fall upon us to hide us from his presence and his wrath, but are glad with exceeding gladness, for in the omnipresence of our God is the safety of all who love him, and in His presence is all fullness of joy. As he is everywhere present, so in all places is he equally near to his loved ones, and in all places he can and does hear when his children cry to him. This can be true of no other being. How vain it is then to teach that prayer can be offered to glorified saints, as, for instance, to Mary, the mother of the dear Savior. To say that she in glory can hear the cry of men upon earth, and from every part of the earth, is to ascribe to her omniscience and omnipresence; it is to deify her, and place her in the temple of God, sitting there as God. The same truth holds good with regard to any other glorified saint.

Thus the name of blasphemy is written upon the Romish Church, in that they do teach that Mary hears and intercedes for those whom she hears among the children of men. She cannot hear unless she be omniscient and omnipresent, and to say this is to say that she is divine. To all eternity she is but a sinner saved by grace. She was favored indeed to be the mother of the Lord Jesus, but she was and is no more worthy of being so than any other believer, and now she bows with all the redeemed, as one of them, ascribing all praise and glory to the dear Redeemer. This she did while she lived on earth, and this she does in eternity; the attributes of Jehovah can never belong to any creature.

But we must hasten and strive to be more concise. To worship God, then, is to ascribe to him, in spirit and in truth, all these attributes, and beside these, to acknowledge that to him holiness, justice, mercy and love also belong, so that they originate in him and belong to him innately, and not by gift, as they do to sinners saved. From the fullness of his holiness, righteousness, truth, love and mercy, we receive, as the springs of earth receive out of the unending fullness of the great ocean, and in returning love, praise and adoration to him we but render to him that which we have already received from him. "Of his fulness have all we received." But this does not apply to his eternity, self-existence, omnipotence, omniscience or omnipresence, but only to the holiness of God. He says, Be ye holy, for I am holy; but he never says, Be ye omnipotent, for I am omnipotent. It never shall be ours to become omniscient or omnipresent, but it shall be ours who are redeemed to be holy as he is holy. Redemption unto God means redemption from sin to holiness.

To all eternity we shall be but sinners saved by grace. This has been our faith for these fifty years, as we hope from the teaching of the Bible, and from being brought by the Spirit to receive these truths in love and hope. We see these things but dimly, but the truth is in them, and we have desired that they might be continually unfolded to us more and more. We believe that in some small measure they have been unfolded, so that we are more fully persuaded of them than we were at the first. How glorious is our God. We have felt, as did the psalmist, "My heart is inditing a good matter: I will speak of the things which I have made touching the King." The word in the text translated "inditing," literally would read, "bubbling up." His heart was full, so full that its fullness bubbled up to the surface by the power of the love that dwelt within him. O that for us all this might, during the coming year, be true at all times. There is no employ so sweet to a child of God, when led by the Spirit, as to engage in secret, or in the public assemblies of the saints, in the praises of God. It is sure that if in spirit we worship him our feet will not be slow to go to the house of God. It is vain to say that we can present our spirits before God, when we do not present our bodies in his courts. All who love God and worship him in spirit will feel to say, "I was glad when they said unto me, Let us go into the house of the Lord," and it will be a real deprivation to such ones when aught occurs to hinder such assembling of themselves together. The spirit of worship is also the spirit of service, and all who do worship him will be found inquiring, What shall I do that I may honor him? We feel well convinced of these things from an experience of more than fifty years.

Now, at the beginning of another year's labor in the conduct of the SIGNS, all of us who have to do with its publication feel the need of continued grace, that we may continue to maintain the form of sound words which was maintained by Elder Gilbert Beebe, and afterwards by those who followed him in the conducting of the paper. For our ownself we can but say that we desire the prayers of all who love God, that we may not depart in any way from the truth. We daily feel the need of great grace that we may be kept humble and lowly, and yet steadfast to the truth. The things that have been dear to us for more than fifty years are still dear to us. We have no doubt of the truth of the doctrine (all of it) that began to be advocated in the SIGNS at the first, but we do often question our ownself. What is our motive? What is our hope? Are we contending for the truth because it has been made precious in our own soul, and has become our support and joy, or are we contending for it as one would contend for a mere theory? These are heart-searching questions indeed.

We wish in conclusion to express our sense of gratitude to all who read the SIGNS for their kind forbearance toward us. If they have seen many failures they have not been impatient toward them. We have these fifty years received nothing but good from our brethren, and what poor returns we have made. No one can feel this more than we do. May God's blessing rest upon all our readers, and upon all the Israel of God, is our desire and prayer.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 THESSALONIANS II. 3, 7, 8.

BROTHER BEEBE:—A number of the brethren desire that you give your views on 2 Thessalonians ii., especially on the third, seventh and eighth verses. What is meant by the words, "Only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed," &c. ? If it will not crowd out more important matter, we would like to have your views as soon as you can give them.

JAMES MILLER.

HALCOTT CENTRE, N. Y., March 16, 1863.

Such views as we have on any part of divine revelation we regard as the property of our brethren, or, rather, that while sustained by their liberality and fellowship in publishing the SIGNS OF THE TIMES, we regard it as our duty, no less than our privilege, to lay before them such views as we have upon the Scriptures, not, however, in the vain presumption that we have more light on the Scriptures than our brethren, or that our views are any more reliable than their own, only so far as, on prayerful examination, they shall be established in their judgment by higher authority than our or any other person's views. The truth is, if our views are from the Lord, communicated to us by his unerring Spirit, they will be sustained by the Scriptures, and also by the spiritual experience of all who are born of God; for the word and the Spirit of God always teach and establish the same truth, and nothing is reliable, however plausible or reasonable it may seem, if it be not established by the word and the Spirit of our God. Being so frequently called on by the brethren and friends to express our understanding of portions of the Scriptures, it is our desire that all who read our views should be careful to indorse them only so far as they themselves become satisfied that they are according to the standard

of our faith and the inspired rule for our practice.

The chapter proposed for our consideration, and indeed the two epistles in which the subject is embraced, contains a record of things most awfully grand and sublime, and, like all other inspired testimony, vitally important to all who hope for immortality through our Savior Jesus Christ. The first verse proposed for consideration begins with an admonition against deception and imposition, which implies our liability to be misled: "Let no man deceive you by any means." We are faithfully forewarned that deceivers should come, and that they should wax worse and worse, deceiving and being deceived, and that these deceivers should be means-users, whose prolific minds should conceive of a great variety of means and instrumentalities, but all of a deceptive character. Hence the saints are exhorted to be vigilant, to watch and pray, lest they fall into temptation. The solemn instructions and warnings which Christ gave to his disciples in the twenty-fourth and twenty-fifth chapters of Matthew were prefaced by the same admonition: "Take heed that no man deceive you."—Matt. xxiv. 4. A heedless course is attended with danger, for Christ says, Many shall come in my name, saying, I am Christ, and shall deceive many; and if possible, they shall deceive the very elect. (Matt. xxiv. 5, 24.) These deceivers are to come in Christ's name, professing to be commissioned by him, and authorized by his high authority to teach their deceptive doctrines, and some should even claim that they are Christ, or that they have power to save sinners by the use of their means, or otherwise, and Paul tells us that these deceivers exalt themselves 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. It is a prominent mark of modern antichrist that many claim that they are Christ, which name signifies Anointed, and that they are anointed to save sinners by the use of means. Christ our Lord declares that he is the Way, and that no man cometh to the Father but by him. These deceivers, in direct contradiction of his words, proclaim that they can conduct sinners to God the Father, who would, but for their labors and means, be forever lost, notwithstanding all that Christ has done in the salvation of sinners. How often are they heard to say, Sinners, I offer you salvation. Come to the altar, or to the mourners' bench, kneel down and do as I tell you, and my soul for yours if you do not get religion, and getting religion, you have a safe passport to heaven—to the Father. Thus they say that they are themselves saviors, the means of saving thousands who otherwise would not be saved. Is not this in effect saying, "I am Christ"? Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." But do not modern deceivers profess to teach men and children to know the true God, and Jesus Christ? And in this they say they are Christ—they can save. But they go even farther in their blasphemies: they exalt themselves above all that is called God, for they not only profess to be able to procure the salvation of ordinary sinners, but they pretend that they have succeeded in scaring many to repentance, and secured their salvation after Christ had tried and failed. They say that God has done all he can to secure the salvation of all men, but has failed in many cases; his Spirit has been grieved away and given them up to be lost, but by the vig-

orous application of their system of means, many such reprobates have been reclaimed and finally delivered from wrath. Is not this exalting himself above all that is called God? Deceivers of this kind we are told shall come, with all the machinery of means and appliances, and shall deceive many, and, if possible, shall deceive the very elect. But "let no man deceive you." No man, if an apostle, or an angel from heaven, a man of good repute or of evil repute, a learned or an unlearned man, let the man be who he may, let him profess what he may, there is no distinction to be made: "Let no man deceive you by any means." But the saints to whom this admonition is given are already saints, and therefore saved in Christ Jesus with an everlasting salvation, and it is not possible they should be deceived on that ground, yet there are other things, not involving their final inheritance in glory, in which they are liable to be grossly and shamefully deceived. These liabilities are clearly pointed out by our Lord in Matthew xxiv. and in the chapter under consideration; things which involve their peace and tranquillity while here in the flesh, and things which have, and do, and will, involve the saints in trouble, by shaking their minds or confidence in the truth. Hence the impressive and pathetic appeal at the commencement of this chapter: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand." Such deception would, if allowed to, shake the mind of the saints, and that shaking of the mind would produce trouble, and some of the means which

deceivers would use to produce such shaking and trouble are pointed out by the faithful apostle, as by the Spirit. The very Spirit by which the apostles were inspired would be counterfeited. But, as John admonishes, "Try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John iv. 1. How shall we try them? Here is the true and infallible standard by which to try the spirits: "We are of God: [that is, the apostles are of God] he that knoweth God [or has eternal life, which is the same thing], heareth us [the apostles who spake as inspired by the Holy Ghost]; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 6. These deceivers usually pretend to have a wonderfully pious spirit, so loving, so insinuating and so benevolently inclined for your welfare. This hypocritical pretension of love, piety and benevolence is exemplified by the wily serpent, when displaying his brilliant colors to the unwary bird, bewildered by his artful and deceptive charms, until completely overpowered he flutters and falls into the devouring jaws of the cunning adversary. How often have the children of God been enamored by the assumed spirit of deceivers. O the lovely man! how musical his voice, how charmingly he preaches, how eloquently he prays, how pathetically he appeals, how lovingly he grasps my hand, how affectionately he takes me by the beard to kiss me, how his dear soul overflows with benevolence, and how fondly he loves all who will repose confidence in him; he is so charitable, &c. But how does his doctrine accord with that of Paul, of Peter, of James and John? These apostles we know are of God; does he hear them? Why no, not exactly,

for he received his graceful qualifications in the college, and at the theological schools. He speaks in complimentary terms of the old apostles, but he does not think it necessary in our refined age to be quite as hard-mouthed as Paul, who was forever getting into trouble with the people wherever he went, and he thinks the doctrine which the apostles insisted most upon is many centuries behind the present enlightened age. Well, we detect the arrant hypocrite, who counterfeits the spirit of the apostles, while he repudiates their doctrine and discards their instructions as adapted only to a barbarous age.

“Or word.” These deceivers often garble even the words of the apostles, and like the seven sons of one Sceva, (Acts xix. 13-16,) will talk about that Jesus whom Paul preached, while they know nothing experimentally either of Paul or of Jesus. They will pretend to bring us word from the apostles that they have discovered by their researches the meaning of the apostles’ words, and define them as meaning very different from what the apostles ever taught, handling the word of God deceitfully and turning the truth of God into a lie. We all know how common it is at this day for false teachers to quote the words of Christ and his apostles to prove the very opposite of what they taught, and that which they have forbidden us to believe.

“Or by letter.” Among the means used by antichrist to deceive the saints, and to involve them in trouble, letters from the apostles, or purporting to be from them, have been brought forward. Jo Smith, a few years ago, pretended to have dug up out of the earth a batch of this kind of letters, and we have read of several discoveries of the kind said to have been made in distant nations:

manuscript letters purporting to be from the apostles, and modern spiritualists pretend to have opened a regular mail route through their mediums, by which they get just such intelligence as they desire as often as they please. But what does all this amount to? Paul says, If I, or an angel from heaven, preach any other doctrine than what I have preached to you, let him be accursed. Even if such word or letter came direct from Paul it would not be valid. Away then with all such means of deception. And, “Let no man deceive you by any means: for that day shall not come, except there come 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.”

The next point to be considered is what we are to understand by “that day.” In the immediate context it is called the day of Christ. The gospel dispensation is undoubtedly referred to in many parts of the Scriptures as the day of Christ, in distinction from the legal dispensation, and we have no doubt the psalmist referred to it as such when he sang, “This is the day which the Lord hath made; we will rejoice and be glad in it.” And John also, when he said, “I was in the Spirit on the Lord’s day.” But as the gospel day and dispensation had already been fully ushered in by the rising of the Sun of Righteousness, the apostle could not have referred to it in this subject as a day far distant in the future, that could not come until certain other important events should have transpired. Throughout these two epistles to the Thessalonians Paul speaks of a day in which “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead

in Christ shall rise first." This day, he says, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The awful grandeur of that coming is expressed in the words written above: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and in that day the dead in Christ shall rise. This seems clearly to identify the day intended as the day in which Christ shall personally descend from heaven to raise the dead and judge the world in righteousness. It will be a day of perfect and complete triumph; the shout shall announce his triumph over the last enemy, the subjugation of all things under his feet, death itself vanquished, and all his boasted trophies of all ages redeemed and recovered, the mediatorial triumph of the Son of God shall be most magnificently celebrated, the trump of God, that shakes the heavens and penetrates the deepest tomb, shall announce the perfect image of the Son of God forever fixed upon the resurrected bodies of all the redeemed of the Lord. That day is further described in the second epistle, i. 7-10, "When the Lord Jesus shall be revealed from heaven with all his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

(To be continued.)

MARRIAGES.

By Elder Silas H. Durand, Sept. 15th, 1909, in the meetinghouse of the Old School Baptist Church at Southampton, Pa., George H. Yerkes, of Washington, D. C., and Mary S. Reeves, of Southampton, Pa.

OBITUARY NOTICES.

Thompson Simmons was born near Greenbush, Warren Co., Ill., March 2nd, 1851, and died August 22nd, 1909, aged 58 years, 5 months and 20 days, having spent almost his entire life near the place of his birth. He was the son of Andrew and Aseneth Simmons, of Warren County. He was married to Miss Emily Hahn, April 3rd, 1873, and they were the parents of four children, two sons and two daughters, one daughter dying in infancy and the other after reaching womanhood. Brother Simmons joined the Old School Baptist Church called New Hope, near his home, and he and his wife were baptized in October, 1884, by Elder I. N. Vanmeter, since which time he was a consistent and devoted member, over filling his seat, unless providentially hindered. For years he served the church as assistant clerk, to the satisfaction of all. Living near the church, his house was truly a Baptist home, where for many years it was the pleasure of himself and family to care for and entertain the brethren, sisters and friends who stopped with them. He was often heard to say that nothing afforded him greater satisfaction than to have the Baptists visit him and hear them converse on the things of the kingdom of God. Two years previous to his death he had a severe spell of pneumonia, when for a time his life was despaired of. He rallied from that, but was never strong afterward, though he was able to attend his meetings. He was again prostrated about two months before his death with paralysis of the bowels, and this, with complications, weakened him by degrees until the last. His sufferings were great, but he bore them all with great patience and submission, never murmuring against Providence, saying that if it were God's will for him to thus suffer it was all right. His mind dwelt much of the time on spiritual things, often quoting and commenting on portions of Scripture and repeating lines of hymns. He greatly enjoyed the singing of the brethren and sisters when visiting him, especially the hymn, "But what must it be to be there?" At the last church meeting before his death he requested the members to come in and shake hands with him. Elders Carnell, Downey and others bade him farewell. He had a word for each one, and said all his trust was in the Lord. He directed his son in regard to his business, talking of his departure calmly and without fear, and seemed only waiting for the Lord's time. Thus he fell asleep in Jesus, leaving his wife, two sons, an aged mother, four

brothers and one sister, besides many friends and the church, to mourn the loss of a loving husband, father and worthy member of the church, but they mourn not as those without hope, for our brother left precious evidence that when he was done with his sufferings here he entered into that rest prepared for the people of God.

He was buried in Greenbush Cemetery, near the church, there to await the resurrection morn, when he and all the redeemed shall come forth with the likeness of Christ, and shall ever dwell in that clime where sickness, sorrow, pain and death are felt and feared no more. May our dear sister be comforted with this blessed hope, and be enabled to bear this heavy stroke, knowing that God doeth all things well. All who know our dear sister, and her devotion and faithfulness to the cause of truth, deeply sympathize with her in her grief and loneliness, and pray that she may have sustaining grace to say, "Not my will, but thine, be done."

SARAH E. RUNKLE.

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

T. G. Harris, Nebr., \$1.00; Lavinia Morgan, Mo., \$1.00; Elder T. R. Pittman, Kans., \$1.00; Mrs. H. E. Scarborough, Md., \$1.00; T. Knight, Mo., \$1.00; R. Waller, Mo., \$1.00; Attie A. Curtis, Maine, \$1.00; Sarah Hawk, Ind., \$1.00; N. E. Askew, Ark., \$2.00; Mrs. Wm. J. Clark, Conn., \$3.00; Hubbell Bros., N. Y., \$5.00.—Total, \$18.00.

CHANGE OF ADDRESS.

ELDER H. B. JONES has changed his address from Mt. Vernon, Texas, to Winnsboro, Texas.

M E E T I N G S .

THE churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting, the Lord willing, in Halcottsville, N. Y., Saturday and Sunday, January 29th and 30th, 1910. Meeting will commence at 11 a. m. on Saturday. We hope to see a large gathering of those who love the truth at this meeting.

J. B. SLAUSON.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

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

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SILAS H. DURAND.

Southampton, Pa.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., JANUARY 15, 1910. NO. 2.

CORRESPONDENCE.

NORTH BERWICK, Maine.

2-11
SAMUEL L. DOUGLAS—DEAR COUSIN:—For some time past I have been feeling very much ashamed of myself for not yet having answered your good letter, but I am a delinquent in letter-writing, as I am in many other things. Your account of the laying of the corner-stone in the new church building was very interesting. I have never witnessed one. It is strange that your name will probably be read hundreds of years hence. But as you say, it were better far that your name be written in the Lamb's book of life than in that corner-stone, and if in your new church Jesus Christ be preached as the chief Corner-stone, elect and precious, then all will be well, and those who believe on him shall not be confounded. You speak of being “sorry that one so lovable and gifted as my husband should be shackled by the narrow rules of church discipline.” Well, I certainly cannot blame you, for I myself once thought the same regarding the church, and I know it is the general opinion of all other denominations. I shall not try to answer for him, for I have not the ability to do

so, but he himself is “ready always to give an answer to every man that asketh,” and when you make your long promised visit to our home I know he will be willing to do so. But I thought it might perhaps be interesting to you to know why I am a Baptist. Well, as you doubtless know, my parents attended the church of England, to which of course we children went; also to the Sunday School, where I was taught that “in my baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” This, of course, like many other things in my childhood, was learned as a parrot might learn, neither understanding nor caring what I was repeating. But somehow as I grew older I began to think that this could not be exactly true. I had often seen little babies christened in the church, and I wondered how that the minister sprinkling a little water on the child's face could make it a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Also my mother used to tell me if I would be a good girl, and obey my parents, and not do any bad things, I would go to heaven when I died, but if I was a naughty girl and did not do as I was told

I would go to the bad place. Now I thought it was strange that I might possibly go to the "bad place" if "in my baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." But it said so in the prayer-book, which book I had always thought akin to the Bible, so I did not know what to think. However, these things did not lie very heavily upon me. Well, as time went on I was told I was "getting old enough to be confirmed," and the next time it was given out in the church that there was to be a "confirmation" at such a time, and that those who wished to be confirmed would meet in the vestry for instruction on certain afternoons, my mother told me I had better go, as I might not have another chance for some time, and I was "quite old enough." Even then I had my own ideas about confirmation, but as some of my companions were going, and as there was a prospect of a nice new dress for the occasion, I did not object, but went to the classes. After the confirmation was over we were told it was now our "privilege" to partake of the communion, but as I felt that too sacred a thing to be partaken of lightly I would not do so. I had yielded to confirmation, and thought that was bad enough, because I looked upon that ceremony as joining the church, which I felt should not be done by any except those who had been "converted." Now what that meant was to me very vague; I knew the signification of the word was "changed," but changed in what way I did not know. I had heard people of other denominations speaking of some who had been converted and joined the church, so I felt it was something about which I knew nothing. I was a gay girl, and, like most young

amusements, going to parties and dances, of which I was particularly fond, though always taking care to keep in strictly respectable society. There came a time when all these things were vanity of vanities to me. One day one of my companions said to me: "O Nellie, do you know that there is an Evangelist preaching in the city? and they say there are such crowds going there is often not standing room. I would like to hear what difference there can be in his preaching to draw such crowds, would not you?" I said, "Yes, indeed I would." So we went that evening. After the preliminary exercises were over he took his text from Romans v. 7, 8: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." It seemed as though one of the Lord's arrows pierced my soul there and then. Before that time I knew I was a sinner, then I felt it. I was entranced, spell-bound, conscious of nothing but the sermon, until it was over, feeling almost every word condemned me. I went home with a heavy heart, the burden of all my sins resting upon my shoulders. I was like Christian in the Pilgrim's Progress: my burden was too heavy to bear. I felt that if I did not get rid of it it would sink me to the ground (to hell), but how to get rid of it I could not tell. I went to every meeting, hoping that in some way or other relief would come. At almost every meeting there were those who professed to be converted and would go on their way rejoicing, but not I. I felt that I must be more wicked than they, too wicked for the Lord to hear my prayers and sighs and groans, and the thought was continually with

me, "What must I do to be saved?" I knew that the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." I thought I did believe. I had always believed there was a God, and a heaven, and a hell, and a Jesus who lived on this earth, and that everything in the Bible was true, but I knew that that "believe" must mean something different. I prayed to God to show me what it meant to "believe," prayed earnestly, and I even made bold to ask him to show me before the year was out (it was in December). When I first felt the burden of my sins I tried hard to be good, thinking if I were only good God would hear me and speak forgiveness to my soul, and each morning as I awoke I would resolve to not break one of the ten commandments that day, all of which I knew well by heart. But alas, there never passed a day that I did not break them in some way or other, and I often felt that I was more guilty of so doing than when I had no care about it. But I had to learn by experience what Paul tells us in Galatians, that "the law was our schoolmaster to bring us unto Christ." Also, as we are told in Romans, that "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin," and also that "Christ is the end of the law for righteousness to every one that believeth." As I have before mentioned, I had asked God to show me what it was to "believe," before the year was out. It was on the 29th of December, as I retired to rest, feeling heartsick, weary, discouraged and well-nigh in despair, thinking that God had turned a deaf ear to my prayers, and that there was no forgiveness for me; I lay down and began thinking of our meetings and the preaching, &c., then I repeated some of the hymns we used to

sing. There were many that I loved, but it seemed to me there were two that I loved best, one of which seemed to be an answer to my soul's longing to know, "What must I do to be saved?" I did not know it then, but I have since learned that nothing or no one can give that answer to the weary, longing soul but God himself. Let me quote the hymn:

"Nothing either great or small,
 Nothing, sinner, no;
 Jesus did it, did it all,
 Long, long ago.
 When he from his lofty throne
 Stooped to do and die,
 Everything was fully done;
 Hearken to his cry:
 It is finished, yes, indeed,
 Finished every jot;
 Sinner, this is all you need,
 Tell me, is it not?
 Weary, working, plodding one,
 Wherefore toil ye so?
 Everything was fully done
 Long, long ago.
 Till to Jesus' work you cling,
 By a simple faith,
 Doing is a deadly thing;
 Doing ends in death.
 Cast your deadly doing down,
 Down at Jesus' feet;
 Stand in him, in him alone,
 Gloriously complete.
 It is finished, yes, indeed,
 Finished every jot;
 Sinner, this is all you need,
 Tell me, is it not?"

When I had finished repeating that hymn I was amazed. I suppose I had sung it hundreds of times, but I had never before seen in it what I saw then: a complete salvation through the finished work of Christ, and Christ alone. I seemed to see him, with the eyes of my soul, hanging on the cross, bleeding and dying, and I felt that he was my Savior, and that he was dying for my sins, and I said, O Lord, is this what it is to believe on thee? Thou hast said, "It is finished," I do, I do believe it, my trust is in thee, in thee;

and I felt like Esther when she went in unto the king: If I perish, I will perish trusting in thy word. A calm, restful frame of mind came over me; I seemed to forget about my sins, and repeated that other beautiful hymn of which I have spoken; it is just as dear to me to-day:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee;
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within and fears without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come.

Just as I am thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
For in thy promise I believe;
O Lamb of God, I come.

Just as I am, thy love unknown
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come."

I said to myself, Yes, I have learned by bitter experience that it must be just as I am or not at all. While thinking of those things I fell asleep. In the morning when I awoke the blessed sunshine was flooding my room and everything seemed different; I had had a beautiful, sweet sleep, such as I had not had for a long time, and I felt refreshed and happy. My mind instantly went back to the night before, and I thought, Can it be possible that God has answered my prayer, and that this is conversion, and that my sins are forgiven? I hoped so, but was afraid to dare say it was. I then looked for the burden of sin that I had

with me when I lay down, but could not find it, it was gone, gone I hope into the wilderness, a land not inhabited, where no human eyes can find it, carried there by our Scapegoat, our precious Jesus. O then what a delightful time I had praising, loving and trusting my dear Savior. I looked forward to those meetings as I had never done to my worldly pleasures.

"'Twas a heaven below,
The Redeemer to know,
And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore.

On the wings of his love,
I was carried above
All sin and temptation and pain,
And I could not believe
That I ever should grieve,
That I ever should suffer again."

I supposed that this state of mind was to be always mine, but I was soon disillusioned, I found sin and sorrow, doubts and fears, temptations and persecutions were mine instead. I had had a Sunday School class for some time in the English Church, which I faithfully attended, although I did not attend any of the other services since I had begun to go to those meetings. When they learned I was attending the latter instead of the church, several of the officials called on me at different times and remonstrated with me, but when they saw they could not deter me I soon found I was given the "cold shoulder." If I met any of them on the street they were generally very busily engaged looking in at a shop window or over at the other side of the street, &c., and it was not until scarcely a teacher in the school would speak to or look at me that I gave up my class. After those meetings were all over I felt like a sheep having no fold and no shepherd. I lounged to east in my lot with

the people of God, but my trouble was to know who they were. I went about from one denomination to another, one Sunday to one place and the next Sunday to another. I read the Bible and studied to try and find which was the nearest to the church of Christ in the days of the apostles, and the more I read the more I felt that the one above all others which I did not want to join was the nearest, and that one was the Baptist Church. I had heard many strange things about them, and when they were spoken of in my presence it was always in a slighting, sneering manner, therefore from my childhood I had been prejudiced against them, and even after I had been to their meetings very many times, and saw nothing either strange or wrong, I thought, Surely there must be something which they are keeping back. I liked the Congregational minister very much, and went there quite often, and sometimes almost made up my mind to join them, but when I did there would be a misgiving of conscience. On one occasion I was there on communion Sunday, and when the minister invited "all who loved the Lord Jesus Christ to remain and partake with them of the emblems of his death," I kept my seat, intending to accept the invitation, but by the time most all the congregation had gone out I felt I could not stay, and went out, too; they were not my people. After that I attended a Bible class in the Baptist Sunday School, and occasionally went to their meetings, but not regularly by any means, for I had not yet been "fully persuaded," and did not wish them to have any suspicion of my thoughts. But the time came when I felt I could stay away no longer, and I told the Bible class teacher, who was a deacon, and I believe a truly gracious man, that I wanted to have a home

with the people whom I believed were the people of God. He said, "My dear child, I have been looking for this a long time; I knew it would come sooner or later, and I sincerely welcome you among us." I went before the church and was cordially received and baptized, and felt happy in obeying my Savior's commands.

"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."

Some time after this I became acquainted with him who is now my husband, then a very young man, seventeen years of age. I had known but few religious young people, young men especially, and I was struck with wonder and amazement at the gracious words which proceeded out of his mouth. I felt that I knew nothing, that I was a babe, and he a man in Christ Jesus, mighty in the Scriptures, and I felt in my inmost soul that he was as truly called to preach the gospel as was Timothy of old, although at that time such a thing seemed almost impossible; but since then I have learned that the God who called Isaiah, Jeremiah, John the Baptist, Paul, Timothy and an innumerable host of others from the womb to be his servants, can also open up the way for his servants to preach the unspeakable riches of Christ, which I believe my husband has done, in season and out of season, through evil report and through good report, for almost thirty-five years.

Now, dear cousin, I have tried to relate the way in which I trust God has led me; of the many trials and changes through which we have passed since our marriage, and of the circumstances which led to our joining the Old School Baptist Church, I cannot here speak, as this let-

ter is already much longer than I intended it to be.

With much love to yourself and cousin May, I remain your affectionate cousin,
(MRS.) FREDERICK W. KEENE.

[THE above excellent letter from sister Keene has been read by us with unusual interest, and we are sure it will be read with equal interest by the readers of the SIGNS. We hope she may very soon be impressed to give us an account of her coming to the Old School Baptists.—ED.]

OAK LANE, PHILADELPHIA, Pa., Nov. 14, 1909.

DEAR BROTHER CHICK:—I have been intending for a long time to write a few lines to you, but have neglected it, as I have many other things. I ought to do better, but seem dilatory and let my desires go by as though I never had them. How often I wish I were different, but I must be constituted as I was intended to be, yet I grow careless. I feel ever willing to do that which the Father above and the brethren would have me do, but the flesh grows weary and seems to desire rest, and shrinks from many duties. I look over my life of fifty-three years and think that I have been in the warfare of man's sojourn here below all this time and seldom have been able to sit down with folded hands, and what good have I done? I cannot see what I have done in all these years, and this makes me feel my weakness and infirmity, and that in my flesh dwells no good thing, so what can I count up in my journey? There seems to be nothing to count.

I sat down desiring to write a few lines for your perusal, and I find myself unable to think a good thought, much less write a good thing. I asked myself, What shall I write? and the only thing that came to me was, "Thou knowest that I love thee." At once I asked my-

self, Where are the marks? And I have had to look over my life and see the marks all the way that I have come. How gracious is that great and Holy One who has kept me, as the apple of his eye, from forgetting that he is God, and that there is none beside him. I know from bitter experience that I must have no idols, and that all my strength is in him, and in him alone. I have learned that the spirit is willing, but that the flesh is weak; that man cannot live by bread alone; that we must not trust in the puny arm of man, but in the everlasting arms which are ever underneath us; that we cannot hoard up strength, or trust, or faith, as one hoards up gold, but that as our day so shall our strength be, and that trust in our Elder Brother is given us, and is, as is our faith, a gift from God, and it cannot be taken from us. Both faith and trust are as are our love, joy, peace, long-suffering, gentleness, goodness, all from the one source, an inheritance from God, which he wrote in his will. Often I look and see the protection of the great Defender and Protector in so many dangers, and from this I feel a surety that he will be my Guide and my Guard all the way. O how many are the marks of his love. Surely he has led me about and instructed me, and placed his banner of love over me, and kept me from many dangers and snares, and I feel to say with the poet,

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

All these marks are so vivid to me. Why was I made to hear the Shepherd's voice, when I was, like Saul, boasting in my own strength, and breathing out terrible things against those whom I now feel are the children of the heavenly Father? How I was brought down,

never more to rise as I had been before. He brought me down, and he spoke this promise to me: "I will never leave thee, nor forsake thee." I know that he will be my front guard and my rearward, and that I will never have such terrible breathings again, but instead will feel to praise him for his wonderful works to the children of men. How many times he has given me to feast "in the presence of mine enemies," and his rod and his staff have comforted me. What great things he has done for me. How often joy has come in the morning, and how have I arisen and shined forth when the light has come. He has taken the beggar from the dunghill, and set him among princes. He shuts, and no man can open, he opens, and no man can shut. He strengthens the lame to take up their bed and walk, and it is always in the right way, for he says, "This is the way, walk ye in it." O that I might always be in a frame of mind to own his goodness and mercy to me all the days of my life, for they all seem so vivid to me now as I write. Even in deep trials he has given me strength to bow to his will, which at the time seemed sad to me, and has enabled me to say, "Thy will be done."

You, my dear brother, know of the calm that often follows such raging storms, when he speaks peace and the storm is stilled. The storm that almost seemed would tear us asunder now looks as a small thing, yea, as less than nothing.

I have made this letter much longer than I thought of doing, yet it has been pleasant to me to write of these marks of his love to me, who am so unworthy of his notice. I have been passing through a strange season. I have not had a desire to read, or to search his word, yet the words of that Book of all books seem

near to me, and I seem to have been given an understanding of many of them, and they are precious to me. I do desire to be ever ready to do my Father's will, and the will of my brethren, when it is in accord with his will. May the presence of the Father be near you. I know you have many very trying perplexities, and I desire that you may be given grace to bear with them all, as has been the case thus far. How gracious God has been to you, sustaining and giving you good cheer to speak to all alike, so that none could judge that you were oppressed or downcast. May God bless and keep you in all your journey.

Inclosed find a letter from sister Martha Howarth, also one from brother Scates, which seem to me especially good.

With love and all good wishes, your sister,

MARY HILL TERRY.

NYACK, N. Y., Aug. 22, 1909.

DEAR SISTER TERRY:—I am thinking of you and the very pleasant days I spent with you and brother Terry and sister Elvie Perrine, also Miss Maggie and your nephew. I hope you are enjoying the preaching at Philadelphia this morning. Dear Elder Coulter had liberty upon the subject of Jonah, and the preserving mercy of God toward him in his trying to flee from the presence of the Lord, whose watchful eye is over all the great universe. His eye beholds every creature. David said, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there thy hand shall lead me, and thy right hand shall hold me." "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Truly we all are but as grasshoppers, yet we are enabled to have a hope in the unspeakable mercy of the

great incomprehensible Jehovah, who has made us to know our helpless state as fallen creatures, as guilty sinners, without one good thought or act, justly condemned in the fall, yet, through the quickening of the Holy Spirit, born of God, without which there is no hope, for what is born of the flesh is flesh, and what is born of the Spirit is spirit. Without the power of God I know that I am without strength to do anything good. The dear Redeemer said, "Without me ye can do nothing." I hope that I am made to be sensible of it, yet at times I have been enabled to rejoice in the finished work of the dear Savior. He said, "It is finished." Yes, "Christ is the end of the law for righteousness to every one that believeth." These words were given to me many years ago, and they remained with me then for some time with comfort. I dare not despise the day of small things. I have to look back to my many blessings, both in providence and in grace, and though many trials have beset my path, yet mercies and consolations have been given me, so I can say, As my day, so my strength has been. Sometimes I question why this and that wretched thought and unbelief, and the carnality of my own mind, so often annoy me, but thus I prove the warfare within. To be carnally-minded is death, or separation from God. I need line upon line and precept upon precept. Jesus sent word to John, when John's disciples had come to him, being sent of John, saying, "Art thou he that should come, or look we for another?" "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." How wonderful to send

such a message. John needed to be told these things, but how strange that he needed it when he was the forerunner of Christ. When left in the darkness of unbelief John, even, seemed to doubt the very things which he had declared, viz., that Jesus was the true Messiah, the Lamb of God. Truly "it is not in man that walketh to direct his steps." John was as a reed shaken with the wind. Yet the bruised reed God will not break, he will not quench the smoking flax.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." That was the text the last Sunday I heard Elder Coulter. How wonderful for us to be reminded of this blessing over and over again. We often fear that our hope is not the right kind of hope. This causes much questioning which cannot be satisfied with anything short of a "Thus saith the Lord." I often fear that my love for the brethren is not right, yet the poet spoke as I feel:

"Do I love the Lord or no?
Am I his, or am I not?
If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

What expressive language the hymns contain. The same experience is told by the authors of them. What a wonder of wonders to know the same truths. Surely the teacher of all is Jesus.

Last Sunday we had Elder Ker in New York; he preached from the text, "Go ye into all the world, and preach the gospel to every creature." In the afternoon, "Come unto me, all ye that labor and are heavy laden," &c. He had liberty and was gladly received. Elder McConnell exchanged appointments with him. Elder Chick was in New York while I was absent. If all is well we expect to have services in the new meetinghouse in

October. It will be further for me to go there, but will be nearer for some of the friends. I cannot expect to go so far in extreme weather, as I am not equal to it. I desire to be remembered to all the dear friends in Philadelphia and at Hopewell with whom I am acquainted and with whom I spent such pleasant days. I desire to remain in love and fellowship with gratitude to you also.

Yours, as I trust, in hope of eternal life alone through the merits and righteousness of our dear Redeemer,

MARTHA A. HOWARTH.

WOODSTOCK, Ontario, Aug. 22, 1909.

DEAR SISTER TERRY:—I have read your letter in the SIGNS for July 1st with much interest, and I would like to also say, if I could, with profit, but I am afraid I am so hard-hearted that nothing profits me, but I can say it stirred up my mind, and made me think how prone I am to the things which you say are not according to the precepts and exhortations of the gospel. I have thought much of these same things, both before and since you wrote, and after reading your communication I felt a strong impression to write you, commending your letter, as I felt it was good and timely in these times when so many, I fear, are walking after the flesh, and, sad to say, among the number how often I find the poor, unworthy writer. How much of my time I spend reading things that belong alone to the world, and how neglectful I am of the things that belong to the spiritual kingdom, which is life, light, joy and peace; and O how neglectful I am of the command of the dear Savior to seek first the kingdom of God and his righteousness. So much of my time it seems that this is the last thing I seek, and O why should it be so? I read the newspapers

and magazines and neglect my Bible, and then wonder why I am in darkness, doubt and unbelief. One of my worst enemies is doubting the truth of revelation, and everything concerning religion, and O, I think, what am I, and where am I? I am just like one of those wandering stars of whom Jude writes, to whom is reserved the blackness of darkness forever, and yet as my mind turns to scriptural characters I find my name apparently written there, and then I know that I fully believe in salvation by grace, and I know that I can say with one of old, "Yet I will look again toward thy holy tabernacle." I do hope that I long for the presence of Jesus, and that I have had some tastes of that salvation which lifts the poor from the dunghill and sets them among the princes of the earth, but I am so proud in spirit, so prone to sin, so slow to anything good, and, as I look over a long life, not a single good thing have I ever done. There is nothing but sin, therefore I may well claim that salvation is by grace, else there is none, for me at least.

I will not tire you with a long letter, but wanted you to know that I thought your letter was good and timely. We, as a church, are feeling sad and lonesome without a pastor, but I hope that the Lord is keeping us in unity, and causing us to look only to him to supply our needs out of his unwasting fullness, and may we not look to any other source for supplies. We expect Elders Chick and Ker at our meeting next October, and hope that they may come in the fullness of the gospel of Christ. Mrs. Scates and myself send kind regards to you and brother Terry, and would be pleased to hear from you again, if you feel disposed to write.

Unworthily your brother in the tribulations of the gospel, R. SCATES.

MIDDLETOWN, N. Y., Jan. 14, 1909.

DEAR SISTER LAURA:—Your letter in the last number of the SIGNS was the first one I read, and it touched me greatly. Not only did it remind me that I was still owing you a letter, but I felt a strong sympathy for you in your dark travel of mind. I hope ere this God has seen fit to reveal himself to you as your Comforter. If he permits but one ray of light to enter into the dark dungeon of the soul, it is enough to scatter all doubts and fears for the time, and we are given joy for mourning and the spirit of praise for that of heaviness. But until he does open the prison door, how weary and oppressed we are! It seems that during the ten years since I first professed a hope in God's mercy, most of my travel has been dark and gloomy. Like you, many times I have felt that I have played the part of a hypocrite. I have felt that the dear brethren who so sweetly extend the hand of fellowship to me whenever I meet them, would be shocked if they knew the evils in my heart. But I truly do not want to deceive them; I long to do good, but evil is ever present with me. Of late Elder Ker's sermons have seemed to come with power to me. I have felt that what I was listening to was the truth indeed, and must surely come from God, for Elder Ker as a man could not expound the Scriptures so clearly and wonderfully. I have had some little comfort in this, for many Sundays I have been to meeting and returned without having (apparently) received anything, and what was worse, my heart oftentimes seemed so dull and cold that I could not even feel interested in the meetings. Do you wonder that I afterwards would suffer serious doubts and questionings as to whether I ever knew anything concerning spiritual things? In my experi-

ence I never have had any wonderful revelation like many tell about. At times a sweet peace has filled my soul, and love toward the church has been uppermost in my being, but for the most part the flesh seems to have the upper hand, and this causes me much suffering and sorrow of spirit.

Forgive me for not replying to your good letter sooner, and write again when you have time.

Your sister in sweet christian fellowship, I hope,

FLORENCE S. BEEBE.

RENSSELAERVILLE, N. Y., Jan. 17, 1909.

MISS LAURA BAILEY:—May I say sister Laura? You will no doubt be surprised to receive a letter from a stranger, but although I would not know your face if I should meet you, yet here I am with pen in hand to write to you. I do not know what I shall write, but I have just read your letter to Elder Vail, as published in the SIGNS of January 15th, and it seems almost every word brings to mind my own experience (if I have any), and as you ask the question, "Is there any one like me?" I can assure you there is one at least like you in that query, as well as many other things you write. You say others tell such beautiful experiences, and know just when they felt they were guilty before God, and lost, and then know just when they were delivered, and felt such joy and praise to God. Now that very thing has troubled me these many years, yet still I have a hope that my sins are forgiven, and that I am one for whom Christ shed his precious blood, but not for any worth or worthiness of my own, for,

"Nothing in my hand I bring,
Simply to thy cross I cling."

It is all of mercy, and all the reason I

can give is, "Even so, Father: for so it seemed good in thy sight." I have no great or beautiful experience to tell; I cannot tell when the burden of my sins came upon me, nor when it left me, and have ever wondered what I could have said to the church (Middleburg Church) that they received me thirty-one years ago, and have ever since been very kind and forbearing toward me. I, like you, was young in years, and I cannot remember when I was not interested in hearing people talk on religious subjects, and had many thoughts about it, and felt there must be a great change before I could be a christian. I think I was about seventeen years old when an aunt wanted me to go with her to visit her sister (and my aunt) in Otsego County, and then attend the yearly meeting at Otego, which I did, and it was at that time the burden of my sins was upon me more than ever before. Every one was good and kind to me, and I felt if they could see me as I saw myself they would turn from me. I thought they were all christians, and O how I longed to be like them. On our way home my aunt wanted to stop and attend the meeting on Schoharie Hill, on Saturday and Sunday, and there I saw more of those lovely people, and I remember as they came in the house one by one I thought I could plainly see the mark in each face that they were the children of God, and O what would I have given to be like them, to feel my sins forgiven and have an evidence that I was a child of God. I came home, bringing my burden with me, but I was young and went with other young people to places of amusement, but could not enjoy myself as they seemed to, and many times promised myself never to go again, but when invited I seemed to have no excuse, and so would go. I had tried to keep my

trouble to myself. I cannot tell how or when my burden left me, and thoughts of uniting with the church were in my mind. I did not think I had any experience to tell, or any reason for a hope, but hoped I might have some time, and so for some time I was hoping I might have a hope in the mercy of God. I knew if I was ever saved it would be by grace alone, and not by anything I could do. But, as I trust, God in his own time and in his own way made me willing to accept the evidence he had given me, and to own and trust him as my Savior, and gave me strength to go to the church for a home in November, 1877. I then knew I was young, weak and ignorant, but thought I would grow wise and strong as I grew older; but here I must confess, fifty-one years old to-day, and just as weak and helpless as then, and as dependent upon God for everything, both temporal and spiritual, as I ever have been. I can say with you:

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

I have never felt such great joy at any time as many can tell of, but, if I am not altogether deceived, I have felt some of the sweet peace that the world knows not of, and there is comfort in believing and trusting in God, who has all power; he speaks and it is done, he commands and it stands fast; he declared the end from the beginning; his arm is not shortened, he is able to do all his pleasure. Many things seem strange to us, and we feel it ought to be different, but I desire to leave all things in his hand, knowing he doeth all things well, and he knows his little ones wherever they are, and will never leave nor forsake them. Sometimes he hides his face, and the enemy is always around to make them afraid, and though we cannot see our Deliverer, yet

his eye is ever upon his little ones, and no enemy is able to pluck them from him. Do not think it strange that you have doubts, fears and trials, for God has promised that in this world we shall have tribulation, but be of good cheer, he has overcome the world, and when we have done with earth and time things and awake with the likeness of our blessed Redeemer, then, and not till then, will we be perfectly satisfied.

I have not written as I thought I would, and do not know why I have written; it was a sudden impulse to write as I read your letter, and I have written just as the thoughts have come to me, and am surprised at the length of this, but hope if there is no comfort in it for you that there will be no harm done, and that you will excuse the writer. Now that I have written it seems like presumption in me, and many times after writing I feel that it is all from the head, and not from the heart, and that I know nothing of spiritual things. God knows me just as I am, I do not.

I have been to Schoharie Church many times. It is always a sacred place to me, as it always brings back my first visit there, together with many remembrances.

I will close, hoping God may lead, guide, guard and protect you all your journey through, and I desire the same protecting care for myself. I am sure he will take care of his own. I would be very glad to hear from you if you ever feel like writing me.

Yours sincerely,

(MRS.) ADDIE COOK.

BRADENTOWN, Fla., Dec. 19, 1909.

DEAR SISTER LAURA:—It always causes my poor soul to rejoice and leap for joy when I am given a little view of this poor and afflicted people having a

standing in our spiritual Head ere time began. O glorious thought—one in him before time began, one when manifested in the flesh, one in his suffering crucifixion, one in the tomb and one in his resurrection and entering into his glory. O wonder of wonders, can it be? Yes, dear sister, this is God's holy and righteous law, that his people shall be one, not only with but in him. This you and I (this is our hope) have been taught in our experience. There is a feeling sense at times in us that we know these things are true, and that there is nothing that can separate us; no, not even death. It is a great joy to be carried away on the wings of his love to the third heaven. Our God is in the heavens; he doeth whatsoever pleaseth him; none can stay his hand, "for thine is the kingdom, and the power, and the glory, for ever."

Dear Laura, your precious missive of love and fellowship was most gladly and thankfully received, and I would could I give a crumb in return, but I feel barren and unfruitful.

I hear you all have had a great feast with brother G. D. K. for some ten days. Surely the Lord remembers the poor of the flock. You have great reason as a church to rejoice. We continue in good health, having very fine weather, much like your July, yet it is cool nights.

Love to all.

D. M. LEONARD.

[THE above good letters were forwarded for publication by sister Laura Bailey.—Ed.]

BALTIMORE, Md., Nov. 23, 1909.

DEAR BRETHERN:—I have received two requests of late from readers of the SIGNS that I should write something for its columns. Neither of them suggested any subject, so I have decided to quote the words found in 2 Timothy ii. 15,

which read as follows: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is an exhortation from an older and more experienced minister of the gospel to one of younger years and less experience in the things of the kingdom of Jesus Christ. Paul is pleased to address Timothy as his dearly beloved son. He, no doubt, felt a great interest in him, and desired that he should prove faithful to the Lord and profitable to the church. He did not expect to give him a talent, but wished that by proper application of himself he should improve upon that talent which he had, and therefore the charge, "Study to shew thyself approved," &c. Study what? Why the Scriptures of course, which are the word of God, and which were able to make him wise unto salvation. They teach the truth which is according to the experience of the children, who are to be fed by the preaching of the word. It is not enough that Timothy, or any other minister, shall simply read the Scriptures, but that they study them in all their connection, in order that they may teach the Lord's people aright, so that each may receive his portion in due season, as taught by our Lord and Master. (Luke xii. 42.) If we shall wrest the Scripture from its proper connection we shall make it appear to mean what the writer did not intend, and in this way take away from him to whom the word belongs, and give to him to whom it does not belong. I shall never forget having this called to my attention by a very able and fatherly old minister in my early exercises in the ministry. I had spoken in his presence from Daniel x. 18, 19, and in my short experience and ignorance I had seen nothing but the first deliverance from the burden of sin, and so talked

about the text. Elder Brinson said to me: "Brother Joshua, the things you said to-day are good and true, but one thing I want to call to your attention, which is this: Daniel was just as much a prophet of the Lord before this experience as he was afterward." From that time I have tried to note in reading the Bible who is being addressed, and under what circumstances. I saw I had taken that which belonged to the older children of God and had given it to the younger, and that in so doing I was not giving to each his portion of meat in due season. The child of God falls into darkness and finds over and over again that he is weak, and that he still needs the strong hand of Jesus to support him, and, blessed be his holy name, Jesus is not unmindful of him, and fulfills his promises in coming to his relief. Then, brethren, let us who minister in holy things, be careful not to wrest the Scriptures from their proper connection. In doing so we shall lead the Lord's dear people into error, poisoning their minds with false doctrine, and fail to give them that which is for their spiritual health. With honest and prayerful hearts let us then seek the true meaning of the word of God, and always be willing and ready to forsake any way or any view when we find that the word does not sustain the same. Should I wrest Scriptures from their proper connection to make them prove things that I have said, I should be handling the word of God deceitfully and would be inexcusable. If we always speak so that the plain word of God, without any effort on our part, will sustain what we say, we shall have no cause to be ashamed. The main point of our study should be the proper application of the Scriptures. When this is done, they mean exactly what they say, nothing more, nothing

less. In this way we shall never have to strain them to make them mean what we say or prove what we say. When we find who is speaking, who is spoken to, and what is the subject being discussed, we know what the writer means by what he says. So, dear brethren, and especially to the younger would I speak here, let us always endeavor to speak in such a way that those who hear shall know what we mean by what we say. The word of God is one, and is always truth, but it must be rightly divided. Let us not give the people two words, for we shall only confuse them. Paul said in second Corinthians: Our word toward you was not yea and nay, but yea and amen, to the glory of God by us. But it must be properly divided, that each may receive his portion in due season. Then shall the little ones grow and thrive, and they will bless God, the Giver of all good, and esteem the ministry highly in love for their work's sake. The doctrine of God our Savior is in the Scriptures; it is also as truly in all christian experience. The experience of the children of God is recorded in the Scriptures, and it is as truly in the doctrine of God our Savior. If I tell to others some experience that is not recorded in the Bible, it is not christian experience. If I preach doctrine that is not according to christian experience, I shall preach false doctrine. If I can show you that your experience is the doctrine of the Bible, and that the doctrine of the Bible is your experience, I shall comfort your hearts, according to the commandment of God and the exhortation of the apostles of Jesus Christ, and you will be benefited. "It pleased God by the foolishness of preaching to save them that believe." Then shall we have no cause to be ashamed, since in obedience to our Master we shall hear

the blessed words, Well done, thou good and faithful servant, enter thou into the joys of thy Lord. "And your joy no man taketh from you." It is good for you all, dear brethren and sisters, that you read and study the word of God. Take no man's word for anything further than the blessed word sustains them. May the God of all grace lead us all in the right way.

Your brother in hope of life,

JOSHUA T. ROWE.

[WE feel like adding a commendatory word or two to the above excellent letter. Its advice is good for us all. It presents just what the blessed Savior enjoined, and what the Bereans were much commended for. It is good to search the Scriptures to see if these things are so. We ought to come to them as little children to hear words from their father. Elder Wm. J. Purington once said to us: "See that you read no portion of the word as a text unless you know the connection, or have had opportunity to look over the connection." We have never forgotten this advice. We may have been mistaken as to the meaning of portions of the Scripture we have used as texts many times, but still Elder Purington's advice was good. We commend the above letter to all our brethren for their earnest approval.—C.]

FOX CHASE, Pa., Oct. 30, 1909.

ELDER F. A. CHICK—PRECIOUS BROTHER:—I am about to ask a favor of you, and how to start it I scarcely know, but will venture. Some time last winter, when I was at my isolated flag-box, sister Keziah Hogeland happened by, and I had a precious talk with her, and after she had gone I was so impressed with the meeting that I opened a correspondence with her, not knowing if it were right.

Some time afterward I received a letter from her, and felt it was good to get such letters, and I read and reread it with tears. I gave it to Elder Coulter to read; he claimed for it a good letter. Brother J. M. Fenton sent it back to me, asking that I call for a place in the good old SIGNS for it, and if it is not asking too much I would be glad to have it appear in the SIGNS. I take especial pains, or care, in perusing that good old paper. I have been favored in reading it for nearly forty years. I do not see that I grow any better as I grow older. You and I can look back a great many years. I would like very much to see you and have a good talk with you. This letter of our dear sister's I will send without any apology, just as it reads. I think it is but seldom that we read such good letters. You, dear brother, know who this sister is: brother John Hogeland's widow, an estimable christian woman.

Yours in hope,

C. S. STOUT.

CORNELL, Pa., March 28, 1909.

DEAR BROTHER:—I think it was about Jan. 9th or 10th I received a very touching letter from you. I was at Newtown and it was remailed to me, and when I say I enjoyed every word in it, that comes far short of expressing my feelings. All the time I was at Newtown I had it in my mind to write you, and if you had received all that I have pondered in my mind you might have gotten a much better letter than I will be able to write to-night. Much of my time I am groping along in the wilderness, and in solitary places; I feel much alone, and wonder if there is any other one like me.

“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.”

For some days after receiving your letter my mind seemed to live over the past; I was carried back over forty years, and in going back I had many struggles to encounter, and stopping-places where I could not rest; only by the help and strength given me by my dear heavenly Father could I come through what at times seemed like sailing through bloody seas of grief and sorrow, until I reached the place where I first found a home in the dear church; then for a time I lived in the realms of joy, in my first love in the church; then much of my early experience came to my mind. I hoped then I should be free from sin and doubts, and, as I now remember, I was for a season. I had a great desire to grow in grace and knowledge of heavenly things, and be spiritually-minded, but to my sorrow how far short I have come as I grew older to grow better. I, like you, had dear old Deacon Vanartsdalen as my guide, and hoped some day I would be like him, and many other dear old brethren and sisters in the church. Now, as I look back to those meetings, every Sunday seemed like a family reunion around the dear Father's throne, with Christ in our midst, our Elder Brother. At that time with me the whole day long Jesus seemed to be my song, my Lord, my life, my hope, my all; but not so with me now. Then our meetinghouse was well filled; now they are nearly all gone. All the dear old deacons we had then, your loved father among the dear saints, and my loved companion, are gone, and how we miss them all. I well remember when you and your loved wife came to the church; they were days of rejoicing, love was the prevailing spirit. I remember, too, the hymn we sang at the water (Beebe's collection, 1127). It all comes back very dear to me yet. As

I look back to those times I seemed to have been in a very happy frame of mind. I have had to travel in the low grounds since then, but not more than I deserve. I desire to be kept near and at Jesus' feet. My blessings are much more than I deserve. I have had to pass through sore trials and afflictions, and they have not been to my hurt, but for my good. His promises are sure; he will not leave nor forsake us, or leave us comfortless. Ah, how well he knows our every weakness; it is he who will be our strength; he gave you the love you bear the dear Old Baptists. No, absence cannot conquer love. It was he who lead dear Deacon Vanartsdalen to ask you to read Psalms cii., he gave you the sweet comfort in all your travels. "Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand." When we feel the dear Lord is for us, who need we fear?

I have read your letter over many times, and the chain of fellowship is drawn more and more securely, because I do fellowship all you have written. I hope you and all your household are in good health. Thank your dear daughter for sending me your letter. I remember those dear little girls very well. Give my love to your dear wife Lucy. If I get to Olney this spring, which I am planning, I surely will call on you; we would enjoy a visit with you and your family.

Your unworthy sister in hope,
KEZIAH D. HOGELAND.

TOUCHET, Wash., Sept. 28, 1909.

DEAR HOUSEHOLD OF FAITH:—It has been a custom of mine for several years to send greetings to the household of faith, the saints scattered over the land

wherever the SIGNS OF THE TIMES circulates. Many far distant from me are yet near and dear to my heart; some have lived with me in the old Hillsborough Church, in Oregon, but we are now scattered many miles apart, and our heads are blossoming for the grave. O what a blessed thought to me, for since September 10th, 1909, I have breathed the air of my eighty-first year. Many sorrows have pierced my heart during my long life, and it sometimes seems as though I must doubt the evidence of being born again. We read, The Lord taketh the righteous from the evil to come. O who that has lived to see my age can say other than did Jacob to Pharaoh? Although to us the days seem many, yet with the "Alpha and Omega" one day is as a thousand years, and a thousand years as one day. Dear saints, think of this, will it indeed be so that we shall be numbered among those who sing the song that no man can sing on earth? Then shall this vile body be changed, and this corruptible shall put on incorruption, and this mortal put on immortality, then will all that pertains to death be swallowed up in victory. What a glorious victory! Mortal mind cannot comprehend, nor mortal heart conceive of, that which awaits the saints. The apostle 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. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Surely here we do realize that the creature is made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Glorious hope! It is as "an anchor of the soul, both sure and steadfast." Of all men surely would we be the most miserable without that hope.

The Arminians of the world are daily energetic; they are stimulated to do the best they can, peradventure they may attain unto salvation. If perchance they step aside one day, they strive to make amends by repenting and laboring in prayer, in almsgiving and in missionary efforts, giving money to societies to save the heathen, and so by their works they strive to make their calling and election sure. Is this the case with the saints of God? God forbid. To them the Lord has said, "If ye love me, keep my commandments." He has also said, "My yoke is easy, and my burden is light." The Arminian world will say, Why be sorrowful and in the dark? The answer of the believer is, Because I see a "law in my members, warring against the law of my mind." Yea, the tempter is continually going about seeking whom he may devour. He tempted our dear Lord and Savior, will he not also tempt the children? Nevertheless, when Jesus turns and looks upon us, we, like Peter, go out and weep bitterly that we have so grievously denied our Lord. The flesh is weak, we are not able to watch one hour without His divine presence. We are as clay in the hand of the potter, who hath power to make one vessel to honor, and another to dishonor, and if he send my soul to hell, his righteous law approves it well. But, dear household of faith, what more can he say than to you he hath said?

If you see fit to publish this, please correct all mistakes, and oblige a little one.

As ever yours,

(MRS.) S. J. CUMMINS.

RICHBORO, Pa., Oct. 26, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—How dare one so unworthy and ignorant as I make the attempt to address one who stands so high in the ministry? I think of the many times I have read your editorials and the many letters of the brethren with sweet satisfaction to my troubled and weary soul. God's chosen all know what he is to them, and how he leads them through deep waters, yet by the right way; no one can evade his righteous law. He will bring us through the fire; not one shall be lost, all shall be saved. How wonderful is his grace!

It is time for my remittance for the SIGNS, and words fail to express what the paper has been to me, who have been kept so long in the prison of sin; I had never seen the least ray of light in which I might have hope until I began to read the SIGNS, twenty-five years ago. Some of Elder Durand's writings first arrested my thoughts, and how startled I was to find that in that secret, quiet way I should be led to know that my experience corresponded with that of the Lord's people. The first sermon that struck me with awe and wonder was in 1884, when I heard Elder Durand at Southampton. How my hungry soul feasted upon the word of God; every bitter thing was sweet; Jesus was shown to me in his word as all and all to his people; my soul leaped for joy at his name. The way in which I have been led these many years I read in the dear SIGNS. Please find the remittance for another year, and believe me to be one who loves it, notwithstanding my wicked, depraved nature. I am fully convinced that in me (my flesh) is no good thing, and that of myself I cannot comprehend the least of God's goodness, and what has been shown

me, I humbly trust by the Spirit, has seemed too wonderful for me, therefore I cannot express it. I will just add an expression, or rather sentiment, of brother Fenton's in a letter that I had the privilege of reading: "Devils believed and trembled, but they did not have faith, which is the gift of God to his elect." He went on to say that in all our travel here below there will be a continual looking to the time when our journey is completed, when we shall enter into that within the veil, whither our forerunner, even Jesus, is entered. I had wondered how I was to know the difference, but it is faith that makes all the difference, and as that is the gift of God, devils cannot get hold of it.

Dear brother, I cannot see how any one can understand such disconnected sentences, but if I were to say it is the best I have, you could not expect more, yet I humbly trust I have known what it is to take the cup of salvation and call upon the name of the Lord. Again, I would not like to say I have not known or felt, in a small measure at least, what it is to fall into the hands of the living God; how awful! Dear brother, I ask your forbearance if this looks like presumption.

I do not think I could ever have had courage to make the attempt to write if it had not been for the word you dropped as we said good-by at our association at Southampton. I said, "How much the SIGNS has been to me." Your answer was, "You have never told me so," with a gentle reproving look.

Inclosed please find one dollar to aid in sending the SIGNS to the poor of the flock.

Very unworthily, yet in hope of a better life,

LIZZIE SCHIEFER.

ELGIN, Oregon, Nov. 5, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—Having been requested to write an account of a little trip among the brethren and friends, I will try to comply with their request, and leave it to you to do with as seemeth good.

I left home Friday before the fourth Sunday in October, and went to Mizpah Church, located at Touchet, Wash. We had two services Saturday and one Sunday. There is comfort in going to a church where all the members come out, and I think they were all out but brother and sister Alexander; this sister had been in bed the past eleven weeks with typhoid fever, but was improving some at the time I was there. Elder Jesse Thornton met me at this church, and after meeting Sunday Elder Thornton, his wife and I went to friend Baker's and spent a pleasant evening and morning there; I think it was about 1 a. m. when we retired. The next day (Monday) friend Baker took me to Walla Walla, and brother Thornton went home. At Walla Walla there are a few Baptists, and they got together Monday night and I tried to talk to them of the "sure mercies of David," at brother Sheff's house. I enjoyed my stay there. Tuesday I stayed with my wife's cousin, W. E. Waggoner, who is also a Baptist. Tuesday evening I went to Dayton, Wash. There is a church at that place, but as it was not their meeting time there were a few gathered in at a private residence and we had a little meeting. I stayed while there at Elder J. T. Barnes' home. Wednesday I started to Charity Church, in Idaho, to be with them Saturday and fifth Sunday. Friday night it snowed some and rained a little at times, and Saturday there were but few out. The roads were bad, and I was not feeling that I was sent, but we

had a very good meeting. Sunday the weather was worse than the day before, but they came out even if it did rain, the house was full, and I thought the best wine was kept till the last. I was to talk at a schoolhouse Sunday night, but it rained so they phoned from place to place and called in the appointment. I left Monday morning for home, and reached there Thursday evening, Nov. 4th, and found all reasonably well, and hope I was thankful. I visited three churches while gone. The round trip was six hundred and eighty miles. This will give the eastern Baptists an idea of what one has to do to visit among the churches out here. I was made to see how little, weak and unworthy I am. Who am I that the brethren should do and care for me so kindly as they did? and they comforted and strengthened me, not only by their presence at meeting, but by words of approval and encouragement. This I think is their duty to one truly called, but O, am I one? I am so weak and little, and ought to be taught instead of trying to teach; every one it seems treated me the best. They all so acted that I am glad to call them my friends, and may the good Lord so lead us that we may ever be united in this sweet love and dwell in peace, is my prayer.

Yours in hope,

T. E. ATTEBERY.

TIoga, Pa., Dec. 1, 1909.

✓X DEAR BRETHREN:—We are saved by grace, and not by works, lest any man should boast. What have we to boast of? We brought nothing with us into this world, and can take nothing out; all we have here God has given us, therefore we have nothing to boast of in our natural life. God gave us that life, and by that life we come into possession of the

things of life. We are taught natural things because we have natural life and we desire the things of the earth. By that life we become exalted, or puffed up, thinking we are something when really we are nothing. When God in his own time gives us spiritual life, then we are made to love the things we once hated, and hate the things we once loved; we are humiliated and brought down; we cannot even look up to the throne of God, but smite our breast and say, Father, be merciful to me, a sinner. Of what then can we boast? Boasting is excluded. We cannot claim any merit on our part. We then know that God has all power in heaven and in earth; there is no power but what is ordained of God. No man or school can teach that dividing line between the natural and the spiritual life; God's word only can divide. His word is sharper than any two-edged sword; when he speaks it stands fast. When he said, "Let there be light," light was. There is no power that can resist God; we are as clay in the potter's hand; He can make one vessel to honor and another to dishonor. We cannot add one cubit to our stature, or make one hair black or white. There are only two classes of people in this world: the believer and the unbeliever. The believer, by the revelation of God, knows that he is a sinner, and knows his heart is deceitful and desperately wicked, and that of himself he can do nothing; his works are as filthy rags. There is no boasting in him now, he knows that God must direct his steps and must guide him, and that He does lead him in ways he knew not of, and in that path which the vulture's eye has never seen, nor the lion's whelp trodden. The unbeliever thinks he must work out his own salvation, and that it depends upon him, and is trying to climb

up some other way. He is trying to steal the inheritance by his false testimony. God, by his Son Jesus, has willed to his children that which they will receive at the appointed time of the Father. Thanks be unto God, these things are kept safe and sure for his people.

If you desire to throw this in the wastebasket, all will be well with me.

Your unworthy brother,

C. S. BOND.

WARWICK, N. Y., Dec. 28, 1909.

DEAR BRETHREN EDITORS:—Inclosed please find four dollars to pay for the past year, 1909, also to pay for the coming year, 1910. I thank you for sending the paper to me last year. I was thinking all along I would give it up at the end of the year, but find it is very dear to me. Each paper is laden with many good letters from wanderers in the wilderness, reaching a poor, hungry traveler. How the cry pierces the heart of one it reaches! They are like a flock of sheep when they feed, all are in a huddle, but let one get out of the fold, how quickly it lifts up its head and bleats. So it is with poor, lone ones when we are shut off from church privileges and among strangers, we seek our own; but O how near together all are in Christ, our Elder Brother. Who of us is more alone than he when he was upon this earth and suffered for our sake?

Sister McKinney's letter in the last paper is very dear to me. I wish I could write as some do, but I cannot, I am a poor writer, but of this I do feel sure, if I know anything: they all tell the same story of Jesus and his love; they come from the east, west, north and south, some old and crippled with age, some on sick beds; each child is filling his or her place, each has his or her gift as it is

given them, and ought to use it, for it is only loaned to us, it is nothing we have wrought. I want to say right here that I am not fit, nor do I feel fit, to be called a child, for I come so far short of any good act or deed. If I am anything it is through the precious blood of Jesus.

We have good preaching here; Elder Lefferts is a great gift to us, and we are blessed. May we all be blessed in the coming year, as we have in the past, and may He who is the giver of every good and perfect gift be with you all and enable you with health and strength to fill your places while in this life, for the good of the SIGNS and its readers.

Please excuse my many mistakes and blunders, and forgive me for writing so much. With love and fellowship I am, I hope, your little sister,

NETTIE DOLSON.

CATSKILL, N. Y., Dec. 19, 1909.

DEAR EDITORS:—I inclose check for renewal of my subscription for our family paper, which belongs to the whole household of faith, and feel to say a word to you of how I appreciate your labor of love in the care and faithfulness of the truth contained in its columns, and also to those who contribute to the same. Brethren, please write on (and often) for the SIGNS; you are not aware how much it strengthens the weak ones and builds them up on the most holy faith of the gospel. We are commanded to speak often one to another, and as we are a scattered and peculiar people it seems to me to be a blessed means of fulfilling that command. While all, perhaps, cannot write to their own satisfaction, often it satisfies one of the little ones we know not of. You brethren who have tarried at Jerusalem and been endued with power from on high, received the heavenly

gift, put not your light under a bushel, but let it shine. The Savior said by the mouth of Isaiah, "Comfort ye, comfort ye my people, saith your God," so I conclude this command is as much to those who minister to-day as in the olden times. Let us as the children of God have all things common; when you see the beauty of divine and heavenly things opened to your understanding, share it with your brethren with humility and love, and so fulfill the law of Christ. It is a rare thing for me to read a communication in the SIGNS in which I am not comforted at one time or another. In our experience we nearly all travel the same paths and look for the landmarks by the way.

"The good old way that leads to God,
Which saints in every age have trod."

Paul wrote many bitter things against himself, such as modern theologians would blush to confess, yet it has been manna to every hungry soul since, and will be in the ages to come; so, brethren, never mind how it looks to you, the message will be food to some of the sheep, which you are commanded to feed. When His word goeth forth out of his mouth it shall not return unto him void, but shall prosper in the thing whereunto he sends it.

With love to all the household of faith,
I am your brother in hope,

JAMES E. MOORE.

TEMPLE, Okla., Dec. 21, 1909.

DEAR EDITORS:—As my subscription expired the 15th of this month you will find inclosed draft for three dollars, for which please set my figures forward for another year, and place one dollar to the credit of some one who is not able to pay for the SIGNS. I wish I could send you one or more new subscribers, but I do not know of a single SIGNS OF THE TIMES

Baptist near here. There are quite a number here who claim to be Primitive Baptists, but they cannot stand absolute predestination. They have a church near here of twenty or thirty members, I think, and wife and I have gone to hear them preach several times, and as far as we are able to judge they preach sound doctrine, but take pains never to use the word "absolute."

Before I go any farther I will say that I am not a Primitive Baptist, but if I know myself I truly believe in the doctrine of absolute predestination. My wife and I have been readers of the SIGNS for more than thirty years, and we hope to be able to read it thirty years more, if we should live that long.

Wishing the editors, managers and readers of the SIGNS a happy Christmas and a prosperous new year, I will close.

Yours respectfully,

T. A. TANDY.

ORLANDO, Fla., Nov. 13, 1909.

DEAR EDITORS:—Once more I inclose one dollar for your good paper. I have not been paying for it in a long time, but it has been because I am one of the poorest of the poor, and not able to keep it paid up. I thank you and the dear readers, and thank the Lord for your kindness in sending me the paper, although I am not worthy of your favors; I was not expecting the paper when I could not pay for it. I see in the SIGNS the dear readers are sending in contributions to aid in sending the paper to the poor of the flock; the Lord will reward them for their good deeds. I am a poor wanderer in this low ground of sin and sorrow, and if it were not for the sweet hope I have in Jesus I would be miserable indeed.

I just wanted to tell you I enjoy reading your paper very much, and thank you for your kindness.

SARAH J. BRANSON.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1910.

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

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

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

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Middletown, Orange Co., N. Y.

HEBREWS IV. 15.

"BUT was in all points tempted like as we are, yet without sin."

There is no more wonderful mystery than that the holy Son of God should be tempted as we who are unholy are tempted. But though it seems impossible that one who did no sin, and in whose mouth was no guile, and who was holy, harmless, undefiled and separate from sinners, could feel temptation, yet the divine testimony is that he did feel all the temptations to which his people are subject. We recall having heard or read in former years long discussions as to how the blessed Jesus could feel temptation. It seemed to the writers easy to see how sinners by nature could be tempted, but how the sinless One could be tempted at all seemed to them to demand much explanation. We recall also that as a general thing these attempts to show how the Master could feel temptation, though there was nothing in him that could or did respond to the temptation, seemed to us very unsatisfactory. What we have seen from the pen of others has not encouraged us to try to make the matter clear. It was said by the blessed Master, "The prince of this world cometh, and hath nothing in me." The prince of

evil comes to us and finds much in us that belongs to him. The traitor in the camp is ever ready to open the gates to the foe. Satan and the world could have little power over us were it not for the flesh which dwells with us and is in league with these outward foes. We are not holy, harmless, undefiled and separate from sinners. A spirit of evil called the flesh, the old man, the law in our members, rises up ever to meet every evil suggestion from without; yea, more, were we to be shut out of reach of the temptations of the devil and the allurements of the world we should still find our hearts lusting after evil and our imaginations running abroad after it. Not only are we tempted by evil from without, but with evil that is within. Our nature is a wilderness since the fall, in which grows every noxious weed and every evil and foul-smelling thing. "Every man is tempted, when he is drawn away of his own lust, and enticed." Satan comes to us, and finds all manner of noxious and savage and unclean beasts dwelling in our nature, and all that is needful for him to do is to present enticing things, and straightway every vile passion arouses itself and runs to do as he suggests. But we must not think for a moment that the nature of the blessed Lord was such a wilderness as this; it was in his human nature that he was holy, undefiled and separate from sinners. It was of his human nature it was said that he "did no sin, neither was guile found in his mouth." It was of his human nature that he said, "The prince of this world cometh, and hath nothing in me." In his divine nature there could be no thought of sin, and it did not need it should be said of that, that he was holy, but it was needful we should be assured that as a man he was free from all sin

and guile. Because of this, Jesus overcame in the conflict. Had there been (and we would speak with reverence here) one taint of evil in the blessed Jesus, one thought or emotion that was or could be pleased with evil, then had Satan won a victory over him, and all our hopes would have perished. Could there have been one moment's yielding in the secret thought of the Son of man to the allurements of the devil, that moment there would have been sin upon his garments, and from that time he could not have been pronounced holy or undefiled. In such a case Satan would have the victory, and Jesus would have been defeated. But there was no yielding in the blessed Savior. Not for one moment was there any pleasure felt in this holy Man at the approach of sin. That which entices our poor, weak hearts, was met with, "Get thee behind me, Satan," from the heart of the man Christ Jesus. Thus he overcame in the conflict, and thus he remains our faithful Friend and Savior, and our strong tower in time of temptations; and also because as a man he was free from all sin and guile he could be our sacrifice. Nothing can be clearer from the Scriptures than that the great Sacrifice for our sins must himself be perfect. An imperfect sacrifice could not be accepted of God, nor could the law and justice of God be pleased with such a sacrifice. Had one taint of evil been found in the Master the death upon Calvary would have been wholly in vain. Had Jesus been weighted with sins of his own he could not have carried our sins, nor have made atonement for them. Every sinner must die for his own sins, how then could a sinner die for the sins of others? This truth every bloody type under the legal covenant bears witness to. Every sacrifice before God in the tabernacle, and

afterwards in the temple, must be without blemish if it were to be accepted of God. It is very striking to notice the care with which it is repeated again and again that such sacrifices must be without blemish. These blemishes are types of sin. The people were full of blemishes, and so could not be accepted in themselves, but because of this, sin-offerings and trespass-offerings must be faultless. It is not to be questioned that all these sacrifices pointed to the one great sacrifice yet to come, Jesus the Lamb of God. Thus old testament types and new testament declarations concerning Jesus agree altogether: a sacrifice for sin must be sinless. Such an expression as, "His own self bare our sins," and others similar, as, for instance, He was made sin for us, do not mean that sin became infused into his nature, so that his nature was sinful as is ours, at all. It is manifest that this cannot be so, if Jesus be indeed and in truth our sin-bearer, our sacrifice. He bare not his own sins, but ours. The scapegoat must be without blemish, but upon his head the high priest confessed the sins of the people, and then he bore away, not blemishes of his own, but the sins of the people, into the wilderness. We must never think of understanding the expressions referred to just now, or any others similar, to mean that the blessed Master possessed one taint of sin in and of himself. But because of this very truth he did bear our sins in his own body on the tree. Our hope is in this then, that Jesus was indeed holy from the first to the last of his pilgrimage on earth.

All the temptations of the dear Savior came from without, and never from within. We naturally at once in our minds turn to the time after the Savior's baptism, when he was "led," as one evangel-

ist says, or "driven," as another says, into the wilderness to be tempted of the devil. But while this is so, let us remember that his whole life was one of temptation and trial. There was no rest for him in this warfare until he arose a conqueror over all. At the first the assault of the enemy was hurled directly at him. Afterward the enemy did not desist from assaulting him, but it was in ways more indirect, through the opposition of men, the unbelief, weakness and ignorance of his disciples, and the sufferings of his whole life below. In whatever way temptation comes to us, according to the text, it came to him also, and whatever temptation comes to us came also to him. He was tempted in all points. But as so full a narrative is given by inspiration of the temptation in the wilderness, it seems proper and right to speak especially of that scene as the time of the Savior's temptation. He "was led by the Spirit," he was driven of the Spirit into the wilderness to be tempted. That this was some place not far from Jordan is evident from the narrative. The wilderness was some place, just as literally as were the forty days of his fasting literal. It is said that he was with the wild beasts. He was alone, so far as all human companionship was concerned. Afterward he came to Galilee from the wilderness and preached his gospel, and it is said that he returned from Jordan before being driven into the wilderness. If Galilee and Jordan are places to which or from which he came, then the wilderness was also a place. There can, of course, be no objection to saying that the people of God are in the wilderness of this world during all the time of our temptations, and Jesus was in the wilderness of this world with his people. But this was true of all his earthly ministry,

and not only of this one part of his life, but in him there never was anything like the wilderness that is in us. Though living his life in the flesh with us, yet he was always without sin; in him no noxious weeds were found; in him no evil beasts crept forth.

It is never said of any other man that he was "led by the Spirit" into the place of temptation, or driven of the Spirit into that place, but of the Master this is said. The meaning, as it seems to us, is this, that he must know our temptations. For this purpose he came into the world. Stress was laid upon him, causing him to endure all that his people ever can endure. For this cause he was born and came into the world. "Ought not Christ to have suffered these things, and to enter into his glory?" That he was led or driven of the Spirit into the wilderness, to the end that he should be tempted of the devil, was in fulfillment of the purpose of God that he should be one with his people in all things. He was made like unto us. Such a High Priest became us, or was suitable for us. Such a sacrifice must be ours, if we are to be saved. Such a companion must be ours if we are to find help and strength for our times of temptation, and this was the purpose of God in his thoughts of mercy toward us. Out of his everlasting love he purposed our salvation. A needful part of that salvation was that Jesus should be tempted of the devil, therefore he was led of the Spirit to the place of temptation, and he was tempted of the devil. In the narrative it is said that the devil came to him and that the devil left him. Whatever these expressions may be understood to mean, this much at least is clear, viz., that Satan had no lodging-place within him, and that the temptation was from without. The preposition "to," where it is

said in Matthew that the devil came "to" him, signifies "toward," in that place. This is a truth to which we cannot attach too much importance, for the reason given before, viz., that otherwise he could be no real sacrifice for sinners. If he must be separate from sinners surely he must also be separate from Satan, and so, as the temptation came from the devil, it did not come from within. Yet he knew what sore temptations mean, and in the connection of the text we read, "For we have not an high priest which cannot be touched with the feeling of our infirmities," and in the last verses of the second chapter of Hebrews we read, "Therefore in all things it behoved him to be made like unto his brethren." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Of this first expression just quoted it might be said, if considered by itself, that he was made like us in our sins, as well as in all other things, were it not that Paul in the text shows that he does not mean this, when he says, "yet without sin."

In the temptation in the wilderness one thing stands out very prominently, viz., that the force of all the temptations was hinged upon the question, "If thou be the Son of God." Satan urged upon the Savior these truths in this clause, "If thou be the Son of God," viz., that if he were so the Father must love him supremely, that all power was his, that there was therefore no need that he should suffer hunger, that it was his to rule in all the universe, and that all the world belonged to him as its ruler and judge. Why then be hungry? Why then be without friends, or a place to lay his head? Why then remain in such lowly guise, when presently he might subdue all things to his sway? The

temptations themselves, as it has appeared to us, cover all that any man ever felt any desire for, and was ever tempted to secure at the expense of disobedience to the word of God. It is not our purpose here to point out more than this general truth. But every one of the three temptations gathered their greatest force from the first sentence, "If thou be the Son of God." In this Jesus becomes our companion, our brother. If our assurance of our sonship be clear, temptation becomes weak indeed. But here is our sorest trial, Am I his, or am I not? In the full assurance that God is our Father, we can endure and conquer in all the warfare, but when oppressed with doubt as regards this one vital truth we are weak in every direction. Our Jesus has felt this also, and so knows how to save us. What infinite consolations abound then in this truth, that he was tempted as we are, and in all points, and still more, what strength there is for us in that other sublime truth expressed in the words, "yet without sin."

Our mind has been led much of late to this, and we have written with the hope that to some who may read this there may be a blessing in these thoughts. But we have labored all through the writing of this under the feeling that the theme is too sublime for any words we can find to use. At the best we but stammer and falter when we would speak or write of such wonderful mysteries. C.

TO OUR SUBSCRIBERS.

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

✓ CHURCH AND ORDINANCES.

I WOULD like to see the editor's views on the subject of the organized church, and also the supper and baptism as ordinances. There is a doctrine taught in this country that all ordinances were done away in Christ's sacrifice. Please reply if you have time.

As ever, S. S. TAYLOR.
MITCHELL, Ark., Oct. 20, 1909.

The subject suggested by brother Taylor is one of the most important that can occupy the mind of man, and were we equal to it it would be a pleasure to grant our brother's request. It is true that we have had pleasant meditations upon the church and her ordinances, and have tried to speak of her beauty and perfection, but never to our own satisfaction, always feeling, as did the queen of Sheba when she had seen all of Solomon's wisdom and the house that he had built: "The half was not told."

Brother Taylor asks about "the organized church." We would say, the church of God is the most perfectly organized body on earth; no man can find a flaw in her organization, but just when the organization took place has been to us a question many years. The expression, "The church set up on the day of Pentecost," is, and has been, common among our people since we have known anything of them, and no doubt long before. For some years after we united with the church we accepted the term without question or investigation. One day the question, What is the church? came into our mind with such force that we could not throw it off. Over and over again it came until we were really troubled. We could not answer except in the following way: A body of believers in the Lord Jesus Christ. Then this question came: When, since the days of Abel, Enoch and Noah, was there a time when the earth was without believers, by faith, in Christ, the Son of God, the sacrifice for sin? In

searching the Scriptures we could not find a time, nor have we since. When He came he found faith in the earth, demonstrated in Simeon, Anna and others. After the baptism of the Savior he chose, called and ordained twelve men to be his disciples; they believed in him and confessed him as "the Christ, the Son of God." They were sent out to preach the kingdom of God, and through faith in Christ cast out devils and healed the sick. (Matt. x. 8.) They also baptized believers in Christ. (John iii. 22; iv. 1, 2.) Their preaching and their baptizing was by the authority of Jesus, who also gave them the law of the new covenant, as recorded in the fifth and eighteenth chapters of Matthew, and the thirteenth chapter of John. He also instituted the ordinance of the supper, commanding his disciples to observe it in remembrance of him. After his death and resurrection he commanded the apostles to go into all the world and preach the gospel to every creature (Jew and Gentile), but he also commanded them to tarry in Jerusalem until endued with power, unction and revelation to preach salvation to all nations through the blood of Christ. There were in Jerusalem with the eleven apostles (Judas having fallen by transgression) about one hundred and twenty. Were they idle spectators, or believers in Jesus Christ waiting for the fulfillment of the promise? If the latter, were they not the church of God? Paul in 1 Corinthians xv. 6, assures us that Jesus after his resurrection appeared to "above five hundred brethren at once." He called them "brethren," and if brethren, were not they a part of the church of God, though not present with the hundred and twenty on the day of Pentecost? In Acts ii. 41, we find that about three thousand souls were added unto them on

that day, and verse forty-seven says: "The Lord added to the church daily such as should be saved." Had there been no church, could there have been any addition to it? and were the three thousand added any more the church than the one hundred and twenty who were, no doubt, the witnesses of the resurrection of Jesus? Again, what ordinance has the church to-day that Jesus did not institute and command while yet in the flesh? All the above questions were in our mind when exercised upon this important subject, and are more or less with us now, hence we wonder if the church was organized, "set up on the day of Pentecost," or did Jesus organize it by choosing and ordaining ministers, sending them out to preach, giving them the gospel law, or law of the new covenant, and instituting every ordinance of the church while in the flesh? But since we all know the church is organized, it makes but little difference when it was done, yet we, and others we are sure, would like to know. The church is the body of Christ, and if we are members of that body all is well now and shall be hereafter.

With regard to "all ordinances passing away in Christ's sacrifice," it is true, but such a statement needs to be qualified. Every ordinance of the old covenant did pass away in the crucifixion of Christ, because he nailed the handwriting of ordinances to his cross, taking it out of the way. He was the end of the law in every sense of the word, yet not its destruction, but fulfillment as our Daysman as well as in all shadows and types. John the Baptist baptized with water unto repentance or the turning away from every ordinance and ceremony of the old covenant, yes, even from the thought that

they who had that covenant should be justified and saved because they were the children of Abraham. The priesthood of that covenant only pointed to the priesthood of Christ; all the blood of beasts offered for sin only pointed to the blood of the Son of God, which cleanseth us from all sin; the temple and all its service only pointed to the spiritual sanctuary.

The ordinance of baptism belongs only to believers in Christ Jesus, and in it is presented death, burial and resurrection. The expression, "putting on Christ in baptism," means an open confession of him as our crucified, buried and risen Lord. In such confession one's faith in him as the Redeemer of sinners, and the only way to God, is made manifest. Not only is baptism an ordinance of the gospel church, but all believers are commanded to be baptized in the name of the Lord Jesus Christ, thus denying all deeds or ordinances of the law in salvation from sin, for "by the deeds of the law there shall no flesh be justified in his sight."

The institution of the ordinance of the Lord's supper ended the passover feast, as was observed at certain times at the command of God from the day the Israelites were delivered from Egyptian bondage until the gospel. The blood of the paschal lamb in Egypt meant salvation to every Israelite in that land when the destroying angel passed over; every house of the seed of Abraham was marked with that blood, hence it was called "the paschal lamb." This scarlet line from the offering of Abel to the sacrifice of Christ is seen in all the Scriptures. The flesh of the paschal lamb was roasted with fire, and the Israelites were commanded to eat it with bitter herbs, showing the suffering of Christ and the experience of his people. They were also

prepared for the journey before them; their loins were girded, shoes were upon their feet and a staff was in their hands. That supper signified everlasting deliverance from the dominion of Pharaoh, and because of that deliverance, through the mercy and faithfulness of God, they were to observe that supper in remembrance of the great victory. Jesus was the antitypical paschal Lamb, and at the supper he said to spiritual Israel, "This is my body, which is given for you," and of the wine he said, "This cup is the new testament in my blood, which is shed for you." "This do in remembrance of me." Thus we "eat the flesh of the Son of man, and drink his blood." "Christ our passover is sacrificed for us," and through his blood every child of God is delivered from bondage and the dominion of Satan, for "the promise is sure to all the seed." Now, instead of remembering the victory of Israel in the land of Egypt and commemorating that passover supper, we eat and drink in the house of God in remembrance of Jesus and the victory over death, hell and the grave through his body and blood.

The redeemed are pilgrims, traveling to the land of rest; they are also equipped for the journey, having on the whole armor of God. Salvation they have for a helmet, righteousness for a breastplate, truth for a girdle, faith for a shield, the word of God for a sword, and their feet shod with the preparation of the gospel of peace. We hope no Old School Baptist would deny the ordinances above mentioned as being of God, and therefore belonging to his church. These things are embraced in "the order of his house."

Brother Taylor, this is the best we can do in complying with your request, and hope you will pardon our inability to do better.

K.

MARRIAGES.

By Elder P. N. Moyers, at his residence, Goin, Tenn., Dec. 18th, 1909, Caney Head, of Goin, Tenn., and Miss Hattie McGuire, of the same place.

By Elder F. A. Chick, at the residence of the bride's mother, Wednesday evening, Dec. 1st, 1909, David S. Blackwell, of Montgomery, Somerset Co., N. J., and Miss Helen Servis, of Hopewell, N. J.

OBITUARY NOTICES.

It becomes my painful duty to have to record the departure of my beloved wife, **Priscilla Spindle**, who fell asleep in Jesus Nov. 26th, 1909. Her maiden name was Bradshaw, the fourth daughter of Walter N. and Lydia Bradshaw. She was born Sept. 21st, 1840, in Loudoun County, Va., where she lived until Sept. 12th, 1903, when she was united in marriage to the writer, by Elder E. V. White; the rest of her days were spent in Fairfax County, where she adorned her home. She was a true wife, affectionate, kind and thoughtful. As a stepmother she was devoted to her children, and their love for her was truly manifest. In this she made my life most happy. As a christian she was devoted to the cause, and was seldom absent from the meetings of the Frying Pan Church, I think not more than three times in six years. It was her chief delight to meet with the brethren and talk of the things of the kingdom. She was charitable in her views, and always ready to assist her brethren, not only in word, but in deed. She will be remembered by many who have attended the Virginia Corresponding Meeting. She received a hope in Christ many years ago, but always spoke of her unworthiness. She was received by the Frying Pan Old School Baptist Church, and baptized by Elder E. V. White, Nov. 9th, 1884, where she remained a consistent member until death. Her health had always been good, though she complained some the last few months, but never ceased her usual duties until the 12th of the month, when she had a hemorrhage of the brain, which affected her mind for a few hours, after which her mind was clear. She talked freely of her hope, often saying, "I know the Lord is good to me; he is my only hope." She was sitting up in bed talking with me, and said she felt much better, but in a moment received another stroke and passed away in less than ten minutes, without a struggle or apparent pain, and while I know she is better off to be with Christ, where there is no parting, yet there are none except those who have passed through like affliction can know the loss I feel. My prayer is that the Lord may reconcile me to his will in all things. Besides the writer and the church, there are left to mourn one sister and one brother: Mrs. Lydia J. Thrift and George W. Bradshaw, and many other relatives and friends. May the Lord

sanctify this dispensation of his providence to each one according to his purpose, is my humble prayer.

The funeral service was held in the New School Baptist meetinghouse, in Leesburg, conducted by Elder Horace H. Lefferts, who used as a text Philipians i. 21. A large number of the brethren and friends gathered to pay their last respects, after which the body was laid to rest in the Leesburg Cemetery, to await the summons from on high, when she will arise with the likeness of Christ, to dwell with him and go out no more forever. While we mourn, it is not without hope.

CENTREVILLE, Va.

R. L. SPINDLE.

Sarah A. Redish, formerly Staton, departed this life on the morning of Dec. 20th, 1909, after a painful illness of eight days, first with pleurisy, then pneumonia. The subject of this notice was the last daughter and child of Elder Warner Staton and Mary his wife. She was married to John Redish, April 21st, 1863, born Jan. 8th, 1828, baptized August 11th, 1858. Five children were born as the fruit of that union, all of whom are living and were present at her funeral, one a member of the Nassaongo Old School Baptist Church with her. Many who see this notice will have their minds refreshed with the memory of the wonderfully attractive traits of character shown forth in the life of this dear sister, as she was widely known by Old School Baptists. She was a shining light, wherever she went she left an impression with old and young, colored and white. She was a living example in her home, in the community and in the church. I cannot see how any one could be missed more than she will be. She possessed clear views of the Scriptures, and could express them forcibly. We all loved the name and company of "Sally Ann Redish," as she was called. She was never absent from her meetings unless providentially hindered. All who are interested should feel to give thanks for the gift of such a mother and such a neighbor, and the church most especially for such a precious sister and sweet companion in the Spirit. We had been closely endeared to each other ever since I became pastor of the Nassaongo Church, in the year 1869. She seemed to think that she could hardly live without this poor, old, imperfect servant, but alas, he has to live a little while without her. O how sad! but that blessed hope of immortality beyond the grave lives, for Jesus said, "O death, I will be thy plagues; O grave, I will be thy destruction." Her husband preceded her to the grave about eleven years. She died where she had lived since she was married, at the old homestead with her son. The family and the church feel the loss sustained very keenly, but may the good Lord enable us all to feel and say as Job did: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away."

Her funeral took place from the home where she lived and died. I was called upon to officiate, assisted by Elder A. B. Francis. The text used was 1 Coriuthians xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Elder A. B. Francis took part in all the service. All that was mortal was then laid to rest beside her companion, to sleep in undisturbed repose until the trump of God shall sound and the archangel's voice be heard, then shall she come forth in the likeness of her glorified Head.

T. M. POULSON.

MASSEY, Va.

Ann McCammant Butler was born in Muskingum County, Ohio, July 5th, 1817, died at Seiling, Oklahoma, Oct. 5th, 1909, aged 92 years and 3 months. She was the eldest of six children born to her parents, Samuel and Rebekah McCammant. She was married to Elder John Butler in August, 1838, to which union eight children were born, six sons and two daughters, two sons deceased. Her husband died in Osborn County, Kans., May 26th, 1886. She with her husband moved from Ohio to Green County, Wis., in October, 1845. She united with the Honey Creek Church of Old School or Predestinarian Baptists in 1852, and was baptized by Elder Robert Jeffers. She and her husband moved from Green Co., Wis., to Fayette Co., Iowa, in 1880, and from there to Hampton, Franklin Co., Iowa, in 1882; from Hampton to Osborn Co., Kans., in 1883. Mother was the last of her family; she died in the faith she so long contended for, as firm as a rock. Her remains were brought to Gaylord, Kansas, and interred by the side of her husband.

Written by her son, SAMUEL BUTLER.

BROTHER Jehiel Campbell, of Cammal, Lycoming Co., Pa., died Dec. 30th, 1909, aged 75 years. He had lived all his life near where he died. His companion died several years ago. He leaves to mourn, a number of relatives, two or three brothers and half-brothers among them, also many friends, beside the church. He had been afflicted with paralysis for several years, but could get about some until two or three years ago, when he became almost helpless; he could hear and understand, but could not talk much. He enjoyed hearing the gospel preached as long as he lived. He lived with Matthew Stradley for some time before he died, who, with his wife, sister Stradley, did all that could be done to make him comfortable. He was baptized by Elder S. H. Durand about forty years ago, and was sound in the faith of the gospel. He has gone to his eternal home, from whence none ever return; the end of the world and time has come with him.

The writer attended the funeral Monday, Jan. 3rd, 1910, at the Old School Baptist meetinghouse; burial near the churchhouse.

D. M. VAIL.

Sarah Elizabeth Cooper Pate was born in Platte County, Mo., April 2nd, 1843, and at the age of sixteen she, with her mother, brothers and sisters, moved to Atchison County, Kansas. April 16th, 1865, she was united in marriage to B. S. Pate, and to that union were born seven children: William, Laura and Lillian, deceased; Mrs. Esther Embree, Maud, Robert and Della, all of Dayton, Wash. Sister Pate united with the Old School Baptist Church called Union, in Atchison County, Kansas, and was baptized by Elder Jones. Her husband, Elder B. S. Pate, was ordained to the ministry while living here, and from some cause trouble sprang up in said church, which was so grievous that sister Pate withdrew, and she never attached herself to the church again, and about twenty years ago she, with her husband and children, moved to eastern Washington, settling in Dayton, where she lived and made to herself many friends by her kindness and christian charity to those in need. While she never again united with the church, yet her love was ever shown to her brethren, always making her home their home, and on the 25th of November the summons came which bereft Elder Pate of a faithful companion, the children of a loving mother and her neighbors and friends of a faithful, affectionate friend.

I was called to attend her funeral, which I did, and tried to lift the minds of the children and friends to a living Friend whose promises are vouchsafed in every time of trouble. Brother Pate was very sick at the time with the same disease that took sister Pate: pneumonia, and was not able to attend the funeral. After short services we laid her body in the city cemetery, there to rest in sweet sleep until God calls for the graves to give up their dead, and then we hope to meet in immortality to praise the Lord forever.

J. T. BARNES.

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THE "SIGNS" TO
THE POOR OF THE FLOCK.**

John Walker, D. C., \$4.00; C. Stevens, Ark., \$1.00; A Friend, Ill., \$3.00; T. A. Ardies, Ont., \$1.00; J. A. Tandy, Okla., \$1.00; Mrs. M. M. Rounsavel, N. Y., \$2.00; C. H. Vandike, Ill., \$1.00; Dr. B. P. Earl, Ky., \$1.00; Mrs. Benj. D. Bradner, N. Y., \$1.00; Isaac Larowe, N. J., \$2.00; Mrs. Jennie O. Cross, Ohio, \$1.00; Mrs. Allie Gooch, N. C., \$1.00.—Total, \$19.00.

NOTICE.

We expect, Providence permitting, preaching in the Old School Baptist meetinghouse in Woburn, Mass., by the pastor, Elder H. C. Ker, the fourth Sunday in January, 1910, morning and afternoon at the usual hours. All are welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

CHANGE OF ADDRESS.

WM. J. CASEY has changed his address from Lead Hill, Ark., to Dodd City, Ark., where his correspondents will hereafter address him.

M E E T I N G S .

THE churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting, the Lord willing, in Halcottsville, N. Y., Saturday and Sunday, January 29th and 30th, 1910. Meeting will commence at 11 a. m. on Saturday. We hope to see a large gathering of those who love the truth at this meeting.

J. B. SLAUSON.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

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 (ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., FEBRUARY 1, 1910. NO. 3.

CORRESPONDENCE.

REVELATION XIX. 6.

“ALLELUIA; for the Lord God omnipotent reigneth.”

The word “alleluia” signifies, we are told, the praise of the Lord. John, the servant of the Lord, and our “brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,” “heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders,” giving expression to this praise. In this voice the saints of the present, as well as in all the ages past, join as one. The thought conveyed in the language is that the Lord God rules supreme over all things everywhere in all ages, and that according to his own determinate counsel. How comforting this thought when received in faith by the child of grace individually, or the church of Christ collectively. It enables the believer to rejoice in tribulation; it comforts him in affliction, temptation, persecution, distress and threatening calamities; it enables him to rest securely in the gracious promises, knowing that He who has promised, being faithful, is able also to bring to pass all he has promised, and to

say confidently with Paul, “We know that all things work together for good to them that love God, to them who are the called according to his purpose.” Having the love of God shed abroad in his heart by the Holy Ghost which is given unto him, he is again persuaded with Paul “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.” When resting in “the faith of God’s elect,” and exercised by it, though this body be racked by sickness and pain, though poverty and want stare him in the face, and all things seem to be against him, though he be ignored and ostracized by society for principle’s sake, he can sweetly sing with Toplady:

“Sweet in his faithfulness to rest,
Whose love can never end;
Sweet on his covenant of grace
For all things to depend.

Sweet in the confidence of faith
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his.”

But to him who has once enjoyed the exercise of this blessed faith in his own

heart, when it is denied him all becomes dark and uncertain, doubt prevails. If the Lord God omnipotent does not reign, and all things—anything; left to blind chance, who can but fear and quake at the thought of what may come next? but believing,

“Though plagues and death around me fly,
Till he bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit,”

we can, as a confiding child, wait, wait God's time for each successive thing, knowing not whether it will bring joy or grief, peace or trouble, pain or happiness, knowing in the end he will save us from our fears and cause that all things shall work together for our good. How blessed is this faith to the true believer, and the church, the collective body of true believers in God, in this dark and gloomy day, when it seems that the combined powers of Satan are turned loose to destroy this faith in the hearts of God's people. To those who love the ancient doctrine and order of God's house there has perhaps never been a more trying and threatening period of time, and were it not a fact that “the Lord God omnipotent reigneth,” many would be tempted to give up in despair; this thought often gives comfort when all else fails. When we look out on the world we see the working of “the prince of the power of the air, the spirit that now worketh in the children of disobedience,” in centralizing all forces; it seems intent to take from us as citizens of what purports to be a free country what is yet in part left to us, the liberties secured to us by the privations, struggles, hardships and blood of our revolutionary sires. The very watchword of the age is centralization, the centralization of everything, religious, social and political, and woe be to the man who dares lift his voice against

things so popular. If in business, he must fall in line; if he enjoys the benefits of society, he must do its biddings; if he is a preacher, he must preach according to the popular demand or he is ignored and ostracized; if he has political aspirations, and sees and would talk and act against popular prevailing theories and practices, he had better keep quiet. It may be clearly seen that no power but the unseen ruling hand of Providence can check the rapid tendency toward the amalgamation of church and state. When we read of church federations, state and national, Missionary unions, Sabbath School unions, national and international, and various inter-church societies, such as the Young Men's Christian (?) Association and Women's Christian Temperance (?) Union, &c., the great preacher combine, styled “Anti-saloon League,” it all means this: priestcraft, clergy rule, preacher domination. No one who pays any attention to current news in the secular papers to-day can fail to notice the pressure brought to bear upon all candidates for office, whether state or national, and the desperate efforts to dictate the policies of our government, whether state or national, by a combined preacher organization called the “Anti-saloon League.” Like their predecessors in every age, they seize upon every plausible pretext to establish the habit or custom with the people of submitting to preacher rule. This habit they now have well under way, having possession of almost every avenue to the public mind from infancy, even every channel of education. With all the facilities now in hand and in use, how long will it be before they will have the reins of government full in hand and be collecting in taxes from a gulled public what they now beg? Who can tell? How terrible has been the reign of priest-

craft in the ages that are past! With governments under the domination of the clergy millions have suffered martyrdom with every indignity that could be conceived in the mind of the devil himself. If I am not greatly deceived in the signs of the times, we as a nation are rapidly approaching just such a condition of things. But all this in my humble judgment is but a fulfillment of things "written aforetime." There must be a development of all the great beasts mentioned in the book of Revelation, and this great centralizing movement is forming one (and I feel the last one) of them. How good it is, and ever will be, for God's children to trust him, believe in him, depend upon him. "Alleluia; for the Lord God omnipotent reigneth." If I am not deceived, the grand purpose and sequel of all this is the separation of the dross from the pure metal and to make manifest the true servants of Israel's God. Every oath-bound secret organization goes to make up its quota of this great beast of centralization, so it behooves us in this dark and cloudy day to heed the admonition of the apostle to the Corinthian Church: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty." Dear fellow-soldiers of the cross, may God enable us to be valiant for the truth, and to endure hardness as good soldiers, to be patient, for evidently "God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Then will God, who is not slack concerning his promises, manifestly bring his chosen off more than conquerors through him that

loved them and gave himself for them. We, here in Texas, who fully believe all that is involved in the words at the head of this article: "The Lord God omnipotent reigneth," and that according to his own eternal purpose, have not only the things above mentioned to harrass and to grieve us, but even an element once identified with us and still bearing our own name, declare that we are heretical in doctrine because we contend for the doctrine above named, and though several years ago they set up nonfellowship bars against us, some of them continue to misrepresent us abroad. The latest came to me in a paper about one month ago, wherein a writer from Texas says in substance: The "absoluters" in Texas say the unfinished predestinarian theory makes God the author of sin. The truth of the matter is this: we have said, and so say yet, that if, as some in Texas have argued, God is the author of all he has predestinated, then it follows as a logical deduction that God is the author of sin, and they are the teachers of this theory, instead of us, as they have charged, for the very wicked things done by Pontius Pilate and Herod, the people of Israel and the Gentiles, were the very things God's hand and counsel determined before to be done. While God's hand and counsel determined beforehand what Pontius Pilate, Herod, the people of Israel and the Gentiles did, yet they themselves were the authors of the things done; so far as those people were concerned, God's predestination had no influence over them—was not the cause. I hope I love peace, and always desire to have and exercise the spirit of christian forbearance; I have no desire, however, to obtain it by a sacrifice of principle.

I could refer to other thrusts and misrepresentations of Texas Predestinarian

Grace Baptists, and I hope and feel with no spirit of revenge or resentment, but with a desire only to say to the readers of the dear old SIGNS, that no matter what you may have heard and read, a few of us here in Texas are, and have been, contending for the doctrine of predestination as the Scriptures set it forth, and as it has been contended for so long through the SIGNS OF THE TIMES, and after the manner which they (those who have gone out from us because they were not of us) call heresy, so worship we the God of our fathers, believing all things that are written in the law and in the prophets. It is, as some have said, wrong for God's people to divide and be contentious, but we should not forget that the Scriptures tell us of some who crept in unawares to spy out our liberties, and Paul said, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and John said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not of us." Now I think the trouble with the old order of Baptists to-day is, in many places, they have opened their doors too wide—have been over anxious to gain members, and therefore have adopted Arminian methods—have not been satisfied with the Lord's way of adding to the church daily such as should be saved, and in some instances the sons of God have gone in unto the daughters of men and giants have been born, and the giants were always among the enemies of Israel; not one of them was ever found with Israel in all her wars, but all against her. No foreign element was ever found long in sympathy with Israel; such elements could not long abide her laws and

customs, but often they led Israel into idolatry. So it is with such worldly elements as may by the efforts of men be brought into the church nominally to-day; they will not abide by the primitive doctrine and order of the church, but will go out, often with much strife and contention, carrying for a time many of the children of Israel with them, thus leaving trouble and grief in their wake. From the Scriptures we learn there is a "must needs be" for these things, for it "must needs be that offences come; but woe to that man by whom the offence cometh!" And "there must be also heresies among you, that they which are approved may be made manifest." One Power alone—the Power over all powers, who himself ordained the powers that be, is able to bring order out of confusion, and bring all things to the one grand final sequel, viz., his own glory and the good of his people; that he will, according to his own eternal purpose, do.

May all his dear children with reverence and godly fear join in the grand anthem of praise, "Alleluia; for the Lord God omnipotent reigneth."

H. B. JONES.

WINNSBORO, Texas, Dec. 24, 1909.

SHELBYVILLE, Ky., Dec., 1909.

ELDER F. A. CHICK—DEAR BROTHER:—I am sending with this, for publication, two excellent letters, one from our beloved brother, Elder C. W. Bond, and the other from our afflicted sister, Florence Pultz, of Wheeling, W. Va. My heart goes out in love and fellowship to them both. Brother Bond was a beloved brother and Elder among the churches here, and how we have missed him in his labors and companionship can never be told. How strange to us are the ways of Providence. Brother Bond

and the late Dudley G. Johnson were ordained in one of our sister churches just a few years ago. They were much needed, and they were truly good and precious gifts, which had made room for themselves in the hearts of all the people who believe in Jesus. Brother Johnson some three years ago was called from his labors of love here below, to dwell in the church triumphant, and this to me was a trial inexpressible. I loved him for his orderly walk in the truth; he ever walked humbly in the fear of God, and truly adorned the profession which he had made. Both these young gifts were patterns in their walk, and there was no ground of criticism concerning either of them. With what shame have I covered my face as I have observed them and remembered my former days. How important it is that the servants of God walk each day in the fear of the Lord, and honor Him who called them to this high vocation. How important to abstain from all appearance of evil, and to be of good report of them that are without, and this should be true of every member as well as of ministers.

Nearly a year after brother Johnson's death brother Bond removed to the far west. For a time I felt almost irreconcilable; it seemed desolate to me, and to all. I am often yet wondering why it is this way. I have had grave fears as to the result of brother Bond's western venture, being mindful of my own deeply tried experience of the west, which I experienced in the terrible grasshopper siege of three years, when there was famine, both of bread and of the word of the Lord, and so, after five long years, I returned to my home and the church. It is a fearful thing to fall into the hands of the living God, yet our God will ever deal wisely and justly with us. I have de-

sired, as our dear brother is in the west, that there might be an open door set before him, for the Lord can make a way in the desert, and our brother's own preaching will commend him to the brethren wherever he goes. May the Lord bless him and his, and graciously remember the desolation here, and direct or send his true and faithful servants this way. This must be of Him who is able to supply all our needs.

Of our sister Pultz's letter I want to say that I much enjoyed it, feeling that it was written out of a pure heart, and in real childlike simplicity, which finds a response in our hearts. I think that I know something of those heart-yearnings and heart-burnings of which she speaks. How blessed it is that we can hear from each other through the SIGNS. I am often tempted as I read the precious letters in the SIGNS with such sweet comfort to take my pen and drop a line to the authors; then I think, What can I say that would benefit them? May these two letters be blessed to the comfort of others as they have been to me, and all shall be to the glory of God.

Another year is now closing, and how great has been the goodness, or mercy, of our covenant-keeping God. Have we not great reason to raise an Ebenezer of praise? I send new year's greetings to the household of faith, and pray for all needful blessings upon the editors and publishers of the SIGNS. I submit these letters to you without the consent of the writers; but I am sure that out of the goodness of their hearts they will bear with me. Do with this letter of mine as you see fit.

With love, I trust, unfeigned,

P. W. SAWIN.

BAKER CITY, Oregon, Oct. 10, 1909.

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 DEAR BROTHER SAWIN:—We received your welcome letter a few days ago, and were glad to hear from you. We are always glad to hear from the poor and afflicted, the chosen of the Father. There is a thrill of joy and encouragement imparted by the communications of those who feel themselves wholly dependent upon the divine Arm for every earthly as well as every heavenly blessing. As I know that you are wholly committed to that kind of faith which is of divine planting, it is a comfort to receive your letters, although they often speak of trials and tribulations hard to be borne, yet He who sends them in wisdom so metes them out that they prove a blessing to you spiritually, and also to those whom you are called to comfort. We are assured that all things work together for good to them that love God, to them who are the called according to his purpose. Sometimes it is hard to see the good coming to us in many of our tribulations, but still we believe that some time it will be made manifest that there never was an uncalled for event in life, or one act, trial or tribulation that was not necessary for the full growth and development of the child of God. The children of God are such peculiar characters that they cannot know many of their own peculiarities themselves, but the Father who has begotten them unto this lively hope knows all things, and in his wisdom and providence provides just what is needful to fully develop in the children obedience, thankfulness and faith, which will be to the praise and glory of his name.

I was sorry to hear of your sickness, but glad to learn that the divine presence was with you during your affliction. Doubtless the joy thus afforded

you, thus confirming to that extent your relation to God and acceptance in the divine favor, was much more to you than the affliction which you felt. The presence of God at such times also assures us that our standing before him is not because of our own strength, and tells us of a time which must sooner or later approach, when heart and flesh and all physical strength shall fail, and earthly surroundings avail us no more. To that critical period we look at times with much anxiety, and we wonder whether the presence of God will be with us then. If he has been with us in our lesser trials and afflictions, may we not be fully assured that he will be with us in the last and greatest of all, and make it to be the entrance into that blissful life, in the hope of which we are living during all the time of our bodily afflictions? Our God is not the god I once heard described by an Arminian preacher at the funeral of a young man. He said that he told the young man a few days before, to look for Jesus when he should approach the dark river, and that if he looked he would be sure to see the Lord. Our God is one who takes us when we cannot look; and when all things else fail he is there with the everlasting arms underneath us. What a blessed assurance! What a blessed hope! Our Jesus has his abode in our hearts, and as we approach the dark river he lights all the way, and it is in his strength that we pass over to that blissful eternity which he has prepared for all the redeemed, from the foundation of the world. With such a Father and such a Savior we cannot fail in our journey; we cannot fail to reach the desired haven of rest. This shall be so, although the way is full of snares and dangers, and trials beset us on every hand. He who has called us is faithful,

and he will provide every blessing at the right time. His wisdom and predestination comprehend all things to the end. He declares that he will do all this, and that we shall conquer through him. But all these things are known to you better than I can tell you, for our God has taught and will teach them to all his children, and we can testify only of those things that we know and have learned of him, and our fellowship is in such testimony.

I am glad to hear of the good meetings during the Licking Association, and would have much enjoyed being there myself, but my steps were directed otherwise and I must not complain. Now write when you can. My family joins in love to all.

Yours in tribulation,

C. W. BOND.

WHEELING, W. Va., Dec. 11, 1909.

DEAR BROTHER IN THE LORD:—I have taken my pen in hand hoping and praying that the great Physician will come to my help and fill my poor, weak mind with matter fit for your perusal.

I was very pleasantly surprised when I received your precious letter, and read it over many times, and every word in it is good and true. But at the first my poor, foolish mind was too much elated and puffed up to receive the spiritual consolation with which it abounded, and this was the more so because I received a letter in the same mail from another strange brother in the flesh, who spoke of having read my letter in the SIGNS. If you good brethren could have known how my foolish head was turned by your kind letters I am sure you would have despised me in your hearts. I hated myself for it when I saw what a poor, weak, silly thing I was. I had often wondered of late why

my mind was so shut up to all spiritual things. When I would try to write to any of the dear saints I would sit as one dumb, and could not think of anything, either spiritual or natural. I felt that it was good for me to be thus left in the darkness, knowing how prone I was to seek praise, and how I looked for it in every letter I received. I often wonder if there ever was another poor creature so beset with the spirit of pride as I am; I see it mixed with all my words and actions. It is hideous to me, and I loathe it every time I see it. Often I cry out with tears to the dear Lord to make me altogether forgetful of self. Surely I have seen afflictions by the rod of his wrath, but not enough yet to subdue this sinful self. Self is my great enemy and tormentor.

I started to say that I had wondered at the barrenness of my mind, but when your letter came, then I began to understand. I am too weak and foolish to be trusted with any distinguishing marks of the grace of God. Dear brother, I feel altogether unworthy to call you so, but our God has chosen the vile things so that no flesh can glory in his presence, and I can only presume on his mercy upon this ground. As often as I have wondered why I was chosen to hope in his mercy, this has been the answer: I am one of the "vile things." How true it is, as you say, he brought me by a way that I knew not. As to why he chose me, is altogether strange to me. I look back over my past life and I see nothing worthy in myself. I feel a certain degree of self-pity, and my eyes become dim with tears. Sometimes I think that I can mark out places where I received undeserved mercies from the Lord, and my tears start afresh as I think that even in my early days he was mindful of me. My dear

father and mother were God-fearing and God-loving people, and we children were brought up in the nurture and admonition of the Lord. In my earliest recollection I had a great fear of God. I was fearful of going to the place of torment. I was very zealous for the honor of God, and if I heard his name taken in vain I became so enraged that I could have struck down the guilty one; but as I grew up into womanhood I became less concerned. Truly youth is a time of folly, and surely I wrought my share of folly, but all through it there would come an alarming voice to me, often when in the gayest of moods, and the words would be spoken, You must die. I would suddenly stop my gay laughter and idle conversation, and sit with heart and nerves quaking. I have felt my flesh turn cold, and would often wonder whether any one noticed the change in me.

But I had not intended to speak of myself, I wanted to speak of your good letter. You speak of your pathway having been so different from what you had thought. I believe that all the Lord's little ones have the same line of bitter disappointments. Newton describes this condition in one of his sweet hymns. Many years ago I found much comfort and encouragement in this hymn:

"I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face."

The third verse expressed my own feelings so well:

"I hoped that in some favored hour,
At once he'd answer my request;
And by his love's constraining power
Subdue my sins, and give me rest."

This was what I hoped for and expected, but in the fourth verse I read my own experience:

"Instead of this, he made me feel
The hidden evils of my heart,

And let the angry powers of hell
Assault my soul in every part."

I always look forward to Sunday, thinking that I may have a little time to read my Bible or hymn-book, or some of the Baptist papers, or to write to some of the dear saints, but often I find my mind more inclined to earthly things on that day than on any other. It was so with me yesterday, I tried to finish this poor letter, but found that I was entirely shut up. I read your good letter many times, hoping that its kind contents would stir me up and set my mind in motion, but I seemed to be without feeling of any kind. Now, as I scan the pages again, I am made to feel what a precious privilege it is to be called "sister." This is such a favor bestowed upon us by our dear Savior. We are actually one in him. This, too, is far above any earthly tie. I used to think it a hard thing, and could not well receive it, when our blessed Lord said, "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me," but now I trust that by his grace I have experienced the meaning of these words; I can in a measure understand the difference between the love of God and the love of a creature. I often think of the time when our Lord was told that his mother and his brethren stood without, desiring to speak to him, or that they were seeking him; "and he answered them, saying, Who is my mother? or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." "It is the spirit that quickeneth; the flesh profiteth nothing." I think that I know what Paul meant when he said, "We know no man after

the flesh." Still this spiritual love will cause us to be very careful for the comfort of our kindred in the Lord; yea, this kind of love will make us kind even to our enemies. If we have the love of God in our hearts we cannot render evil for evil. It makes new creatures of us; where sin abounded, grace does now much more abound. We still feel the plague of sin in our members, and are daily made to mourn because of it, yet, my dear brother, am I, or are you, still pursuing the same course that we did before the Lord shined in our hearts? Do we still love sin, and roll it as a sweet morsel under our tongue? Are we still led captive by the prince of the power of the air? Who is it that rules in our hearts? I well know that in my flesh dwells no good thing. I know this, and yet the Scripture comes to my mind, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In verse four Paul says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

But I will forbear. I remember that I am writing to one of the Lord's under-shepherds, and feel as though I ought to keep silent in your presence. It is your kindness that has emboldened me to speak freely to you. I am thankful for your kind interest in my health. I must have spoken of being dropsical in my letter to you. I have been physically weak all my life, and have always had a weak heart. I am very short of breath, and suffer great pain if I sit in one position for any length of time. A few years ago I had a slight stroke of paralysis, and the physician said that I was liable to have another at any time. For a time I felt that my time on earth was short. I was surprised that I was not more willing to

die. Finally the feeling that I was near death wore off, and I felt I had a new lease of life. My health was no better, but somehow I felt that my time to go had not come. From that time I have felt a great longing to commit my case into the great Physician's hands, and have felt to pray earnestly that I might not fall into the hands of any earthly physician. I know that God has all power in heaven and in earth, and how I do long to look to him alone for all my help, both spiritual and temporal. I feel that these afflictions are from his hand, and that they are sent for good. He has afflicted, and he can heal if he will. Without a great portion of his restraining grace I would be afraid to be healed of my infirmities in the flesh. Cowper says in one of his hymns,

"God in Israel sows the seeds
Of affliction, pain and toil;
These spring up and choke the weeds
That would else o'erspread the soil."

The following hymn has been made very precious to me:

"'Tis my happiness below,
Not to live without the cross,
But the Savior's power to know,
Sanctifying every loss.
Trials must and will befall,
But with humble faith to see
Love inscribed upon them all,
This is happiness to me."

I seem to see more of the dear Savior's love in the afflictions which he has sent upon me than in any other way; they seem to melt my heart into such tenderness and love that the dear, pierced hand that wields the rod is unspeakably precious to me. In spirit I have covered that hand with kisses. Once, some years ago, I was in great trouble, and often wept because I felt that I had received evil instead of good, and one night as I lay weeping over my wrongs all at once these words dropped into my mind, Be-

hold my hands and my side. At the same time I saw his dear hand thrust out toward me, and a great flood of love and adoration surged in my heart, and by faith I was kissing that dear hand; my grief was turned to joy. In all our afflictions he was afflicted, and the angel of his presence saves us.

I hope that you will be as ready to pardon this long letter as I was to pardon what you termed your liberty in writing to me. Surely it is a sweet liberty that we, as one body, can take without any fear of giving offence. We are commanded to love one another with a pure heart fervently. I think that those born of God love with such a love as the Lord gives them.

But I must bring this long letter to a close. I feel as if I had not really answered your good letter. It contained much Scripture that seemed good and suitable to convey your thoughts. It made me feel that I wanted to read my Bible more than I had of late. I have had many good Baptist books to read, and while I do love to read them, I know that they take my time from the Bible. I feel lonely and restless for the company of the saints. How I long for the time when we shall all be together forever. I feel to say, Lord, come quickly.

Your unworthy sister in hope,
(MRS.) FLORENCE PULTZ.

SPENCERVILLE, Ohio.

DEAR EDITORS CHICK AND KER:—
Having to send my subscription, I wish to say a few things about the precious letters and articles I read in the SIGNS OF THE TIMES. I have often felt a special impression to write upon some subject, and, by delaying awhile, I found the very line of thought I had purposed to present, in much more acceptable form than I

had in mind, so my delay proved a blessing to both the brother or sister who wrote and to myself. My feeble thoughts found better expression than I could have given them, and it afforded the other writers more room to express their joys, sorrows, experiences, conflicts and deliverances. There is no joy so great to me as a free flow of brotherly fellowship in the sacred realities of our precious faith. I am glad to welcome even the letters of those who have not in times past cooperated with the SIGNS in full fellowship, but in bitterness spoke of our precious faith in words of censure, even to the denunciation of them as dangerous to peace, and heretical in sentiment; but when I see their names attached to words of confession, and efforts to restore the union (their former zeal seemed to me to lead into confusion and distress,) I rejoice at the power of our God, who is able to restore peace to Zion. Indeed, I have not an enemy so bitter but that I can forgive all personal trespasses, if I can only see the evidences of full contrition for missteps against the order and peace of the church of God. I also feel that there is much allowance to be made for sectional use of words, phrases and ideas in which there are no essential differences of meaning. The past year has just begun a new turn in the tide of my life, in which I have felt renewed seasons of enjoyment not heretofore felt for fifteen years, and I have spent some time in the circle of Baptists before unknown to me, and I find that there are some, and I hope many, whose ideas of doctrine have been seriously disturbed either by mistaken understanding or by sad misrepresentation of ambitious aspirants after fame. A word like "absolute" is often objected to on the ground that it is not a Bible word, yet I doubt

not that there are many other words that might be objected to for the same reason. A sister in the south seemed to be of that mind until I had tried in my weak way to tell her how comforting the doctrine of the "absolute predestination of all things" is to me, and to her, if she could only see God's work of grace in it; if she could only get good out of everything that works together, as even the most terrible deeds that she could hear of in the doings of the world, if she loved God, would inspire a spirit of gratitude that he had been her keeper in such a wicked and perverse generation—had delivered her from the evil; and after I had treated the subject in all its most horrid features, in which it had been distorted, she seemed to rejoice that it was not so objectionable a doctrine as she had been led to suppose it was. It is God who alone can work all things together, not separately and in no unity of purpose over all, for good to them that love God, to them who are the called according to his purpose. I cannot limit the good to only one thing, nor to any class of things, but I do limit the good to them that love God.

Another class of people, led astray after the time salvation, lose sight of the fact that all salvation is only the work of Christ through the Spirit, and are led to think that God's people, after the new birth, are endowed with a kind of free agency, which, of course, is a very serious mistake, since the only claim that we can have of power is "through Christ which strengtheneth me," as Paul taught. I take it that it is only the strength of Christ with which we can begin or keep up our true spiritual action, and the whole line of spiritual life and gifts begin, are carried on and end in the full impulse of "Christ in you" (in us), and I sympathize with many who are misled

to suppose that there is now a need of aiding the Spirit of Christ. I love to see zeal for the Lord's work, I long to see it myself, but I desire to "wait upon the Lord," to "be still," to "trust in the Lord," until he brings again the captives of Zion.

This thought reminds me of brother Peters' excellent thought concerning the outcast of Israel, and, I feel, a great prayer that God would turn their feet to Zion's hill, for I am well aware that there are many who will return, and even they who have been so seriously frightened away from the simplicity of the truth by unstable and emotional leaders, who either mistook the spirit of the faithful, or cared not for the unity of the flock.

I had hoped to write of some pleasing things and prospects for Israel, and I think I have a few; may God increase the number. I did want to tell a few of my impressions regarding the Old School Baptist ministry I have met during the past year; how God has taken them from all the walks of life, just as in days of old; one here and one there from the illiterate toilers, or farmers, some from the busy offices of clerks, railroad offices, bankers and merchants, some from professions, as doctors, lawyers and various stations of honor; but the greatest wonder of all is that I could find no great, no small, no rich, no poor, no high, no low, all sought, as I beheld them, the humble service of the saints and aspired to sound the richest praise to that sweet grace that each felt to be his need. With this co-equaling gift of God may we hope to see our faithful ministry forever favored.

I cannot reach every one with a private letter, whose sweet counsel and brotherly exchange of experience endears their memory to me, and I often wonder at the sacred tie of fellowship I felt

while mutual, yet unimpassioned, tears told the silent story of fellow-feeling while rehearsing to each other the evidences of our mutual hope and faith in Christ. O that the Lord would bless the people of his pastures with fresh tokens of divine grace.

A. B. BREES.

ALVINSTON, Ontario, Dec. 20, 1909.

DEAR BRETHREN EDITORS:—As I am sending you my remittance for the SIGNS, I will endeavor to add a few lines, though at times I am tempted to think it is the pride and vanity of my sinful heart that prompts me to write; at other times I feel it is a wonderful, mysterious working of the Holy Spirit within which begets a desire. I would like to have the esteem of all my brethren (which is natural I know), but of how much greater importance it is to have a “thus saith the Lord” for all we do or say, so I must leave it with you to judge whether it is a labor of love. I realize deeply my weakness and insufficiency, but Christ’s strength is made perfect in weakness, as Paul has said, and we are fools for Christ’s sake; we are weak, but he is strong.

Words fail to express the pleasure and comfort I receive from the dear SIGNS. No earthly friend is more anxiously looked for, and strange as it seems (to the natural mind) the writers, the greater part of whom I have never seen face to face, seem to know and understand me better than those of my daily acquaintance; their language expresses much of what I have understood from these words of holy writ: “As in water face answereth to face, so the heart of man to man.”

I had thought to write of what a sweet season of exaltation I was favored to enjoy after the last October meeting at Lobo, which you dear editors both at-

tended. The Dayspring from on high surely visited me, and I felt I would gladly tell it to the world around, but how can we sing the Lord’s song in a strange land where there are lords many and gods many? The secret of the Lord is surely with them that fear him. I went to that meeting with earthly hopes and purposes scattered as with a whirlwind, and I felt bereft and silent to hear what words of comfort might be given me, for in my soul I was yet bearing the word of truth with a firmness that is hard to be understood. The heavy trials and sore conflicts which seemed mine alone were brought upon me I believe for the purpose of showing me my helplessness, and that man has nothing whereof to boast, but praise and honor belongeth unto God, in whom are hidden all the treasures of wisdom and knowledge. I think I understand poor old David where he says, “When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth.” How trying and humbling it is to our proud and foolish flesh to be made to feel that we are nothing, and less than nothing, and vanity, and our nature rebels against being crossed in everything, but experience teaches us that this is necessary to make us true disciples of the meek and lowly One. The words of the poet have seemed often to fit my peculiar case:

“Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.”

Also,

“These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou mayest seek thy all in me.”

But you, dear brethren, came to that meeting not in your own strength, but in the strength of Israel’s God, laden with good things from God’s storehouse, and

there you bountifully fed poor, famishing souls. Though I felt unworthy of the privilege to mingle with the dear saints of God, it is my greatest comfort in this world to hear them talk of the glory of his kingdom and speak of his power. At the end of the following week Elder Vail visited with us in our home over night, and preached the following Sunday at Brooke. I felt it was good to be there, and was highly favored with sweet manifestations of God's love and tender mercy. I came home and felt it my duty to again take up the cares of this life, at the same time believing God to be a God of providence as well as of grace. But my heart was not heavy as it mostly is, but full of love (if not deceived). Faith seemed to triumph over all foes, and I had a kindly feeling given me towards those who opposed. When about my daily duties at times I was given such sweet access to his throne, and the dear Lord so broke in upon my soul, giving me such spiritual comfort and assurances from portions of Scripture that I verily felt to know what the fruits of the Spirit are. He surely gave me beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, and though now the real savor of it has partly left me, it strengthened my confidence and confirmed my hope. He will never leave nor forsake any of his little ones, but will keep them alive even in famine. While having that sweet, restful feeling, there would arise a fear that trials must come (and that I justly deserved), and I felt a shrinking from them, too, but we are commanded to endure hardness as good soldiers, so I pray the dear Lord to be with me and give me grace to bear with patience all the trials by the way, and reconcile me to every dispensation of his providence, for he do-

eth all things well and is too wise to err and too good to be unkind, while I am but a blind, ignorant, erring creature. I would ask an interest in your prayers; pray for me that my faith fail not.

I have written this as opportunity afforded, and it seems rather disconnected. Have I claimed too much? If you find anything in it not in accord with christian experience cast it aside. I would like to have either of your views through the SIGNS, if you feel to give them, on the fifth verse of the second chapter of Solomon's Song, particularly on, "I am sick of love."

From your sister in hope of eternal life,
(MRS.) W. C. YOUNG.

NASHVILLE, Tenn., Jan. 11, 1910.

DEAR ELDER KER—MUCH BELOVED BROTHER:—Your card of the 7th inst. just received, inquiring after my spiritual and temporal welfare. I will say as to my spiritual welfare, I feel very poor in spirit indeed, especially when I read in my Bible that which condemns me; I come far short of its precepts and commandments all along my warfare of doubts and trials. I fear I am not what I profess to be, and feel a stranger here below, "what I am 'tis hard to know." There is one thing I do know: the things I once hated I certainly now love. It is a great consolation to the dear, faithful brethren when they meet and talk of the goodness of our great Benefactor, of his great mercy and of the indwelling of the Holy Spirit. We hope also that we have the right understanding of poor sinners saved by grace. I feel to know that without his love and mercy I am forever lost. I have often felt to praise his holy name, and feel to hope I am one of the poor in spirit, dependent all the time upon God to direct my steps, knowing that he is

my everlasting Prince of Peace, who is rich in mercy for his great love. I trust he hath loved me with an everlasting love, and hath quickened us together with Christ, and saved us by grace through our Lord Jesus Christ. Man has no part in the plan of redemption, for God's people were chosen in Christ before the foundation of the world; so, dear brother, we are living in a state of doubts and fears, seeking to know the truth, knowing our imperfections while in the flesh. God knows our mind better than we do, and we must try to be content in whatever state we may be in, knowing it is not in man to direct his steps. We are dependent upon Him for food and raiment and every breath we draw, and why should poor, mortal man claim to be an instrument in God's hand in saving souls? God is the potter, we are the clay, and he will fashion us as it seemeth good unto himself; none shall ask, What doest thou? God made all things for himself, yea, the wicked for the day of evil. All things were purposed and decreed, and shall come to pass in his appointed time and way. All the redeemed shall come with singing unto Zion, with everlasting joy; sorrow and mourning shall pass away. Who shall be afraid of man that shall die, or the son of man which shall be made as grass? O how careful we should be in this our natural life, and not attempt to put self in the paths of spiritual life; they cannot walk together, as one is contrary to the other; fleshly worship is only seen and heard by man; spiritual worship is with a broken heart and a contrite spirit, all the time depending on our heavenly Father to keep us unto himself, as we were bought with the precious blood of his only begotten Son. This is my only hope of immortal life.

I ask you, dear brother, when it is well

with you to remember me at the throne of grace. My general health has been very good down to the present time. I am now bordering on my seventy-seventh year, which will be July 13th. I feel that I am drawing to the close of this present life, but I trust, if it is God's will, I may find my name written in the blessed Lamb's book of life, where there will be no sighing or sorrow, but praise to one God in a world that shall never end.

Dear brother, your card was somewhat of a surprise, and I could not imagine why you had written it, but after reading its contents I was thankful to know that you were interested in my spiritual and temporal welfare. Believe me, dear brother, I do appreciate your brotherly kindness toward me, though unworthy I feel myself to be. We are strangers in the flesh, but I trust not in the Spirit. I have always enjoyed reading your editorials, which are good, and written with an eye single to the glory of God, and trusting in God to direct your mind in the spirit of meekness and love for the cause you espouse in defending God's truth. It is a great comfort and consolation to read from the pen of God's servants who contend for the truth which was once delivered unto the saints, and when reading such articles I feel to write and indorse the doctrine I believe; not that I want to see my name in the SIGNS, but for the love and fellowship which I trust the good Lord has given me for those who contribute to its columns; but if I did not indorse the paper I would certainly hold my peace. Very likely I have written some views and thoughts that would not be expedient to publish, as they might not be agreeable to the household of faith, but the editors are at liberty to examine carefully anything I

may write, and see that it contains nothing that would hurt the feelings of some dear brother.

I have written my thoughts upon the important subject that ought to interest all who claim to love God. Try the spirits whether they are of God or of man. We are living in perilous times for the poor of the flock, through the inventions of man; God will not accept any man's person, for it is of the world.

I truly thank you, dear brother, for your kind interest in the welfare of a poor sinner saved by the grace of God, and I hope what I have written is in keeping with the teachings of the Bible. You can use it at your pleasure and all will be right with me.

Your brother, I hope,

O. B. HICKERSON.

DEAR EDITORS AND READERS OF THE SIGNS:—The inclosed letter is for your perusal, if the Lord will. May the writer glean with us and say, It is the Lord. To the natural mind it is all a mystery. "Great is the mystery of godliness." He related to me what I feel is a mystery. In June he was sick in bed; Elder Lester preached many hundred miles away, yet he felt he was hearing him preach, and saw the faces of those who were drinking it in as "living waters." Elder Sawin said he felt like Paul said: suffering in body, yet rejoicing in spirit. The theme of the preaching was the presenting of the bride to the Father. May the Lord hear the groaning of his prisoner (for it is the slave bound in chains that knows the worth of liberty), and guide us by his grace for his name's sake.

Cast this aside if you think best.

A PRISONER OF HOPE.

SHELBYVILLE, Ky., June, 1909.

DEAR SISTER:—Your good letter was received, and I cannot tell you how much good your kind words did me. I am such a poor, little, insignificant creature that I am often wondering if a single thought, word or act is to the honor and glory of our God, therefore your assuring words gave comfort and hope in the Lord that my labor was not in vain, yet I was humbled in the dust to feel that I, who am a worm and no man, should be enabled by divine favor to both speak to your comfort and the glory of God. I think I can truly say that my one desire above all others is, if a servant of the Lord Jesus at all, that I may feed the church of God, which he hath purchased with his own blood, and to present the truth in a God-honoring way, and to daily walk in his fear. But, dear sister, my heart is so often far from him, and I fear greatly that I am one of those characters who draw nigh with lip-service, but their hearts are far from him. I fear when weighed in the balance I shall be found wanting, but somehow I have a humble hope that though so much is lacking in me, God for Christ's sake has pardoned my sins, and therefore made me acceptable in the Beloved. Therefore, viewed in the merits of Jesus' blood and righteousness, I shall be whiter than snow. Truly of myself I can do nothing; no worth, no merit, no righteousness, but, blessed hope, all, and a thousand times more, that is lacking in me is mine in Jesus. So day by day with mine infirmities I come to God, through Christ, pleading what he has done for me. Not a day do I live and walk as I should, not a day but I must need confess before him my sins and shortcomings. O if we had not a merciful Father in heaven what would the end be? I often feel could you look

into my heart and thoughts I would be cut off from your fellowship at once; but I do try to pray God to search my heart and know my way, and I am often comforted in the thought that there is nothing hid from the Lord. "He knoweth the way that I take." I cannot think, dear sister, you feel daily the prodding of that thorn in the flesh as I do. I feel that you must be sitting at the feet of the blessed Master in quietness and assurance, while I am daily tossed with tempests against the craggs and rocks and reefs, ready to perish.

This is a poor return for your kind remembrance, but it is the best I can do. Kindly accept with love and good intentions. I had thought to write you on my return home, but many cares prevented. Remember me in love to the household of faith among you. A kind remembrance to your husband.

Sincerely, P. W. SAWIN.

MASSEY, Va., Jan. 15, 1910.

TO WHOM IT MAY CONCERN:—As I have just emerged upon the first day of the eightieth year of my earthly pilgrimage, I thought I would make a little note of a few things of the past.

According to the record in my father's old Bible I was born Jan. 14th, 1831; received a hope, if not mistaken, in August, 1851; found a people whose language I could understand, acknowledged my fellowship for them, was received and baptized in March, 1852, and have found that the rich provision of the Lord's house has been ample to supply my every spiritual need. In the year 1865 I began to be burdened with the things concerning the kingdom of God; I was impressed to speak of the glory of God's kingdom and to talk of his power. This brought me into the minds and before the faces of

the church, and they began to encourage me to speak once a month, and from that my name went out from home, so in May, 1868, I received a letter from one of the deacons of the Indiantown Church to make them a visit, as they were without a pastor. This almost wrenched the very life out of me; two voices seemed to be speaking at once. The voice of home and its attendant affairs said, You cannot go, coupled by my wife's voice with tears running down her face, saying, You cannot go, but the tone of that letter, like the sound of a trumpet from a far country, said, You must go. My wife said, "We will surely go to the almshouse." I said, "I know, my dear, as well as you do, but I must go." So the third Sunday in May I went thirty miles, had meeting morning and afternoon, and there were messengers there from Nassango with their petition, which I must hear. Strange, it never occurred to my mind once that my little gift to minister the precious word to the spiritual appetite of the Lord's people would demand of them every remuneration to meet my temporal needs; I viewed it all as complete sacrifice. The next July I was ordained and took up my regular appointments once a month, and by the help of the Lord and the encouragement of the brethren and sisters I have continued these forty years, having lived to see all who constituted the five churches pass away but thirteen. All who compose the five churches now, it has been my privilege to hear the testimony of their lips and to give them my hand of welcome in behalf of the church, and after all these things I am struck with wonder; I am now called to look back over a life of seventy-nine years and to see it so awfully spotted with imperfections.

Yesterday was a memorable day to me.

The first part was spent in receiving letters and cards and looking over their contents, they extended from Philadelphia, Pa., to Lukens, Fla., and the testimony they bore brought me into such a close examination that I spent the afternoon and until bedtime reading the Bible to settle the question with me, Am I the man who has the confidence and fellowship expressed in those letters and cards? and now with my sight blinded with tears I repeat again, Can it be so? can it be so? It makes me feel so small and humble that my life seems almost gone out of me, and yet my heart is gladdened to think that if so the good Lord has not only kept me, but has used me for the lifting of Jesus on high and for the searching out of his glorious work in the hearts and lives of his scattered, elect people. I try to accept it as being so, for I want to accept as truth all that is conveyed to me through those twenty-four letters and fourteen cards. I have tried to apply the language of the apostle John to myself; he says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." This I try to hope is what has brought me, insignificant as I feel, and the dear people that I have labored among so long, so close together, seeing that our God is one, our experience is one, our hope is one and our feelings and affections have become inseparable. After looking over all the letters and presents, with my heart full of emotions of thankfulness, I sang two hymns, on page forty and forty-eight, then retired, but not to sleep; the examination that I had of myself was so scrutinizing I would be nearly ruled out, and

then the confidence that I had in all those witnesses would lift me up, so I would feel like rejoicing aloud. I want to give thanks unto God for all blessings, although they may be sent by the tongues or hands of my dear kindred in Christ, and to all who felt interested in my seventy-ninth birthday, please accept my most humble appreciation of your loving-kindness. Although it brought many tears, they were sweet ones.

Now, in closing, I ask an interest in your prayers, that I may remain firm and steadfast the remaining part of my pilgrimage here on earth. Fare ye well.

T. M. POULSON.

HAYDEN, Colo., Dec. 5, 1909.

DEAR EDITORS:—Are there any taking the SIGNS in Denver, Colorado? I sometimes go there, and I would like to hunt them up if there are any Baptists there. We are still alone in this part of the country; there are no Baptists nearer than seventy miles of us that we know of. Elder Howard, of Keller, Texas, brother and sister W. S. Bourland, of Vernon, Texas, Elder and sister D. B. Nowels, of Lamar, Colo., visited us last summer, and it truly made our hearts glad to have them with us, and I thought, Truly the Lord does not forget, but sends the undershepherds to the borders, where there are a few of the flock scattered about who hunger and thirst for righteousness. I read many good things in our papers, and we are truly blessed to have them, but it is a great blessing and a very feast when we can sit under the sound of the gospel and hear the true watchmen proclaim the mighty truths which give God the power, glory and honor. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Marvelous to me indeed are the ways of the Lord, and they are all just and true.

Why I have written this I do not know, but after making the inquiry I just went on, and if it is of the Lord all is right, but if it is of the flesh, the blame be upon my head, for I must confess that it seems to me there is so much darkness in me that the light cannot shine through the density.

I have read the thirty-first Psalm with much comfort. I would indeed trust the Lord at all times, but so many things come in my way, and my strength fails me. My times are in the hand of the Lord, and he can lead through darkness as well as through light, for there is no darkness in him, but all is love and joy.

Yours in hope,

LAVINIA J. DAWSON.

THORNTON, Ark., Dec. 3, 1909.

DEAR BRETHREN EDITORS:—I, a poor, hungry, thirsty sinner, filled with a desire to ever seek the kingdom of God and his righteousness, that I might have the joy that is felt in communion with saints, the children of the living God, understand when we enjoy such communion it composes a heavenly place, and separates us from worldly minds for awhile, and we are spiritually-minded, which is life and peace, and makes the spiritual mind want to follow Jesus in the way. He told them he was the way, also told them to follow him, and what it was to obey him; that none had ever forsaken the things of the world and followed him but would be supplied with everything needful here, and the end eternal life. I understand these promises are only to those who have the Spirit. I notice in all his teachings he used figures that could not explain eternal life, such as babes, and when his time to leave his disciples was

near he told Peter to feed his lambs, also his sheep, but the lambs were first; so we learn if we neglect the lambs a flock will soon be a failure. The old sheep get very impatient sometimes, and waste the food under their feet, so the lambs cannot eat of it. In the flock I used to feed the lambs were mostly born in the winter months, when it was bad weather, so they had to have special care or they would starve or freeze; so it is with the flocks or churches now. He told his disciples the good Shepherd careth for the sheep, but the hireling fleeth when he sees the wolf coming, and the sheep scatter, some after one man, some after another, not heeding the command of God. Take the sayings of no man for your counsel.

May peace and brotherly love abound, is my prayer. A. HOLLOWAY.

ROBERSONVILLE, N. C., Dec. 14, 1909.

DEAR BRETHREN EDITORS:—It seems as if I am made up of neglect, or at least to some extent, for I am now behind in paying for the SIGNS OF THE TIMES. Not wanting you to suffer any loss by me, I inclose my check for \$2.50 and ask you to stop the paper, not because I do not like it, by no means, for I do, but mainly because I am to such an expense because of my poor and afflicted wife, who has been paralyzed in her right side two years last March, and does not get any better that I can see. She is in such a condition now that I am afraid to leave her long at a time. If any of the Lord's little ones should at any time find it in their hearts to pray for us, and I could know it, I feel that it would be a great help to unworthy me. The thought often occurs, Why is it thus? I am at times in a great strait, and know not what to do, feeling it my duty to serve in proclaiming the glorious gospel of our God,

and at the same time under obligations, according to our King's command, to love and cherish my wife. Of course I am trying to do both, but am at a loss to know how to divide the time.

Brother Ker, I would be glad to see you. How are you getting along?

Yours in hope of a better life,

G. D. ROBERSON.

[We sympathize with brother and sister Roberson in their affliction. We are glad to be remembered so kindly by him, and in answer to his inquiry will say, we are blessed in many ways, and desire to be thankful.—K.]

PARIS, Ill., Dec. 27, 1909.

DEAR BRETHREN EDITORS:—Please find money order for four dollars to renew the subscription of my sister, Mrs. Daniel Shields, R. R. 5, Paris, Ill., and my own subscription. The SIGNS has been coming regularly since 1832, first to my grandfather, then to my father, until they were called away, and I have been taking it a number of years, and hope to do so as long as I live and am able to pay for it. I think one copy is worth more (to me) than the price of a year's subscription.

Wishing you all a prosperous new year, I remain, I hope, your brother,

M. C. REEVES.

JAMAICA, N. Y., Dec. 27, 1909.

DEAR BRETHREN EDITORS:—I first subscribed for the SIGNS OF THE TIMES in 1887, and am just as well satisfied with it now as I was then. I feel that it has been a great help to me; not that it has taught me any new doctrine, but the same doctrine that I was taught in my earliest experience, more than thirty-nine years ago, and all my subsequent experience up to this day only confirms me more and more in the truth: no salvation

for such a ruined, undone, vile sinner as I am made to see myself to be but Jesus Christ; he is the only Savior of sinners, either for time or eternity. If I really know any Savior at all, it is only one, both here and hereafter. Vain is the help of man, whose breath is in his nostrils. I feel sometimes that I am made to rejoice to see all of my own goodness fade as a leaf. The process by which the fading is brought about is painful, but at times there seems to be an inward rejoicing.

Your little brother,

MARTIN D. FISHER.

PALO ALTO, Cal., Dec. 19, 1909.

DEAR BRETHREN EDITORS:—You will find inclosed a post-office order for another year's subscription for the dear SIGNS OF THE TIMES, which is the only preaching I get out here, and it is the only paper I know of that advocates the doctrine I believe. It makes me very sad sometimes when I realize that there is no place to go where I can hear the word of God proclaimed, and only for our messenger, the SIGNS, I really do not know what I would do. I wish I knew even one to subscribe for our valuable paper, but all of my acquaintances out here are busy trying to save souls; their god is unable to do that without their aid. How thankful we should be to have a God who can save, and does save, without any help. May the Lord enable you to continue in this grand work in love and humility. A happy and prosperous new year.

Your sister in hope,

FLORENCE SCHROEDER.

CHANGE OF ADDRESS.

ELDER W. S. Alexander has changed his address from 704 Monroe St., Wilmington, Del., to Elsmere, Del.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1910.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***GENESIS VI. 6; NUMBERS XXIII. 19.**

DEAR BROTHER:—If not asking too much, will you please give your views upon Genesis vi. 6, which reads, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." I also find in Numbers xxiii. 19, this language, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" In hope of knowledge I ask your views upon these Scriptures.

From the least of all saints, if one at all,

N. C. PENNINGTON.

LANHAM, W. Va., Dec. 21, 1909.

Upon the former subject we have written more than once before, and the last time was not, as we remember, very long ago, but still there can be nothing out of place in saying a few things again about it. We do not for a moment suppose that brother Pennington thinks that the holy Scriptures in any way contradict themselves. This could not be so, and leave us any confidence in the word of God as being infallibly true. For many years it has been our mind that if we found portions of the word which to us seemed contradictory, we must at once believe that the fault was in our finite understanding, and not in the statements of the Bible. It is the part of any humble-minded believer to rather choose to deny his own reasoning than the Scriptures. The testimony of

our own ears, eyes or hearts may be a lie, but not the testimony of the word of God. In the Bible we have a sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place. This word of God is more sure than any experiences or thoughts that we may have. Let us remember the power of the words, "Let God be true, but every man a liar." Christians themselves can be sure their travel is a christian travel only as they find it in agreement with what they read in the Bible. We are fallible in all things, the church is fallible also, but the word of God, who cannot lie, must be true. It is well if we start out upon the investigation of the Scriptures with the conviction in our heart, first, that it is all true, and that if anything in it seems to us to contradict even our senses, then our senses lie, and not the word of God. We doubt not that our brother believes this, and that he feels sure there is no real contradiction in the two Scriptures which he has quoted. How can, then, the statement, "It repented the Lord that he had made man," be reconciled with the Bible doctrine of the unchangeable purpose of God? To us repentance is always accompanied with sorrow, and so also we read in the text that the Lord was grieved, as well as that he repented. But it will not do for us to think for a moment that our God feels human passions, such as grief, hate, sorrow, regret, &c. It is declared too often that he is unchangeable. His hatred of sin is an unchangeable thing; his love of holiness is also equally unchangeable. His love to his people, whom he has chosen, cannot be lessened or quenched at any time or because of any circumstances. When he pronounces judgment upon the disobedient, these judgments shall surely befall them; they have

no way to escape them. It is concerning this especially that the text in Numbers, referred to by our brother, treats; that is, we mean that the text in Numbers expressly declares that the favor of God to his people shall never change. Even Balaam had come to see this, and so he could not curse Israel. God had blessed them, and they should be blessed. He will not turn away from his people and cease to do them good. On the other hand, his judgments against that which is evil will surely fall. He can never love that which is evil; he can never hate that which is good. More than this, he is of one mind, and none can turn him; his will is one, forever and ever. His knowledge can never increase, and it can never decrease; there can be no change here. He is perfect, and perfect at all times, and to all eternity. He is at all times perfect in holiness, in wisdom, in knowledge and in purpose. Change in anything implies imperfection in that thing; imperfection either before or after the change. If perfect before, then change must bring imperfection. But God was and is perfect, and therefore not the subject of change in anything. This one truth compels us to believe that all things, all events, must be fixed. Predestination no more fixes all things beyond the possibility of a failure to come to pass than does this unchangeable knowledge of God. There is then no change in our God, and it follows, therefore, that all the changes must be in creatures, and change is written upon all animate and inanimate things that we know anything about. There was change in our first parents when they listened to the tempter and fell. Man was made upright, but man sought out many inventions, and they were all evil. Man became the enemy of God. In the work of redemp-

tion through Christ it is not God that is reconciled to man, but man to God; the change is in man, wrought there by the Holy Spirit. So, on the other hand, transgression changed the attitude of man before God; he was no longer upright. God was upright and holy still, but men became alienated by their wicked works. Our God always loved Jacob and hated Esau. He always loved his people chosen in eternity, and all others were like Esau. God has not changed in his love or hate, but remember that his hatred is not a human passion, and neither is his love after the manner of men's love. But as man became a fallen and sinful being he was by his very state of sin shut out from the Holy One, his own sins forever hinder his access to God, without a sacrifice and a mediator. To a man who has come to know his sin the very heavens frown instead of smile upon him. The trees never clap their hands when a sinner feels his condemnation, rather all looks gloomy to him. But when peace and pardon through Christ are spoken to his heart, then indeed even the trees rejoice in his view, and the very hills run and leap for joy; to him the face of God is full of smiles. Our God, then, does not repent in the sense that there has been change wrought in his mind or will, but in the sense that our sins cause us to see a frown upon him; while in the obedience of Christ we see a smiling face. To us it looks as though the natural sun revolves around the earth, but yet, after all, we know that this is not so, the sun does not change in the heavens, but only seems to do so; it is the earth that changes, not the sun. So our God does not change, but we change, yet as we say the sun rises and sets, so the word of the text under consideration says, "It repented the Lord that he had made man." This has long

seemed to us to be what we must understand by the repentance and grief of the Lord in the text in Genesis, and in other places where repentance is attributed to our God.

We trust that this may prove of some satisfaction to our brother, and to others.

C.

EZEKIEL XVI. 53, 55.

DEAR BROTHER CHICK:—Please pardon me for troubling you again, but will you please give your views upon the Scripture found in Ezekiel xvi. 53, and also verse 55? Has this prophecy been fulfilled, or is it yet to be fulfilled? What is meant by "their captivity," and "their former estate"? I do not ask these questions through a spirit of controversy.

Yours in hope of the resurrection,

FANNIE CLANTON.

ESPERANZA, Texas, Oct. 18, 1909.

The Scriptures to which our sister refers read as follows: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

The general theme of this chapter is summed up in this way: national Israel is, first of all, compared to a newborn infant without any to care for it, but who is cared for by some compassionate one, who finds it forsaken and alone in a field. So the Lord had cared for this people when no one else cared for them. The Lord had done all for them that needed to be done, though they had no claim upon him. He had proved to be their un-failing Friend, and had made them to be exalted and honorable among men. But, for all this, they had turned away from

him, and had taken his own gifts to them and poured them out, as a lewd woman upon her lovers, before false gods. This, their worship of the idols of Egypt and of other nations, is called whoredom. Thus they had proven altogether false to their heavenly Husband, as a married wife would do if she bestowed her love and favors upon others than her husband. For all this the Lord declares that he will judge them and punish them. As they had joined with other nations in their worship, the Lord declares that he will give them up to those other nations as a prey, and these nations to whom they had joined themselves in their idolatry should throw down their high places, and take away their clothing and their jewels, and leave them naked and despised by all who should behold them, and the Lord declares that he would not make his fury toward them to rest until they should cease playing the harlot. He declares that they were the children (as respects their wickedness) of the Hittites and the Amorites. Of course, as regards their nationality literally, they were not descended from Hittites and Amorites, but they had become idolatrous as though they were the children of these vile nations. They claimed great superiority over these nations, but the Lord declares that they were the children of these nations; whatever was vile among them, also flourished among this people. Israel had pronounced judgment against these two nations, but in so doing they had judged themselves also. Though they boasted over these nations, they were really sunk as low as they in evil. The Lord had judged these two nations as Israel herself knew. Israel was inclined to exult over them, counting herself the favored of God, but now they are to be taught that the fact that they were

Israelites could not safeguard them from the results of their wickedness. Just as the Hittites and the Amorites had perished without remedy, so should they also feel the weight of his judgments. Sodom and Samaria were the daughters of Hittites and Amorites, daughters in the sense that they walked in evil, as did the mothers before them, and Sodom and Samaria were, in the sense of their wickedness, the sisters of Israel. Israel had judged her sisters while yet she was more wicked than they, and not until the captivity of Sodom and her daughters, and of Samaria and her daughters, should be broken, should the captivity of Israel be broken. The thought in this fifty-third verse is not as to whether the captivity which had befallen Sodom, Samaria or Israel should ever be broken, but simply that Israel had no more right to expect deliverance from her judgments than these other two nations had. The Lord does indeed speak of mercy to Israel, but it is mercy, and not that sufficient punishment has been inflicted upon Israel, which shall lead to a restoration to His favor and to the blessing which had once been theirs. The thought in the two verses named by our sister is not that either Sodom or Samaria shall ever be restored, but, rather, that they shall never be brought back to their former state; as nations they had perished in their sins forever; but the thought is, that Israel's wickedness, being even greater than theirs, they had no right to expect a restoration upon any ground that would be to their praise above these two peoples. What then? Will the Lord never have mercy upon his people any more? Yes indeed, but not because their wickedness is any less than the nations upon whom he will not have mercy. Sodom and Samaria have perished as nations forever, and so shall

Israel, if their own merit is to decide the matter; but they shall be restored, and the ground upon which this shall be is declared in verse sixty and the verses following. Let us quote from the sixtieth verse: "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Thus we come here to see the summing up of all this dealing with Israel by their Lord. It is that they may learn that in them is no merit, but rather, all manner of evil, and that all that comes to them in the way of blessing is from sovereign mercy. There never can be but one way in which a redeemed sinner can open his mouth, and that is to praise God in the highest for saving a sinner like him. Redeemed sinners are always ashamed in themselves and of themselves, but their glory is that sovereign mercy has found them and saved them. Self-boasters never know the grace of God, but those who do know his grace are shut out from boasting, save in the cross of Christ. By this one thing the state of each heart is known. It is either all self, or all Christ, and this holds good for this time warfare as well as for eternity. The least joy that a believer ever knows here is as entirely of grace as is the gift of heaven itself.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 THESSALONIANS II. 3, 7, 8.

(Continued from page 29.)

THIS day of the Lord is the principal theme of both these two epistles, and must certainly be the day which is spoken of in our text. But solemn, grand and glorious as this day of the Lord shall be, according to the divine testimony of the word, it is nevertheless a matter of vain speculation with all antichristian deceivers; they profanely attempt to make capital of it to serve their wicked purposes, by their frantic appeals to the carnal passions of unregenerated men, by painting to their imagination the terrors herein described, with a view thereby to alarm and frighten them into submission to their humanly devised schemes and plans for preparing themselves for a participation with the saints in the glory that shall be revealed in them, thereby setting aside God's method of salvation by grace alone, and leading men to believe that their acceptance with God can result from their own works. Hence the resurrection of the dead, and final judgment, are favorite themes with all worshippers. But instead of presenting the subject as the apostle has here presented it for the comfort of the saints, they talk of "uncapping hell," to use their own words, in order thereby to scare people into religion, or religion into the people, and so instead of relying on the redemption which is in Christ Jesus for justification before God, they pervert even the solemnities of the last great day to delude, deceive and mislead those who relish their delusions. But this is not all, they even attempt to terrify the saints by their startling announcements from time to time, as that the day

of the Lord is at hand. At an early day these exciting predictions began to be made, and from time to time they have continued to be made ever since, and even christians have been troubled to some extent, for they that observe lying vanities forsake their own mercies. In our early childhood, about the year 1810, we attended a Methodist watch meeting, to see the old year out, as it was then called, on which occasions the principal deceivers labored to impress the audience that it was very doubtful whether the new year would come in at all. The assembly was in a panic, and some became almost frantic. The preachers represented Christ as pleading with the Father to spare the world one year longer, and he would make some further effort to induce sinners to get religion, and if he failed, he would consent to have the end deferred no longer; and when the midnight hour approached, the minister held his watch and called off the minutes which remained of man's probation, as it was called. Those who were disposed to meet the Judge in peace had but ten minutes,—nine—eight—seven—&c. It seemed to be impressed on many minds that in so many minutes all who failed to get religion would surely be in hell. Most of our readers remember the excitement of the Millerite prophecy, which made a great alarm throughout the whole country. But the apostle assures the saints that they are not in darkness, that that day should come on them as a thief, and in our subject he gives them to understand that that day shall not come until certain other things shall be accomplished. God is the God of order, his arrangements cannot be confused. He has declared the end from the beginning, "saying, My counsel shall stand, and I will do all my pleasure." Two very import-

ant events were determined to be accomplished in the fullness of the dispensation of time; the one the revelation of the man of God, the other the man of sin. The world must continue until both are fully developed. Of the man of God there is one body and one spirit, and Christ is the Head of the body, the church, and the church is his body, the fullness of him that filleth all in all, and when all the members of this body shall come in the unity of the faith and knowledge of the Son of God, this body shall then become a perfect man, having all its members gathered in, and it shall then in revelation attain its full proportions and reach the measure of the stature of the fullness of Christ. This man of God must be fully developed before the end can come, and when this is accomplished, "Then cometh the end, when he shall have delivered up the kingdom of God, even the Father."—1 Cor. xv. 24.

"Thus shall this moving engine last,
Till all the saints are gathered in;
Then for the trumpet's dreadful blast,
To shake it all to dust again."

Nor is it less important that the man of sin should be revealed. The wheels of time must linger until the cup of iniquity, on the part of antichrist, is full, for that day shall not come except there come a falling away first. As this declaration is made by the word of the Lord, it is to be regarded as the decree of the immutable God, therefore it is impossible that the coming of that day should anticipate those events which God has ordained shall precede it. As the man of God is the church in its full stature and measurement of Head, body, members, &c., according to the election of grace, so the man of sin is the opposite body in its full proportions and developments as the son of perdition. The revelation of the latter involves still another important pre-

diction: to reveal this man of sin there must come a falling away; that is, an apostasy from the faith and order of the church of God of many who have been identified with the church in the profession of that faith and order. Hence we are told, 1 Tim. iv. 1. 2: "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." And in 2 Tim. iii. 1-7: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof," &c. All this apostasy and falling away from the true standard of truth and righteousness is required to reveal, or expose fully to view, that monster of iniquity which is in our text and its connection called the man of sin, that Wicked, the son of perdition, &c., which in the apocalypse is denominated "Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth." A further description of his characteristics, and the manner of his coming, is given by our apostle in this connection: He "opposeth and exalteth himself above all that is called God." That is, he opposeth God and exalteth himself above God. The church, as the man of God, is in submission to the divine government, is reconciled to God, and rejoices that the Lord God omnipotent doth reign. But the man of sin, in his revelation, shall be

seen in opposition to the government, to the truth, the righteousness, and to the people of God, exalting himself, by daring to improve upon God's plan, attempting to annul his laws, set aside his institutions, and changing his ordinances, by assuming power and authority which belong only to God himself, and although he knows not God (for to know him is eternal life), yet he admits that there is a being who is called God, but for that being he has no reverence, and there is no fear of God before his eyes; his feet are swift to shed blood, and misery and destruction are in all his ways; he regards him whom he calls God as subordinate to himself; he claims that He can do nothing only through his free will agency; that he can save nobody only through his instrumentality; that he can move the power that moves the world, &c. Thus the man of sin plants or seats himself in the temple of God, by assuming the right to hold spiritual or ecclesiastical dominion over the consciences of men in all matters of religion, to enjoin what they call orthodoxy and punish what they call heresy; thus claiming the sovereign prerogatives of Jehovah, they show or exhibit themselves as God, and disallow the existence of any higher God. That the coming and revelation of this child of perdition is under the sovereign controlling power and providence of Jehovah, is certain, from the fact that the Spirit has said expressly, ages beforehand, that it shall be, and that the day of the Lord is ordained to be subsequently to the coming of this man of sin. Still his coming is not by the spirit of holiness, it depends on no display of the Spirit's work in regenerating the members of its body. No grace is required to qualify the members of antichrist for fellowship or communion in Babylon; all that is re-

quired they can do for themselves, aided only in their progress by the working of Satan. The development and full manifestation of antichrist is effected by the working of Satan, and the works of Satan are such as to call into requisition all his power, which, although very great and astounding, is nevertheless limited by the decree of God, and with his power all his signs and all lying wonders are ostensibly displayed, for with them he deceives the children of men who have the mark of the beast and the number of his name, which includes, as we are informed, all who dwell upon the earth whose names are not written in the book of life of the Lamb slain from the foundation of the world. His coming is with all signs and lying wonders and with all deceivableness of unrighteousness in them that perish. There is nothing deceptive in righteousness, but all unrighteousness is deceitful and shall deceive them that perish, because they receive not the love of the truth. None of all those who bear the mark of the beast have any love for the truth as it is in Jesus, but they love darkness more than light, because their deeds are evil. Nothing exasperates them more than the truth, because it exposes their wickedness, hence the persecution of the saints by all who perish, in all ages, from the days of Cain. If they loved the truth they might be saved, that is, that they might be saved from the deception, the signs and lying wonders of the man of sin, but as they have not received the love of the truth, and no man ever possessed the love of the truth in a spiritual sense unless he received it from God by regeneration, all those who have not received it are destined to perish and to be the dupes of the deceivableness of unrighteousness. "And for this cause, God shall send them strong delusion;" for

God has reserved to himself the right to choose the delusions of them that perish. (See Isaiah lxvi. 4.) Delusions so strong that they have neither the power nor disposition to resist, for they love not the truth, they have pleasure in unrighteousness, they are delighted with the signs and lying wonders which rivet their chains and which hold them in chains of darkness unto the judgment of the great day. These delusions are fatal, these heresies are damnable, and those who drink them in are condemned already, and the wrath of God abideth on them. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." This must be the inevitable destiny of all who love not the truth, of all who take pleasure in unrighteousness.

All these things must precede the coming of the day of the Lord and the revelation of his supreme glory. "And now [says the apostle] ye know what withholdeth that he might be revealed in his time." This is the "let" concerning which our brethren have inquired. A "let" is a barrier, a hindrance, or a withholding, an effectual restraint; and after receiving this instruction from the apostle the matter of the "let" was known to the saints. It is simply this: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." And that man of sin cannot be revealed until his time, and this "let" is what withholdeth that he, the man of sin, might be revealed in his time; that is, in the time which God has assigned for his revelation. "For the mystery of iniquity doth already work." Godliness is a mystery, and so is ungodliness. This Wicked is called Mystery, as well as Babylon, or confusion; it existed and worked in the

days of the apostles, but its working was after the working of Satan, and held back by the restraint of almighty power, that it should be revealed in, but not before, his time. "Only he who now letteth, will let, until he be taken out of the way." The revelation of that Wicked is a "let" to the coming of the day of the Lord, and shall continue to let, until it be taken out of the way, by its revelation in his time; but when God shall fully expose antichrist he will thereby take the "let" out of the way, that it shall no longer obstruct or prevent the subsequent appearing of the great day of the Lord, when he shall be revealed from heaven, taking vengeance on them that know not God, who have not received the love of the truth, but have pleasure in unrighteousness. Until the clusters of the vine of the earth are fully ripe there is a let, or restraint, which holds back the angel with the sharp sickle. The abominations of the son of perdition must be filled up, the limit set by the God of heaven for the wickedness of the son of man must be attained, and the end cannot come before. But the final expositor of that Wicked shall be the removal of the "let," for as soon as the full revelation is made, he shall be consumed by the spirit of the mouth of the Lord and be destroyed by the brightness of his coming.

As the revelation of the Lord Jesus from heaven with his mighty angels, in flaming fire, shall be as well for vengeance on the man of sin as for being admired in all them that believe, the unripened state of antichrist, no less than the unfinished gathering together unto Christ all his redeemed, must be a "let," or insuperable barrier, to the end of the world. But these two important events will be simultaneously accomplished, and the "let" being removed, the thunder-

bolts of divine wrath and almighty vengeance will be launched, which shall sweep the wicked into hell, with all the nations that forget God, and Babylon shall sink like the millstone and trouble the saints of God no more forever.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

We have made this article very lengthy, but still we have omitted much which might be said upon the subject involved, and we have given such views as we entertain on the subject, so far as we have dwelt on the subject. What we have written we now submit to the consideration of brother Miller and the brethren who, with him, desired our views, and to all others who may read this article, and it is, if we know our heart, our desire that it may afford some light and comfort to the humble followers of the Lamb, and redound to the glory of God.

MIDDLETOWN, N. Y., May 1, 1863.

TO OUR SUBSCRIBERS.

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

OBITUARY NOTICES.

Elisha Sampson Truitt departed this life August 18th, 1909, at his home in Salisbury, Md., in his 68th year, after an illness of about two months. He was operated upon June 13th for stone in the bladder, and seemed to get along nicely for awhile, and was up for about a week, but on August 4th he was taken with a chill and never left his bed again. He was married Dec. 23rd, 1872, to Miss Della Powell, who, with three children: E. Wilmer Truitt, M. Maud Truitt, of Salisbury, and Mrs. J. H. Perdne, of Snow Hill, Md., survives him. They lived near Wango, Md., until about 1887, when they moved to Dendron, Va., and lived there about nine months, after which they moved to Salisbury, where they lived at the time of his death. He was baptized at Indiantown, Md., March 12th, 1876, by Elder T. M. Poulson. He was a consistent member of the Old School Baptist Church, and loved to talk of spiritual things, which was a great comfort to his family. During his illness he never complained or murmured, but was submissive to the Lord's will in all things.

The funeral services were held in the Old School Baptist meetinghouse in Salisbury, conducted by Elders Francis and Poulson. Interment in the family plot in Parsons Cemetery.

We mourn not as those who have no hope.

His daughter,

MAUD TRUITT.

I WILL just add my testimony to the above. It was my privilege to welcome brother Truitt to all the privileges of the church and baptize him. He was a consistent and lovely brother, very spiritually-minded, and delighted in conversing on experimental things, but the Lord has taken him.

T. M. POULSON.

MASSEY, Va.

Isabella Lionberger Kendall was born in Page County, Va., Jan. 11th, 1824, and died at the home of her daughter and granddaughters, in Plymouth, Ill., on the morning of Dec. 8th, 1909, aged 85 years, 10 months and 27 days. She was the daughter of Abram and Anna Lionberger, and came to Illinois with her parents in 1837. She was married to Henry Kendall, Dec. 19th, 1839; her husband died May 9th, 1845. To this union three children were born: Lycurgus, who died many years ago, Henry, and Mrs. Susau Brumback, who resides with her daughter, Mrs. W. L. Irwin, of Plymouth, Ill. On June 3rd, 1909, she suffered a stroke of paralysis, and had been a helpless invalid ever since. During her declining years and long illness she received the kindest care and attention from her daughter, and granddaughter, Mrs. Dr. Irwin, at whose home she died. She joined the Predestinarian Baptist Church of Jesus Christ at Providence, Hancock Co., Ill., in May, 1849, and re-

mained a worthy and faithful member until she died. She was unwavering in the doctrine of God our Savior, strong in the faith, firm in practice, upright in her walk, and earnestly contended for the faith once delivered unto the saints. She was uncompromising with error, but easy to be entreated, always having the prosperity of Zion at heart. She had been a constant sufferer for forty years, until her form was stooped and bent by the continued afflictions, but death ended it all. She was one of the oldest members of our dear old church, and she will be missed by all the members, as well as the relatives. Although she was not able to attend meetings for some time, her name was with us, and we feel sad that she is gone, but our loss is her gain. She was willing to go, and passed peacefully away at the appointed time, without a struggle—just fell asleep. Jesus can make a dying bed feel soft as downy pillows are, which was manifested in this case.

Her funeral was conducted by Elder L. E. Frazee, pastor of the dear old church where her membership was, and she was laid to rest beside her husband, in Providence Cemetery. She requested me to write her obituary, which I feel very unworthy to do. We had long been of the same faith and order, and I had visited her often in the last year, and talked much about our hope and fears.

May the Lord comfort the children and grandchildren, is the prayer of the unworthy writer,

BELLE FRAZEE.

PLYMOUTH, Ill., Dec., 1909.

Our sister, **Mrs. Jennie M. Hallenbeck**, died Jan. 5th, 1910, at West Davenport, N. Y., from exhaustion, caused by a cancer, from which she had suffered for several years. Mrs. Hallenbeck was the fifth child of the family of eleven children of Jehiel W. and Sarah Sweet Hunt, who were members of the Old School Baptist Church, and formerly lived at Jefferson, Schoharie Co., N. Y., where sister Jennie was married to John William Hallenbeck, Oct. 25th, 1862. They moved to Wisconsin in the year 1874, and lived in the west until 1886, when they returned to West Davenport. Mr. Hallenbeck died Jan. 20th, 1894, after which time sister Hallenbeck lived with her sister, Mrs. Mary Battershall, who died six years ago. They were kindly taken care of by their nephew and his wife, Mr. and Mrs. W. H. Byington, until the death of Mr. Byington, who was instantly killed last April, since which sad event Mrs. Byington has labored unceasingly to care for "Aunt Jennie." Sister E. A. Stilwell was with them the last two weeks, much to the comfort of both the sad widows. Sister Hallenbeck was born Jan. 24th, 1835, at Lexington, N. Y. She attended meetings with her parents, and had a deep regard for their religion, and felt there was no other true religion. She and sister Battershall came to Otego occasionally, and in September,

1896, they asked to be received into the church, and were heartily welcomed, and the following morning were baptized by the pastor, Elder Balas Bundy. They were two meek and lowly children of God, and very true and sincere in their walk and lives as members of the church. These two sisters are buried in the cemetery (by the side of their dear husbands, who each preceded them a great many years) in sight of their former home, and are missed by many friends and neighbors, and a few relatives, with the church, who remain to mourn their absence.

SUSIE C. F. GUERNSEY.

OTEGO, N. Y., Jan. 22, 1910.

Jenett Campbell, widow of Duncan Campbell, of Caradoc, and daughter of the late Deacon John and Margaret McIntyre, of Ekfrid, and granddaughter of the late Elder Campbell, of Alboro, died at the home of her daughter, 322 York St., London, Ontario, Oct. 11th, 1909, after an illness of about three weeks. All was done for her that kind hands could do, but she passed away to that home she so much longed for. She became concerned, and experienced a hope when quite young, and joined the Covenanted Baptist Church when Elder Campbell was the pastor. She lived a humble and consistent life in the church until death. She dearly loved the truth, and, if possible, would be at the church meetings always, for she loved the company of the saints. She is survived by one daughter, two brothers and four sisters. We miss her very much.

HER BROTHER-IN-LAW.

Belvia A. Melton, the little daughter of Walter and Lucy Melton, was born Dec. 7th, 1906, and died Jan. 5th, 1910, making her stay upon earth 3 years and 29 days. She was a bright, intelligent child for her age, but her time on earth had ended and she must suffer the sting of death, for she must come to her grave in a full age, like as a shock of corn cometh in its season, for there is a time to be born and a time to die, and her days were numbered and she lived them out to the moment. Your loss is her eternal gain, so, father, mother and grandparents, weep no more, for with little Belvia life's struggle is over, and she is at rest.

J. W. McCLANAHAN.

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

James H. Wilson, Maine, \$1.00; J. K. Yerkes, D. C., \$1.00; First Independent Baptist Church, Mass., \$4.00.—Total, \$6.00.

CHURCH CONSTITUTED.

PURSUANT to a previous call by a few precious brethren and sisters, the following named churches responded, viz., Union Church, of the Big Creek Association, Elder I. W. Bowers and brother Jones (a licentiate). Denton Creek Church, of Trinity River Association, Elder Asa Howard. Met at Freestone, in Freestone Co., Texas, on Saturday before the third Sunday in January, 1910.

After divine service, the presbytery was organized by electing Elder I. W. Bowers moderator and brother W. O. Beene clerk. Whereupon the council proceeded to examine the order and standing of the charter members to be constituted into a church, and finding them sound in faith and practice pronounced them a regularly constituted Old School Predestinarian Baptist Church of our Lord and Savior Jesus Christ, to be known by the name of Zion Church, and adopting the articles of faith and constitution of the Big Creek Association, calling Elder I. W. Bowers to serve them as pastor.

This church fully indorses the SIGNS OF THE TIMES, and is established in the doctrine of the predestination of all things, and will hereafter (D. V.) meet regularly on Saturday before the third Sunday in each month. All lovers of the truth who stand in line with the doctrine advocated by the SIGNS OF THE TIMES are cordially invited to meet with them. Freestone is a station on the Trinity and Brazos Valley Railroad. By request of this church, the Big Creek Association will hold its session this year with said church, beginning on Friday before the first Sunday in October, 1910.

ASA HOWARD.

KELLER, Texas.

M E E T I N G S .

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST**CHURCH.**

1315 Columbia Avenue,

PHILADELPHIA, P. A.

Meeting every Sunday morning

at 10:30 o'clock.

BOOK NOTICE.

“CHRISTIAN SCIENCE AND THE LAW.”

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

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All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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 (ESTABLISHED 1832.)

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

AT TWO DOLLARS A YEAR.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., FEBRUARY 15, 1910. NO. 4.

P O E T R Y .

THE ROCK OF SALVATION.

CHRIST, the Rock of our salvation,
He who died and rose again,
He, our only sure foundation,
Suffered all our grief and pain.
Had he not died to redeem us,
We on him could never stand,
And the law would sure condemn us,
We could not meet its just demand.
Satan, who is ever crafty,
Would have us build upon the sand,
And says the rock of our salvation
Is obeying the command.
And we are so vile and doubting,
How could we believe in him?
If our praises we went shouting,
Could we then his praises sing?
But when we are sick and helpless,
And he comes to our relief,
And when he in mercy heals us,
We can then his name receive.
O, dear Rock of our salvation,
How abounding is thy love!
Were it not for free salvation,
Who then could be raised above?
When he suffered to redeem us,
He our surety then became;
What can move this Rock of Ages?
What can mar his holy name?
Satan, then, with all his angels,
Cannot change this holy plan,
For the Rock of our salvation
Is the ever great I AM.

DEPARTURE NEAR.

DEAREST loved ones, I must leave you,
And the parting gives me pain,
But I hope that what seems sadness
Will at last be to our gain.
Parents, brother, husband, children,
Standing round me in your grief,
Feeling that my sojourn with you
At the longest will be brief,
As I look on you in sorrow,
What is death, my dearest friends?
It to me looks dark and dreary,
For I cannot see the end.
But a whisper, soft and gentle,
Comes in silence to my ear,
And I know it is my Savior:
I am with you, do not fear.
And I lay beside the waters
Of his pastures fresh and green,
Seeing but my tender Shepherd,
Viewing things that are unseen.
As I see beyond the shadow
Death but opens endless day,
Patiently I bear the sorrow,
For I on His bosom lie.
And now, dear friends, a last farewell,
Husband, children, parents, all;
The hour is come that I must leave you
To await the trumpet's call.
And I hope at resurrection
That we one and all may view
Christ, Redeemer of poor sinners.
And now, dear ones, a last adieu.

(Composed by the late sister Allison, Muirkirk, Ont.)

CORRESPONDENCE.

WAVERLY, Pa., Jan. 21, 1910.

DEAR EDITORS:—By request of brethren far and near I take my pen to perform a task which I fear will be a failure: that of giving an account of my experience on the subject of preaching. I have all these thirty-three years of my efforts in that line had grave doubts concerning my gift, if I have any whatever, of its being a gift to expound the Scriptures, but by the urgent request of the churches I have tried to serve I continue to this time. After uniting with the church I enjoyed hearing preaching and christian experiences very much, and really thought I would always live in that spiritual atmosphere or mind. I also thought that ministers were always happy, and often wished I could talk like them. I did not have any thought of preaching, but thought it would be so nice to be able to tell what I felt, like they did, but I knew I could not, and I know it now better than I did then, for I have proved it for myself. The first impression I had concerning preaching came to me one night in the year 1872, about nine or ten o'clock. I was working for the corporation in Waverly, N. Y., in a building all alone, when these words came suddenly to my mind: "Comfort ye, comfort ye my people." I thought at first some one had spoken to me, and I went to the door, looked all around, but saw no one. I returned to my work and again, like the voice of thunder, the words came, "Comfort ye, comfort ye my people, saith your God." I burst into a flood of tears, and trembled from head to foot, and said, Lord, how can I, a poor, ignorant, sinful worm of the dust, comfort thy people? The answer came, With the comfort wherewith you yourself have been com-

forted of God. It would be useless for me to attempt to tell what I passed through for nearly four years following; I pleaded with the Lord in groans and tears to let me go, excuse me, take some one else; I told him to call brother James Beard, he was a good christian man, and he was better qualified every way to fill that place; I was nothing but a fool for even harboring such a thought that I ever could stand upon the walls of Zion to comfort God's dear people. I would say things to the Lord, and then I would feel ashamed of myself to think that I would say such ugly things, and would be all crushed to pieces. I was just determined that I would not let such a thing trouble my mind, but the more I fought against the impression the stronger the impression and the greater the trouble. Day after day when at my work I would in my mind be talking to the Lord, but his answers only increased my trouble until I felt it would be better to die than live; I felt, I cannot live this way. I could not hear preaching any longer with comfort, the Bible was a sealed book; what evidence did I have that I knew anything about religion? The idea that such an one should be called of God to preach was preposterous. Why could I not discard the thought entirely? But no, Go preach my word, was continually in my mind, and many portions of Scripture, such as, "Feed the flock of God," "Follow me," "Take no thought beforehand what you shall speak," and when I would think of the needs of my family, the words, The Lord will provide, would come with power. Twice in those years of torment I would have ended it all, but God had ordered it otherwise. Finally the church voted that I should exercise my gift by way of speaking wherever in the providence of God a door was opened,

the church making an appointment for me the second Sunday of the month following, which was October, 1876. I strongly protested against the action, but was told by the pastor, Elder S. H. Durand, that the church was my mother and I must submit to her judgment, which I did unwillingly. God only knows what I suffered in trying to speak to the church at Waverly, N. Y., the following eighteen or twenty months, not one drop of comfort in my own mind, but had a little comfort occasionally at several other places, yet not for a moment did I harbor the thought or feeling that I did or could preach. In October, 1878, the church called for my ordination. I could see no more reason for this action than the other; I positively could see no qualification for the ministry in any way, shape or manner. I felt sorry to think the church would act on so little, if any, evidence of a gift, and I felt sorry for myself, but what could I do? I was a prisoner. I was soon called to serve several churches as pastor, a position I have never wanted, and have never seen any gift in that line in myself. I have never been anxious to baptize any one, but would always prefer some one else to do such work. I have never wanted to marry couples, never cared to attend funerals, but as a servant I do these things. I read the Bible through when about eighteen years old, but have never read it in that way since; I have read it a great deal, but not as much as many others. I have never studied to show myself approved unto God by reading the Bible, but there has been a constant study in my heart and mind how I should deport myself in the house of God; a desire to walk as becomes a follower of the meek and lowly Master; a desire in my heart to know nothing among God's peo-

ple save Jesus Christ and him crucified. I have never but twice in my life looked up my subject and the references before speaking, and both times, as far as any spirituality was concerned, were failures, and I was informed by several of the brethren each time that my preaching was very dry, and I told them what I had done, and that it was by the advice of a so-called preacher of our order of Baptists. I have never tried it since. Many times I have gone into the stand not knowing what my text would be, and many times I have gone into the stand with a portion of Scripture in my mind, thinking I would speak from it, but another came in its place, and I have been forced to use the last one. Several times I have had Scripture come in my mind, and I would think, I will not take it for a text, and would read some other text, but my mind would drift to the first text, and I would preach from it. Three old ministers told me that it was all foolishness to hunt up a text beforehand; they were Elders Gilbert Beebe, Wm. L. Beebe and Balas Bundy, and I say, Amen, but each one must act and speak as his mind is led, that we know. I have heard two old ministers say at associations that God's ministers are one minute men; you could give them a text as they were going into the stand and they would preach just as well as though they had pondered it over a week; they were showing the difference between men called of God and men that call themselves. My greatest failures in preaching have not been when I have talked a short time and sat down, but when I have talked an hour or more without saying anything or making a point; this has grieved and tormented me more than short talks, or no talks at all. If I cannot see more than the letter of the Scripture presents, I do not feel

authorized to use them as texts, for much of the Scripture is figurative language, and I beg leave to differ from those who say the Scripture always says just what it means, and means just what it says; for instance, "The trees of the field shall clap their hands;" "The voice of many waters;" "Out of his belly shall flow rivers of living water;" "Thou wilt not leave my soul in hell," and a great many others of a similar nature. Letter preaching is a dry breast to the church. My mind has been changed in regard to the application of many texts in the past thirty-three years, but not in regard to the salvation of God's people. After I had been preaching several years I found that in some things I was advocating the same doctrine that I had believed before I was born of God, as I hope, and that the whole Arminian world was advocating the same almost identically. The things, or subjects, were what are called the general judgment day and general resurrection of the dead in that day, which is called the last day, of twenty-four hours I suppose is meant. The other was the meaning of the word "hell," and where it often should be applied. Since then I have felt free to preach what was given me to see and feel at that time, and there has been a continual confirmation of it in my heart and mind from that day to this, and I desire to praise and adore my heavenly Father for the soul-comforting truth that I feel he has revealed to me, and the mighty power by which the elect of God are raised from the lowest hell to eternal joy and happiness in the Lord Jesus Christ.

A few things more and I am through with this. I have known several excellent ministers who never fought against preaching, but were willing to be what God would have them, but were greatly tried after they were ordained. I have

known of some who have passed through deep trials of mind for years on the subject of preaching who have not been ordained, as there did not appear to be the gift; most excellent brethren, too; I do not understand why it should be so. I have known of many who have passed through hell itself, and were able ministers of the gospel, but the real substantial evidence that any man is called to preach is that he does preach and the church is instructed and fed by his ministry, not with head knowledge, or with the mere letter of the word, but by spiritual interpretation of the word. Every gift of any benefit to the church is a God-sent and God-prepared gift, and he alone will have all of the praise.

I want to say that the church has never been in debt to me one cent, as there never was any bargain made, and they have always been very liberal, so that, with what I could earn with my hands, I have had all I have needed for myself and family, thank the good Lord.

Brethren, please pardon me for spinning out such a lengthy letter with so little in it that is interesting; however, what I have written is a little of what has been taught me by some spirit, I leave it with the saints to judge.

Yours as ever, trying to preach and trying to quit, saved by grace if saved at all,
D. M. VAIL.

SCHOHARIE, N. Y., Jan. 16, 1910.

DEAR ELDER CHICK:—The inclosed good letter is at your disposal. What I enjoy about this letter is that when Elder Hardy differs with me he does it in such a good inoffensive spirit that it is more consolation than to be agreed with in ill humor.

Sincerely, in hope,

E. R. KINNEY.

REIDSVILLE, N. C., Jan. 5, 1910.

DEAR BROTHER KINNEY:—I am from home, but your good letter has been forwarded to me, and I was glad to get it.

I feel that the fifth chapter of John contains almost the entire gospel. All of it goes to fully prove the fullness of God and the great insufficiency of man. I look upon the pool to be about what the ordinary protracted meeting is, and to have had about the same power to heal those who were really infirm as the protracted meeting has to give relief to one who has been brought down before the Lord in true repentance. As you said, the man who had been in that evil case thirty-eight years still felt that he had a little power, for he could start to go into the pool, but he could never get there, nor did he have a friend to help him along. Those who were there were like the so-called charitable secret orders of to-day: they were ready to do for themselves, or to help the more able; but this poor man was helpless and friendless, so far as getting into the pool was concerned. When the Lord came and spoke to him he did not expect the healing blessing from him, for he saw the pool only as the fountain of help; nor did he have any reason to believe that the man who was speaking to him had interest enough in him to wait until the season of the moving of the waters and then put him in before some other person could come in, therefore as long as he was expecting any virtue from the waters of the pool he was left without hope. When Jesus commanded him, "Rise, take up thy bed, and walk," it was a new way to him, for it cut off every effort of his and sent the stream of sovereign mercy through every afflicted part, and the man was whole. This was the Sabbath day. I suppose that the angel who visited the

pool and disturbed the waters never came on the Sabbath day, for it was a hurtful sight for the Pharisees to see a man made whole on the Sabbath day. They said in another place, "There are six days in which men ought to work: in them therefore come and be healed." But, strange as it may appear, there is no case where the day is specified in which our Lord healed other than the Sabbath day. This fully proves that those who are represented by those healed by stepping into the waters of the pool never know anything of the real Sabbath of our Lord. It further proves that those who are healed by the word of the Lord are always in this real Sabbath day, and that they are ever the objects on whom the mercy of our God centers. The carrying of the bed also proves that those healed have to go on in this world carrying the same old nature that gave them so much trouble and in which they have wallowed in all their wretched misery. The Pharisees of to-day will make sport of the children of God when they hear them complain of their heaviness of soul, and they will declare that christians should not be thus, or should not carry their bed on the Sabbath day. But all that the child of God can say is, "He that made me whole, the same said unto me, Take up thy bed, and walk." Therefore, they are only obeying the word of the Lord in carrying the bed. However, so far as to ever look again at that pool as a source of healing, he is completely delivered, for they that believe do enter into rest, as God finished his work and rested. Thus by faith in God's word they rest from their own works and live praising the Lord. Thus our Lord preached the gospel; he preached both by precept and example in all his ministry. It was no harder for him to raise the dead than it

was to cure the infirm man. Any one who would murmur at the healing of that man would murmur at anything the Lord should do. When this murmuring began then the Lord began to tell them of their unbelief, not only in him, but in the Father also. He told them that the Father worketh hitherto, and I work; that I can do nothing of myself, therefore all that he did was of the Father. At once they were offended, and began to accuse him because he made himself equal with God. The Lord is not a witness against any, but the gospel is his witness, and when they turned a deaf ear to his works and teachings they became witnesses against themselves, and showed that they knew not the Father, and therefore that they could not know the Son whom he had sent. Then he began to preach the doctrine of the resurrection from the dead, which had been so fully represented in the healing of the impotent man. He first shows in verse twenty-five that it is the work of the Spirit that the dead are quickened: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." While the natural healing of the impotent man does not tell us that he knew anything of God from a spiritual standpoint, yet those who are taught of the Lord are led to see that it took only the same power to raise the dead that it took to cure that man's impotency. Here the failure of the virtue of the pool is seen. The pool could not raise the dead, but it could do that as well as it could heal the infirm. Not only is it taught that it could not raise the literal dead, but that it could not quicken those who were dead in sin, and to bring them to the Father they must be quickened from the dead; they must come by Jesus Christ. Therefore power over

death is given to the Son, and he quickeneth whom he will. The false idea that the Son cannot save any only by their willing consent, here falls to the ground. "The hour is coming, and now is," shows a continuous work in the church of God, which is the body of Christ. Here is the quickening by the Spirit from the dead in trespasses and sins, the making alive to a knowledge of one's self and the necessity of a Savior. In this is revealed so much of our sin that our impotency appears in every part, and we see that we are altogether leprous. In this one loses his power to get into the pool or to receive any benefit therefrom. It is here that repentance is given by Jesus Christ, and where repentance is given the forgiveness of sins is also given, for for this purpose was Jesus exalted at God's right hand. Hearing is a sure sign of life. "The dead shall hear;" "The words that I speak unto you, they are spirit, and they are life." The Lord speaks, and the dead hear, and they that hear live in God and unto God. God does not wait until some certain season, as the angel, but his hour is ever present: "The hour is coming, and now is." It is not an oral voice, as the voice of man, but the voice from heaven that speaks in the inward parts, the voice of life, the voice of the Son of God. Then the waiting at the pool is ended, they live. "They that hear shall live." Every child of God in this world has experienced this, and is yet experiencing it, for it is this same voice that is now quickening us from every dead word and work and keeping us humble, loving, trusting and waiting in patience for the day of our deliverance from the flesh, the rending of the veil, the taking away of darkened glass. This is that in which we live by faith, looking forward in hope as the glorious doctrine of the resurrection works in us, raising us up from the things

of earth and drawing us nearer to our final rest in glory. At this glorious truth the bystanders appeared to marvel, even as some yet marvel, and say, like Nicodemus, "How can these things be?" for the Lord said (verses twenty-eight and twenty-nine): "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Paul says that we are waiting for the adoption: the redemption of our body. Somehow it will not leave me, nor can I be persuaded from that point, that God hath appointed a day, an hour, when all that are in the graves (literal places of their literal burials) shall hear the voice of God, and shall come forth just as the Lord has said. It shall not be another body, but this one, for this mortal shall put on immortality, and death (which has preyed on this body) shall be swallowed up of life. I do not believe that the saints shall dwell in a material body of nature, but in the body like unto the glorious body of our glorified Lord. Then shall we be satisfied, and not until then; then death will have been swallowed up of life, the victory gained over the grave, and the saints, as angels of God, shall join in one united voice in praising him who hath redeemed them out of all kindreds and nations and tongues, and redeemed them as kings and priests unto God.

This, my brother, is my hope, and the end to which I am to-day looking forward as the earnest of these things is poured out in my heart. The Lord bless you.

Yours in this hope,

L. H. HARDY.

✓ I CORINTHIANS XV. 58. ✓

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The power and force which scriptural words carry with them is due to the Spirit, which takes of the things of Jesus and revealeth them to him who readeth, and in whom grace aboundeth, and it is only by the exercise of the Spirit in us that we are enabled to eat and be comforted by the revealed word. Again, in order to attain unto that which is in the mind of the inspired writer, we dare not detach a sentence or a verse from that which goes before or which follows after, but search the written word, for we have the precious instruction which fell from the lips of Jesus: "He that seeketh findeth; and to him that knocketh it shall be opened." God is not the author of confusion, but of peace.

"Therefore." This word is used by the writer, referring to the things of which he has been speaking, as a reason for the admonition which follows, and which brings to our faith's view the weighty and precious things which the gospel sets forth to our gladdened hearts, namely, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." We must know the one, to follow the other. The word "therefore" is important, for if the things of the gospel "be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Therefore to follow Jesus we must know Jesus.

"My beloved brethren." This expression of the blessed relationship of the saints of God is not a mere salutation, as men of the world use the word "brother,"

carrying with it simply a meaningless expression, but these words came out of the apostle's heart, and not merely from his lips. The words, filled with their proper meaning, would say, Because you are in my heart to live and die with you, because with me you believe in the Lord Jesus Christ, our hope is the same hope, our hearts are joined together with the cords of that love which God the Father bestowed upon his Son, and upon all who fear his name and look for his appearing, therefore you are my brethren beloved. Now the things which are in my heart I say unto you: "Be ye steadfast," firmly fixed and established in the belief of the truth that Christ died for your redemption and arose again for your justification, and that he ever liveth and sitteth at the right hand of the Father, continually making intercession for you. He who is steadfast listeneth not to the voice of a stranger, to enticing words nor evil devices, but contendeth strenuously and firmly for the faith once delivered unto the saints. He looks well to the anchor which steadfastly holds his frail vessel which rideth the waves in safety because of the anchor (Christ Jesus). To be steadfast the eye must be single to the glory of God, knowing none other gods, save the God of salvation, pressing forward, turning neither to the right nor to the left.

"Unmovable." This is a strong word and implies strength. The winds of false doctrine may blow with all their power and force against an unmovable child of grace, but cannot turn him from the way his mind and heart are set. He standeth upon the foundation of all truth (the rock Christ Jesus). He knoweth the security of the place of his feet. How refreshing to meet a brother or sister who is not ashamed of the gospel of Christ

under any circumstances, and who is proud to be numbered with the sect everywhere spoken against, and who is weaned from the milk, drawn from the breasts of mother Eve. When we remember that God is faithful in performing all his promises, that his faithfulness faileth not, that he remembereth us in mercy, that his love is an everlasting love, that he doeth his pleasure in heaven and in earth, that all his ways are goodness and his paths are paths of peace, that he is the Potter and we are the clay, that he maketh us vessels of his own pleasing, and what he does is right, that the righteousness which is in his Son he has imputed unto us, remembering, I say, all these things we become strong in the Lord, recognizing the power of his might. Thus are we "unmovable," firmly fixed and built up on our most holy faith. "How beautiful are thy feet with shoes, O prince's daughter," walking in all the beauty and order of the house of God, walking no more by sight, but by the faith of God's elect in the secret of his love.

"Always abounding in the work of the Lord." To abound is in every case to manifest life, therefore in order to abound one must necessarily be alive; in the life of the children of the kingdom sin abounds, and also grace, the one in conflict with the other. Now you will ask, What is the work of the Lord, to which we are admonished of the apostle? Belief in the Lord Jesus Christ is the work of the Lord in us, and causes us to suffer because of the abounding of sin in our mortal bodies, and these are the sufferings of Christ, for it is the work of the Holy Ghost which causeth the conflict and bringeth about the suffering. So the apostle says, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." The belief

in the Lord Jesus Christ that a man once lived who was called Jesus Christ, does not make a believer in the Lord Jesus Christ, but your belief must be wrought out and made manifest in your mortal bodies, which work is by the Spirit of Christ in you. It is not sufficient to abound once in a while in the work; a Sunday christian and a weekday sinner is more of a hypocrite than a seven day sinner, for the one knoweth the way and walketh not in it, while the other knoweth not the way, so walketh in ignorance. "If we suffer, we shall also reign with him," and our peaceful reign in his kingdom with him is the consolation which aboundeth by Christ. This is a continuous work in the life of faith.

"Forasmuch as ye know that your labor is not in vain in the Lord." The knowledge of the truth of God in you makes you that you are "steadfast," that you are "unmovable," and that you do abound in the work of the Lord. The apostle is attesting to that which already exists in you: love for the brethren, a desire for holiness, a conviction of sin, a fear and trembling in coming before the throne of grace, a knowledge of our poverty, wretchedness, blindness and weakness; all these build us up in the faith which is set before us, showing us that it is the work of the Lord in us, and that it is not in vain, because it leadeth us to his mercy-seat and to the house of our Master's brethren. We also know that our labor is not in vain, because the power and sweetness of the gospel lead us into an earnest desire for heavenly things, and turn us away from the things we once loved. It shows us, too, that it is truly the work of the Lord in us, for we know that we could not do this work of ourselves, it is in opposition to every desire of the carnal mind, for it

humbles our pride and makes us to be despised in the face of a vain world, for our garments are humility, and our ornaments "a meek and quiet spirit." These things fulfill the law of God, and not the law of the flesh. May the love of God and the knowledge of his truth so occupy our hearts that all our labor in the Lord may be to the glory of God, and to the lifting of Jesus on high.

B. F. COULTER.

PHILADELPHIA, Pa.

NORTH YAKIMA, Wash., Jan. 16, 1910.

DEAR EDITORS OF THE SIGNS:—I am asked to give an account of a recent journey I made among the Baptists on Puget Sound, and while I do not feel able to write an interesting letter, yet for the sake of giving some information concerning them to brethren in the east who contemplate migrating to that part of the State of Washington I make the attempt, hoping I will write nothing to the detriment of the cause of the blessed Master or to the injury of any of his children. I believe that "it is not in man that walketh to direct his steps," and that "all things work together for good to them that love God, to them who are the called according to his purpose." While I have had, and still have, doubts as to whether that includes me, yet I hope it does, and so, while I had said journey in mind or contemplation it furnished the substance of many an errand to the throne of grace, as, Lord, let me find favor with thy people, that I may be a comfort and benefit to them, or, Lord, if thy presence go not with me, suffer me not to go.

Elder W. T. Eaton, of Spokane, and I left my home on the evening of Dec. 19th, going to brother W. R. Stephens', in North Yakima, where we had preaching that evening, going on early Monday morning to Seattle, falling in by the way

with sister Parker and her husband, W. D. Parker, who came recently from Woodstock, Minn., to Wash.; they were going to Lynden, Wash., having been away from Baptists for twenty-five years, until their stay of a few weeks in Yakima; you may be sure she was glad to see them again; I hope that brethren and sisters will call on her at Lynden and cheer her after a godly sort. We arrived in Seattle Monday evening, having crossed the Cascade Mountains via the Stampede Pass and tunnel, going to the home of sister Minnie Hess for the night, intending to go on to Mt. Vernon the next morning, but failing to get definite information as to the roads, we went to Sedro Woolley instead, thereby being a day early at the latter place, and preached four sermons in Sedro Woolley, where we did not expect to preach at all. Seeing the beaming faces of some of the hearers was sufficient to convince me that the change in our program was of the Lord, and seeing the moist eyes and feeling the hearty handclasp of father and mother Birch, whom I had not seen for over forty years, made me glad that "it is not in man that walketh to direct his steps." Then on to brother Davis Burch's house, with more preaching in their schoolhouse. Supper was provided for us by Mr. and Mrs. Perry, friends of Primitive Baptists, and, I trust, acquainted with the truth as it is in Jesus. The Lord bless them, and enable them to take up their cross and follow Him. After partaking of the hospitality of brother and sister Burch for the night, we, in company with brother Burch, started for Mt. Vernon. Having to change cars at Burlington, brother Burch attempted to board the cars when they were moving, and missed the step, but hung on, being grasped by brother Eaton;

colliding with a wheelbarrow, his feet were knocked from under him, he was being dragged, and so compelled to release his hold and drop. I trembled all the way to Mt. Vernon, thinking how near it came being a tragedy. We were met by brother R. E. Beaty and conducted to his home, where we met his wife (also a Baptist) and their four children. We had been there but a few minutes when a message came from brother Burch, saying he was not much hurt and would come on the next train. We were glad of the message, and it was not long until he joined us. We had preaching that night at brother Beaty's house. Next day we went on to Bellingham, where brother and sister Yeoman live, and where brother and sister Wood had moved temporarily to help entertain the Baptists coming from a distance to attend the meeting, and, if thought expedient, to go into the organization of a church. We had preaching that night (Friday) and Saturday forenoon; then agreed to meet in the afternoon for the purpose of organizing. The presbytery was formed by choosing the writer moderator, and Elder W. T. Eaton clerk. The credentials, or letters of the proposed members, were then examined and found satisfactory. The articles of faith of the Siloam Association were adopted, and rules of decorum were adopted, after which a clerk (a young brother Rodgers, whose initials I do not remember,) was chosen. There is a deacon among them. Elder Eaton was chosen pastor. The church was then pronounced a church in order, taking the name Bethel, the writer delivering the charge the next day. That night we had more preaching, also Sunday morning and evening, when one by letter and one by experience and baptism were received, making nine in all, with a good

prospect of several more in the near future. Monday morning early a little band of brethren and sisters boarded a street car for Silver Beach, on the shore of Lake Whatcom, to attend to the ordinance of baptism. It is a beautiful beach, with water clear as crystal and the bottom covered with small white and many colored pebbles. The morning was shrouded with the gloom of fog, which obscured the distant prospect, but as we began to sing the fog separated into clouds and let the glorious sunlight shine through along the water, gilding and making it appear as a lake of molten silver, and enveloping our party in its brightness as to almost appear as a message of approval from the glory-world sent by the King of kings. The glow of love in my heart for the little band and the drawing of that "bond of perfectness," made me think we had been marching together under His glorious banner in His banqueting-house, sitting together in "heavenly places." Brother Eaton administered the ordinance of baptism with solemn reverence and order becoming the administration of God's holy ordinance. We were soon again speeding towards the depot, where we were to take the cars for Everett. On the way we bade farewell to several of our brethren who dropped off as their homes were reached, while some went to see us off. After parting with them we proceeded on our homeward journey, dropping brother D. Burch at Burlington, to go to his home. We were soon at Everett, seated in the comfortable home of brother and sister S. K. Painter, where we had preaching at night, several of the neighbors coming in to hear the "Hardshell Baptists." The next morning we separated, brother Geo. Wine, of Wenatche, going with Elder Eaton, while I went on alone to Seattle,

where, after a short stay, I took the 11:30 p. m. train for home, where I arrived the next morning in time for breakfast.

Your brother, W. J. HESS.

CENTERBURG, Ohio, Dec. 29, 1909.

DEAR BRETHREN EDITORS, AND READERS OF THE SIGNS:—Weak and unworthy as I feel myself to be, I feel that duty is calling upon me to send the dear editors the money for their much loved paper, the SIGNS OF THE TIMES. I always pay in advance, as it has always been a custom in our family. It comes in my mind that I may not live to read it, but I have some dear friends who love to read it, so it will not be without a home. I will send you the money as usual, and if it be the dear Lord's will that I live to read it, all right, but it may be his will is to take me out of this world of sin and sorrow, and let me be accepted through dear Jesus in that blessed world to dwell where there is pleasure forevermore; no parting there, no weak nerves to keep under control, but all will be like dear Jesus. The flesh dreads the chilling tide, but we believe that "Jesus can make a dying bed as soft as downy pillows are," and I do know that God can give rest to a weak body. This I have learned by experience in the last year. You remember (some of you will) I fell and dislocated my right shoulder; well, I soon had the use of my arm, but there was a numbness came in my hands and feet. I suffered a very little with my heart, and went to the magnetic springs, took osteopathy treatments, drank the water freely, but was too weak to take the baths. I came home, and had strength given me to look after my home affairs. Then I went back to Delaware and took battery treatments. I made my home with my daughter while at the springs and taking

the battery treatments. I was blessed to get to every one of our meetings from May to the October meeting; that was my chief enjoyment. I took more battery treatments in November and December, but now am shut in by much cold and snow. In all this I have not suffered, and have been blessed with good rest; all I have lacked is perfect patience so I can be more like Christ. Our yearly meeting was one of those sittings together in Christ Jesus in heavenly places, all of one mind and peace. Elder Peters, of Indiana, Elder Hutchison, of Findlay, Ohio, our two home brethren, Elders George Weaver and C. E. Jackson, of Galion, Ohio, were there.

I am blessed with many comforting letters; I will send you one, and if you have space and think best use it. He is young, both in years and in the ministry.

I will close my imperfect letter by saying that sudden deaths are numerous all around us, but there is comfort in knowing that God, who rules the inhabitants of earth and the army of heaven, makes no mistakes. I take some pleasure in being numbered with that class called "peculiar."

I wish all a happy and prosperous new year, with a request to remember unworthy me. I feel there is no paper like the SIGNS. I have other papers as gifts, but none like the dear SIGNS to me. With love to all, farewell.

Your unworthy, weak sister,
SARAH C. BOYD.

GALION, Ohio, Dec. 5, 1909.

DEAR SISTER BOYD:—I just finished a few lines to brother Bookwalter, and will try and write to you. I hate to write to any of God's children, for I am so barren of anything to comfort them, but O how I do love to get letters from them; it is

like a refreshing shower to dry ground. You know the old prophet said, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem," and then tells us what comfort is to Jerusalem: "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." I have thought this way: What comfort would it be to tell the Lord's poor ones, who feel themselves to be at the ends of the earth, and have nothing to present to the Lord, that their sins were not forgiven, and that there was something they must do; the Lord started the work, but it rests with them to finish it; that the Lord was not the author and finisher of their faith? No, dear sister, there is no comfort in this kind of talk to the child of God, but tell him the Father sent his Son into the world to save his people from their sins, and that he finished the work, satisfied divine justice, paid the debt the law demanded and set his people free, saved them with an everlasting salvation, and that it is not of works, but by his mercy he saved us, &c., this will be to their comfort. To tell them they are the recipients of eternal life, not going to be when they do something to earn it, but now, and the work was finished from the foundation of the world; that they are "a chosen generation, a royal priesthood, an holy nation," &c., this will, if given by the Spirit, comfort the poor one who is bowed down on account of his many sins and his inability to do the things that he would, and made to see if the least thing depends upon him he is entirely lost. When I look at my own case and see how impossible it is for me to do one good act, or even think one good thought, then I am made to thank God that it is not by works, but

all by grace through faith, and that not of ourselves, it is the gift of God. O how glad I am that it is just that way; the Lord has seen fit in his infinite wisdom and mercy to hide these things from the wise and prudent and reveal them unto babes, and give us the earnest of the inheritance in our hearts, which enables us by the eye of faith to look beyond this veil of sorrow and tears, to where Christ sitteth at the right hand of God, making intercession for those whose sins he bore, and cause us to rejoice in the hope that some day we shall see him as he is and be like him, and be satisfied when we awake with his likeness.

Mary joins in sending love to all. Write soon.

Your unworthy brother; if one at all, the least of all.

C. E. JACKSON.

HAMPSTEAD, Md., May, 1909.

DEAR BROTHER CHICK:—Since I last wrote you another very dear brother and father in Israel has left us. O how much his dear family will miss him, and how much we all feel our loss. As David said, He cannot come to us, but we shall go to him. Is it not a glorious thought that when we put off this mortality our prayer, as well as his, of which he spoke in his last letter, will be turned to praise? Though the veil yet remained he seemed to dwell upon that which he was soon to realize. I have referred to his last spiritual letter. He wrote me afterward telling me of their sickness. I wrote him the week before his death, and just as I was finishing it I received the letter which I inclosed to you. I was glad you wrote as you did. No doubt the Lord led you, although you thought it a poor letter. Sister Emma Kelley said that it, with the SIGNS, was the last reading he did. Not

only was his physical strength superior to mine, but his mind was also. He was still useful in both family and church. This you know. The thought arises, Why was he taken, and my useless (seemingly) life still spared? But I hear you say, The Lord Jehovah reigns, and he moves in a mysterious way his wonders to perform, and each feeble one must remain to fill the place designed for him. Although brother Kelley's lips and pen will be silent, it can well be said of him, "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." He is no longer a looker on, as he was in his "dream," but enjoys the full fruition of his hope, and joins in that endless praise of which he spoke. But, as you said in your last, of the friends that you loved and had lost for a time, I am glad that I knew and loved him. Yet to think of him brings sadness that I cannot overcome. Sister Emma took me home with her on Saturday before the first Sunday, and on Sunday we went to the meeting. Sister Kelley thought her son ought not to be left alone, for he has been suffering a great deal since his father's death. Thus you see that his dear ones are still thoughtful of me. When I thanked brother Kelley last fall for taking me to the meeting, he said, "It gives me pleasure to take any one to meeting." Our esteemed pastor was there that time, and we had a very comforting sermon on the words, "If in this life only we have hope in Christ, we are of all men most miserable." We believe these things, but it is well to have the pure mind stirred up by way of remembrance.

My mind at times is unstable regarding eternity, and you know that the enemy always knows where the weak

spot is, and there lays siege. I did not get to the all day meeting, but it was not my fault this time. There will be a time when not only a part, but the whole church will assemble; all the ransomed of the Lord will be there, and all be in his likeness, all to his praise and glory. Will I be of the number? I rejoice at times in believing that I will. I sometimes wonder how I endured the trials of life before I understood the omnipotence of God, and that he rules on earth and in the army of heaven. But I am still an imperfect mortal, which causes me many hours of sadness, but I think of dear old Peter, and then take courage. O how I desire to be more thankful that I have an advocate with the Father, Jesus Christ the righteous. When we look back and see that he has led us and helped us over all the hard places, and often has turned the bitter into sweet, we must say, Surely he will not leave us at the last to sink. Christ said that he would not leave us comfortless. He said, "I can of mine own self do nothing." "No man can come to me, except the Father which hath sent me draw him." By suffering he learned obedience, as we are told. If, then, the sinless Christ learned obedience by suffering, what can we frail mortals expect? It is God that works in us both to will and to do of his good pleasure. O for more faith, more trust in that sustaining power.

I have received and read the SIGNS since I began to write this letter, and I think this number especially good. When that dear old mother in Israel spoke of enjoying your new year's greeting it brought to my mind how I entered into your feelings as I read and reread it. What a long pilgrimage she has had. I love to read the testimony of such ones.

Then she spoke of my mother's hymn: "'Tis a point I long to know," &c. As brother Kelley once said, It is a pleasant and thankful thought when we are brought to remember the days when we were cared for by a loving and God-honoring mother. Yes, I feel to say, God-loving, God-honoring and God-fearing, for her walk was peaceful, though her trials were many. I think I told you that the ice had to be cut when she was baptized, at the age of eighteen.

I often had a desire to write to sister Ruth Adamson, but put it off too long. Elder Joseph Jones baptized her mother also. I saw a reference to a sister Dardy; I wonder if the name was not Darby, who would be a niece by marriage to my grandmother Myerly. Mrs. Stansbury, while on a visit to Montgomery County, was asked by a sister Darby if she knew me. She had read my letters in the SIGNS. Do you know her?

How scattered we are, and how few in comparison to other denominations; we are as one among a thousand. I thank you all for sister Bonnie's letters, and hope we shall hear from her again. I received a good letter from sister Faulkner a short time ago. I can never get my thoughts as I would like to do, but I always think that you will understand. I know that you are well entertained now, attending the spring associations, but I could not get the desire off my mind to write you. I know that you are always charitable to the outcasts.

With love to all, I remain your sister,
GEORGIA D. ENGLAND.

[It was our privilege to baptize this sister Darby many years ago in Washington city. She is a granddaughter of the late Elder Samuel Trott.—C.]

BRUNSWICK, Me., Dec. 21, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—You have been in my mind all day, with a desire to write to you. I do feel glad to have that desire, and want to express some of the precious things which have been in my thoughts. The clouds have been scattered, so that the darkness is not felt as it has been. When it was so easy for me to write of the way that the Lord had led me, I did think it was strange to hear older ones say, "I would write if I could, but I cannot." It has been necessary for me to travel the path that I have, to be able to enter into their experience; I know now the barrenness and desolation they felt in spiritual things. All of God's children are taught of him, and we cannot teach one another. They shall all know him, from the least of them unto the greatest. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And there is more than this: "And let every one that nameth the name of Christ depart from iniquity." The more we are made to feel the evil dwelling within us, the more plainly we see that we are saved by grace, if saved at all. It cannot be by any works of righteousness which we have done or can do. When the evidence is given us that Jesus bore our sins in his own body on the tree, and is formed in our hearts the hope of glory, and we follow him in the ordinance of baptism, we do name the name of Christ, and depart from all iniquity. We depart from all trust in the works of the flesh, and we boast no more of what we can do. But what a sweet song it is when we can sing unto the Lord. Many times David said, Let us sing unto the Lord; O give thanks unto the Lord, for he is good. The ninety-eight Psalm is most beautiful to me just now; "O sing unto the Lord a

new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory." "Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise." This does not mean that I should shout aloud on the street or in the house in order to make this loud noise; it is in my heart, and is so loud that nothing else can be heard except praise unto God. "The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen." What beautiful fullness there is in this Psalm. If I could only express what I feel, you would enjoy reading this letter. It is a great blessing to feel the joy of his salvation restored to me again. I can say now, It is a great blessing to be led into darkness, and to go down into the depths, and to be hedged about with hewn stone, and to thus learn more fully my own weakness and dependence. I think it means just this travel of the child of God where it is written, "It is good for me that I have been afflicted." How wonderful it is that I can claim all this as my experience and find that it agrees with that of David. I have not perhaps quoted it just right, but have expressed it as it was felt in my heart. It came to me with power and assurance, and there is a joyful noise before the Lord. David said, "It is good for me that I have been afflicted; that I might learn thy statutes." And, "The statutes of the Lord are right, rejoicing the heart." I hope that I, too, have learned his statutes, in being led as I have been.

Perhaps you may feel to write and enlarge upon what I have been here writing about, and many will be comforted and strengthened. I have been thinking of my experience when I was made to know the truth and brought home to the

people of God; the peace that I felt was surely past all understanding. I never could express the change when I was brought from nature's darkness into his marvelous light. The words Jesus spake are the same to-day: "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." We cannot tell it; each one must know it for himself by experience. It has been a privilege and a comfort to speak of these things to those 'of like precious faith. I have mourned greatly because I could not feel these things with power in my heart. I have known that it was all right, and for some wise purpose, but I could not help longing for the light, yea, more than they that watch for the morning.

I have enjoyed much in past years writing to you of the precious things of the kingdom of our God, and have desired many times, since I have been in darkness, to be able to tell you where I was, but I could not. It may not be long before I shall be led into darkness again, but I do feel glad of this one more sweet season of making melody in my heart to God. It must be always to our God that all praise, honor, power and glory shall be given. But I do not want to weary you. If I can write again soon you may feel that it is worthy of a place in the SIGNS. I love those who write, and would be glad to attend the associations again and meet many face to face. My love to all your family, and to all the dear ones whom you meet. May we all be led into the truth, is the desire of your sister in hope,

ATTIE A. CURTIS.

WASHINGTON, D. C., Nov. 29, 1909.

DEAR BRETHREN EDITORS:—With much fear and trembling I make the attempt to write a few lines, and I trust that God will guide me, for without him I know that I can do nothing. My mind of late has been dwelling upon the first two verses of the first Psalm, which read as follows: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." Who are those that are thus blessed? I take it for granted that they are the ones whom Christ came to save, who are the lost sheep of the house of Israel, and are called the bride, the Lamb's wife, who were given to him before the foundation of the world; this was before man was created. This is one of the strongest proofs of the wonderful foreknowledge of God. In the fourth verse of the same Psalm we read, "The ungodly are not so: but are like the chaff which the wind driveth away." What a vast difference we see between them so blessed, and them not blessed. What a wonderful thing it is that we poor, worthless worms of the dust, who have never done anything to merit the favor of God, should be so blessed. I often wonder, Can it be for me? Sometimes when I go to meetings I feel so unworthy, and I question, Am I deceived in my hope? At such times I think if the brethren and sisters could see me as I see myself they would have no fellowship for me. But we read, "We know that we have passed from death unto life, because we love the brethren." If I am not deceived, I do love all those in whom I see the love of God manifested, but I think they are all better than I am.

I certainly did enjoy the association at Mt. Zion last month, the preaching was all sound doctrine; this is my judgment of it. To meet with the friends was a feast to me. I want to thank them for their kindness, especially sister Caruthers and her family, for I did enjoy their great kindness. If I should never meet them again in these low grounds of sin and sorrow, may God's richest blessing abide with them, both now and forever, is my prayer.

Some say that Christ came to give every one a chance to be saved, but how does that compare with his language: "All that the Father giveth me shall come to me"? Again, "No man can come to me except the Father which hath sent me draw him." These he will not cast out, but says he will raise them up again at the last day. The people of the world do not think this; they do not believe that God rules supremely and will do his pleasure, both in heaven and in earth; they do not realize that it is in him that we live, move and have our being.

I enjoy the editorials in the SIGNS, also the different letters. I would be glad to write like others do, but I am so ignorant in spiritual things that I cannot write to the comfort of any one. The Bible tells us God has a people in every kindred, tongue and nation. Peter says that they are a peculiar people, a despised people. They always have been despised by the world, and will be as long as the world stands. We are told that it is through great tribulation we must enter the kingdom of heaven. Were it not for the blessed hope which we have in Christ we would be of all men most miserable. The people who are born of the Spirit are the only ones who realize their lost condition before the just and holy God. But when we feel that Jesus is with us

we can sing, "Prisons would palaces prove, if Jesus would dwell with me there."

The SIGNS still comes to me with the sound doctrine of the word of God. It declares sovereign grace, and gives to God all the praise. All praise belongs to him; we poor, helpless mortals deserve no praise.

Pardon me for writing this poor letter, but these things have been upon my mind, and I felt like writing, and if you can see anything worthy in this you are at liberty to publish it, but I do not wish to crowd out better matter.

I remain your unworthy brother, with much love in the Spirit,

THOMAS ALDEN.

CHESTER, Nebr., Jan. 11, 1910.

DEAR EDITORS:—I inclose money order for two dollars to settle my account with the SIGNS OF THE TIMES, for I notice I am in arrears, and am indebted to you for your forbearance in this matter. I have had the privilege of reading the SIGNS practically all my life; my father, I think, was one of the original subscribers, and took and read it during the remaining years of his life, and I have been a subscriber for fully forty years, and at this time I see no good reason for discontinuing. I cannot say, like some of the correspondents, that it is the only sound paper published in the interest of the cause of gospel truth; I cannot say, with some of my dearly beloved and highly esteemed brethren, that I believe in the absolute predestination of all things, neither can I say I do not believe in the absolute predestination of all things. There are so many things I fail utterly to comprehend; my own (to me) utterly insignificant movements I fail even to understand, why I am located at

this place, and why I do as I do. We left our comfortable and pleasant home and warm-hearted brethren and sisters and relatives in Illinois and came here, where we supposed we would be near some of our sons, but now we find ourselves living alone, with none of our family closer than one hundred and fifty miles, and up to four hundred miles from us, and sixty miles from our church, when, as a matter of fact, we had no expectations of putting ourselves in any such situation, so we are brought to the conclusion that "It is not in man that walketh to direct his steps;" and now, after almost forty years' experience in trying to preach the unsearchable riches of Christ, I have never yet come to the place or time when I could say or feel that I was sufficient for these things. I heard a minister of our order say he was sure that every word that came out of his mouth while in the pulpit came from the Lord, but I must say that if that feeling or sentiment is one of the necessary qualifications of a gospel minister, I am lacking in that particular. However, I can say, I do believe that every word spoken by Jesus Christ, or spoken or written by his apostles by inspiration of God, contains some spiritual truth not visible to the natural eye or open to the natural or unquickenened understanding, and when, like the barley loaves and the small fishes, God sees fit to bless and break to the quickened mind, the spiritual significance of the spoken or written word is revealed and the hungering soul is fed, their thirst is quenched and they are raised up who were bowed down under a sense of their utter dependence before God, and a great gladness fills their souls, and an unspeakable joy possesses them. Many of God's

little poor ones travel much of their road in darkness, because their experience is not such an experience as they have read of or heard related by some brother or sister in whom they feel the utmost confidence; to such doubting and halting ones I would say, What difference would there be in the effect of a violent thunder-shower, accompanied by wind and threatening, angry clouds, sharp lightning and peal after peal of reverberating thunder, until the earth is made to tremble and the heavens are veiled in darkness, and the rain descends in torrents, and a gentle, quiet shower, so gentle, in fact, that you are not disturbed, or even awakened from sleep? Do you not think the gentle shower would revive drooping vegetation and cause all nature to rejoice and the birds to sing just as sweetly as the shower accompanied by such great physical demonstrations? Sometimes I am in doubt as to the propriety of relating my experience before a congregation, lest it cause doubts to arise in the minds of some who never felt the deep anguish of soul that has deprived them of rest, until they felt to call upon the rocks to fall upon them and hide them from the presence and the justice of an angry God.

It has been a long time since I began this letter, and I am not sure that I am doing right in sending it, but do not know that I could do better if I should try again, but I will send it to let our friends know that we are still living and enjoying a reasonable amount of health. We are shut in this winter by the severity of the weather, and are longing for spring and the privilege of meeting with kindred spirits in the worship of God.

Your unworthy brother in Christ,

S. KETCHUM.

WILLOWGROVE, Del., December, 1909.

ELDER H. C. KER—DEAR BROTHER:—
If one so unworthy dare to address you in such endearing words. After reading your editorial in the December 1st, 1909, issue of the SIGNS OF THE TIMES, on the "Great Supper," I have felt an impression to write you and express my heart-felt appreciation of the way you expressed your views on it, and especially the way you applied it to the people of God of to-day, and set forth the qualifications it requires to make a true disciple of God. It seems to accord with what I have thought, but is expressed in much clearer language than I could command, and it seems to awaken a feeling of fellowship in me toward you that I would like to express if I could, and I hope it is not of the flesh, for if it is, it is not the kind of fellowship to commend me to you. To see some of the children of God clinging to the things of the world has been, and is, a great trouble to me; like those bidden to the supper, they are making excuses. When we look around and see those who are called to holiness putting themselves before the world in public places to gain public favor and the good will of worldly people, attending camp meetings and other places of public amusements, to me there is something lacking; they have not become crucified to the world and its vanities. As the Savior said of the Pharisees, "They have their reward," and of others making excuses; as clerks, their employer will not let them off; and lawyers, their business is too pressing; and physicians, their practice will not let them off; and farmers, their crops need attention; and carpenters, they cannot leave their work; with other men, such as club members, grange members and other societies, need our presence at this time, and, in fact, all

avocations of life are prone to find excuses, and are not worthy to come to the supper; they have not become halt, lame or blind in the proper way, and when they are so brought they will abandon some of their church meetings that interfere with their work, disregarding the old prophet, to "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." We are admonished to not forsake the assembling of ourselves together, as the manner of some is, and when a church gets in this condition there is to my mind and understanding something wrong. It seems to me that here comes in the being a christian without being a disciple. We have not learned to hate father, mother, brother, sister, husband, wife and friend, yea, and our own life also, as is enjoined upon us to become a disciple of Christ, but are rather clinging to the world and its vanities. When such a condition gets in a church (and she is to live) the sooner gotten rid of the better, before the whole lump is leavened. There are numerous Scriptures that could be given to bear out this testimony, but it is useless for me to try to quote to you. Christ in his sermon on the mount, to his disciples said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Then described what taking thought amounts to, and then compared Solomon's array with the lilies of the field, then said, "After all these things do the Gentiles seek." Then said (this is what I mean to convey), "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall

be added unto you." Here is one of his "shalls," which never fail.

I will stop writing before I tire you, for you know all these things; but when one's mind gets to running in this channel there seems to be no end. What I wished to express to you was, I am glad to know that I am not alone in these things, and am glad to say to you that you expressed it much better than I could myself. I can fully indorse all you said on the subject. O for more preaching or writing of that kind to awaken those who make excuses for not being at the supper. Knowing that you have that pure charity from above, you will overlook anything I have said that is not in accord with the word, and lay it to the flesh. Having looked over this, after some time, I will send it to you, but will say, I have come far short of expressing myself as I would.

Asking you to excuse me for trespassing upon your time, and again for a share of your charity for my shortcomings, I remain, unworthily,

JAMES F. CUBBAGE.

BLUE SPRINGS, Mo., Dec. 16, 1909.

DEAR EDITORS:—As requested by Mr. Knight, I send draft for six dollars, as noted on subscription blank. Mr. Knight is now in his ninety-first year, and rather feeble in body, but, I think, strong in the Spirit of Christ. His old colored friend, Richard Waller, who was once a slave and worked for Mr. Knight, sent the money with the request to have his subscription renewed, and as Mr. Knight is too feeble to write, asked me to remit for them both. From what Mr. Knight says, R. Waller must be considerably over eighty years of age, but former servitude and old age is no barrier to the grace of God, and I think from the tone

of his letter he knows more of the grace of God than does the wisdom and science of this world, and without his consent I will send you his letter, feeling sure he will not object to any disposition you make of it.

The SIGNS is an ever welcome visitor to me, and I expect to take it as long as I live. I am sorry I cannot send you a long list of subscribers.

Wishing you much success, I am your friend,

THOMAS W. RECORDS.

LIBERTY, Mo., Dec. 5, 1909.

MY DEAR BROTHER KNIGHT:—It is through the tender mercy of our great covenant-keeping God I am yet spared to see the close of another year's subscription to the SIGNS OF THE TIMES, and, as I have for a long time sent with you, if it is not asking too much of you I will ask you to renew for me again, so I herewith send you a post-office order for three dollars and ten cents, two dollars for the SIGNS OF THE TIMES, one dollar to help the SIGNS, for I hear of many who would take the SIGNS if they were able to pay for it, and yet, worse than all, are situated where they cannot hear anything but man's head religion, and such stuff as that is no food for the new man, the inward man. The natural man cannot understand the things of the Spirit, for they are foolishness unto him, because he has not been born of God, for "if any man have not the Spirit of Christ, he is none of his." To have the Spirit of Christ we must be born of God, born of that incorruptible seed by the Word of God, which liveth and abideth forever. I cannot see, nor give any account of, how a dead man can have any will or power to do, think or act in any way. It is said that God made man and breathed

into his nostrils the breath of life, and man became a living soul. God needed no help of Adam in any way, for he was without life or action, therefore was helpless, powerless; so is every one of Adam's race dead in trespasses and sins until God by his almighty power quickens into everlasting life. This quickening is done without the aid or help of men or angels, for we have his word for it: "Mine own arm brought salvation." I cannot see how any who have been led out of darkness into light, and made to see the lost and helpless condition they were in, can bring in any works, or anything man can do, to justify themselves in the sight of God. If man could have worked his own salvation, then verily Christ would have died in vain, but thanks be to God, we hear him saying, "All [not a part] that the Father giveth me shall come to me." O, my dear brother, the sad, sad question often arises in my mind, Am I included in that "all"? If so, all is well with me, but if not, woe unto me, for I would be without hope; but thanks be to God, he has given me a hope which, if I know my own heart, I would not give for ten thousand worlds like this, for what will it profit a man if he should gain the whole world and lose his own soul?

I must stop, for I can hardly see a line.

"Though in distant lands we sigh,
Parched beneath a burning sky,
Though the deep between us rolls,
Friendship shall unite our souls."

May God bless you in lonely hours, and may you still be kept by the power of God through faith unto salvation. Please excuse the liberty I have taken in addressing you. My wife joins in love and christian fellowship to you. Farewell.

As ever, yours,

RICHARD WALLER.

TILBURY, Ont., Jan. 4, 1910.

MY DEAR ONES:—I would like to write a little of what I have passed through for the last three weeks; the agony of body I am not able to tell, nor yet the anguish of soul. After suffering for weeks, but able to be around, I was taken severely with inflammatory rheumatism in my right knee. What I suffered unceasingly for three days and nights I can never tell; then it eased a little by spells. I feared I was losing my mind; I was a companion to Job, only that Job was a perfect man, one who feared God and eschewed evil, and I was the chief of sinners, not one good thing remained. O how I abhorred my very life because of sin in every thought, word and deed. I longed for death to relieve me of my suffering, both of body and mind. Strange to say, I was more afraid of living than of dying; even in the most trying moments I could plead his promises, which I had hoped he had given me in days and years that are past, but O why was I so vile in my own sight? Was it the light of God's truth that was shining in my poor heart that caused me to see the awfulness of my depraved nature? I cannot picture it as dreadful as I was made to see it. I would think of Jesus in the garden in his great agony, when he sweat, as it were, great drops of blood falling down to the ground; not even his disciples could keep awake; he must tread the wine-press alone, of the people there was none with him, and he cried out, If it be possible, let this cup pass, yet not my will, but thine, be done. Does it not say that we must fill up the suffering that remains? I am unable to quote it satisfactorily, and unable to get the Book to find it. O how wonderful! He finished the work the Father gave him to do; he suffered, bled and died the

shameful death of the cross; he laid in the grave three days, then burst the bands of death, hell and the grave, and arose triumphant, and the church arose with him, engraven on the palms of his hands. How glorious was his ascension after the work of redemption was completed.

In taking up the SIGNS I find Elder Durand has penned my thoughts more plainly than I can, which encourages me to hope that I am in the way of truth and holiness. He says, This truth that the mournful knowledge of our sins can only come from Jesus, finally overcomes the devil and brings us out from under the power of his lies and temptations. I was glad when I read it; it is encouraging to read from the pen of those we believe to be the children of God that they have similar trials to endure.

Jan. 9th.—I have been unable to write, having suffered so much pain, but am feeling easier to-day, so will try and write a little more, but do not feel in the same mind to write. It is trials that bring us to the throne of grace; trials give new life to prayer; when at ease we are not apt to cry for help. When Peter was sinking he cried out for help lest he should sink in deep waters. The Lord was a present help in time of trouble. O how often we feel our need of his gracious aid. I often wonder if there is any one like me, any one who gets so cold and lifeless. I think I would not pray unless I were driven to it by a feeling sense of need. There is a woe against them that are at ease in Zion. How quickly we fear that woe is against us if we come to a smooth place in our pathway; then is our time to fear, for we are not watching unto prayer.

Dear Elder Ker, I have written this in much weakness and suffering, but am feeling some stronger. If you see anything in this worth publishing it is at your disposal. I trust you will be at the Duart meeting. My desire is that the God of all grace will be with you and all the Israel of God. Cast the mantle of charity over all my imperfections. Love to sister Ker and yourself, and to all the household of faith.

Your unworthy little sister, I hope,
SARAH A. MCCOLL.

LOVELAND, Colo., Jan. 19, 1910.

DEAR BRETHREN:—Recently I wrote an article, which I intended for publication in the SIGNS, but have misplaced it. I feel ashamed of myself, for I have appeared so indifferent to comply with the request of some of my dear brethren and sisters to write for the SIGNS oftener, but if they only knew what conflicts and trials of an earthly nature I am called to endure, as well as the great barrenness of my mind concerning spiritual things, I feel they would pity and forgive rather than blame me for not writing oftener. We are all, more or less, creatures of circumstances, and much of our time in this life our actions are governed by our surroundings.

I have just received the January 15th number of the SIGNS, and must say I have received much comfort in reading it, particularly the editorial. I have thought much on that text of Scripture. Brother Chick was enabled to show much beauty and truth upon the text I had never seen in it, yet there is a deep mystery to me in it, which I cannot solve by natural reason.

I am yours in hope,

J. H. YEOMAN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1910.

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

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

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

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

BROTHER Lafayette Wallace, of Eckert, Colo., a few weeks ago wrote us asking that we reply to some statement upon the doctrine of predestination made in another paper. It is our desire at all times to respond to the requests of brethren if we can do so, and we now feel like replying to the request of our brother. It is not our mind however to here enter into any controversy upon this subject. It never has been our desire to use any of the principles of the doctrine of our Lord as a bone of contention, or simply as a matter of debate; the truths of the word of God are too important and too needful to the comfort of the children of God to be used as a football between opposing parties. We love to read or to hear this doctrine, as well as all other principles of doctrine belonging to the faith of God's elect, set forth when men are moved to either write or preach the word, and in setting forth this doctrine of predestination, as well as any other principle of doctrine, we love to hear the arguments that may be drawn from the Scriptures urged in its defense. We are persuaded that all who are taught by grace will delight to hear and to meditate upon all that is taught in the word concerning the

God of our salvation, the Creator and Maker of all things, and our Savior. If the Bible teaches anything relating to the character and attributes of God, it teaches that all who love him will also love to contemplate all that belongs to him. It is not here our purpose to enter into a debate concerning the assertions in the article to which brother Wallace has called attention, but to suggest some thoughts that have long been in our mind concerning the doctrine of the unlimited predestination of God.

First, it is impossible to think of Jehovah at all without associating predestination with him; just as we cannot think of him without ascribing to him eternity, self-existence, omnipotence, omniscience, omnipresence, holiness, justice and goodness, together with foreknowledge and unchangeability, so we cannot think of God without also ascribing to him the predestination of all things. If we believe that he created all things, that he governs all things, that there is nothing in all the universe that is beyond his grasp, that nothing can by any means occur or exist that will overthrow his purpose, that there is not a mote in the sunbeam, an insect so minute that hundreds of them can stand upon the point of a needle, a thought in the mind of man, from the thoughts of a child to those of the most profound scholar, not an event however small or however remote that is not within his grasp, it is impossible to escape believing that all are in his purpose and all fulfilling his decrees. This is predestination, and it is an infinite joy to all who are cut off from vainglorying, and who feel their weakness and ignorance, that God does thus reign, for because he reigns they dwell in safety and shall never finally perish. Were but one small particle of dust in

all the universe to be beyond his control, or outside of his infinite grasp, either in knowledge or in purpose or in power, then an element of uncertainty would enter the believer's faith and hope, and there could not be any positive assurance that somewhere, in some way, they should not meet that one thing, and meet it to their harm. Beside, to say that one atom anywhere in the universe escapes the all-seeing eye of God, is to limit him, and that is to deny his infinity, and to deny his infinity is to deny his Godhead. Whether we call it predestination, or by some other name, infinity, in relation to Jehovah, means that there is no limit within which he can be circumscribed, either in knowledge, in purpose or in power. His knowledge from all eternity must embrace every atom of his universe; he must have known just where every atom of his universe would be each and every moment of time and to all eternity. He must have known in like manner every thought that any and all men would ever think, every purpose that would ever take form in their minds, every sorrow that they would ever feel and every emotion of joy that would ever cause their faces to shine. There cannot be, there never can have been, one act of men, beasts, birds, fishes or reptiles that is not embraced in his all-seeing vision, and that was not always embraced there. Such knowledge is too high for us, we cannot attain to it, but it is not too high for the God whom we worship. He who denies the infinity of the wisdom of God shows that he neither knows God nor the teachings of the Scriptures regarding him. It is sure that all he foreknew must come to pass; nothing can come to pass that he foreknew would not come to pass, and nothing can fail to come to pass that he foreknew would come to pass.

To say otherwise is to deny foreknowledge. There is a necessity, then, arising from somewhere, that all things that have ever been, are now or shall ever be, must be as they are. From whence does this necessity arise? Does it arise from some infinite power outside of Deity? To say this is to deny the Godhead, for it is saying that there is another power which has predestinated whatsoever shall be, before God could foreknow it, and then, this other power would be infinite, and God would be less than infinite, seeing that he could not know things in the future until they were made certain by the will of another power. We are writing these thoughts because they have for many years seemed to us just and right, but we cannot even think of these things without a solemn awe filling our heart. How deeply ought we to reverence such a God, and certainly it becomes us to think or to say nothing lightly concerning his infinite wisdom and his infinite decrees.

The one truth that we are aiming here to call attention to, is that the foreknowledge of God of necessity compels that the things foreknown of him should come to pass, as much as does the doctrine of predestination itself. Let the necessity arise from what or whom it may, still foreknowledge does establish the necessity of them. Certainly predestination can claim no more. Every objection to the doctrine of predestination lies with equal weight against the foreknowledge of God. If objections that have been urged against predestination do in fact destroy that doctrine, then they also destroy the doctrine of the foreknowledge of God. They would also press with equal weight against the doctrine of his unchangeability, since his attributes are all joined together in such a manner that were one to be marred all would share in

that marring. It has been admitted by some of the ablest writers we have ever known that every objection that lies against the doctrine of predestination lies with equal weight against the doctrine of his foreknowledge. It is an old and recognized principle in debating anything, that what proves too much proves nothing. Are we ready to give up the doctrine of predestination upon the ground that it involves the doctrine of necessity, and that that would involve a denial of the accountability of man for his sins, then also we must give up the doctrine of foreknowledge, seeing that it also involves the doctrine of necessity, just as certainly as does his predestination.

A minister of the Freewill Baptists, in Maine, once said to Elder Wm. Quint, "I do not believe in the predestination of all things at all." Elder Quint said to him, "Do you believe that the Lord foreknew all things from the beginning that shall ever come to pass?" He replied that he did. Then, said Elder Quint, "You believe that the Lord knew that we should be talking together just now?" "Yes, I believe that." "Then could we avoid meeting and conversing together at this time?" "Why yes," said the minister. "Well, if God foreknew that we should meet and talk together now, and yet we did not meet and talk, what would take place instead?" The minister said, "I see that I have admitted too much," and then he proceeded to deny the unlimited foreknowledge of God, as indeed he was compelled to do if he would maintain his objection to predestination. Men speak with horror of predestination of all things, saying that it makes our God responsible for all the vile crimes that occur in the world; but foreknowledge involves all this, just as much as

does predestination; that is, if predestination involves the thought that men are not guilty for doing wrong, so does foreknowledge. The fact is, that neither involves this conclusion. Our reasoning may say so, but the word of God does not say so. Though it was the decree of God that Joseph should be sold by his brethren into bondage, yet they meant wickedly, while God intended good in it. We can see no reason why the same principles should not apply to every other wicked act of men. Our God predestinated them, but men have done them wickedly, meaning evil, while God means good in them. If any one asks, How can these two things be reconciled? we can only reply, Instead of asking us this question, ask Joseph, who said the words to which we have called attention, or ask Peter, who said the same things concerning the crucifixion of the blessed Lord; or ask Paul, who said still more than did Peter, as recorded in the ninth chapter of Romans. Shall mortal man be more just than God? Shall man be purer than his Maker?

We have seen but little use in seeking to divide the predestination of God, saying of part of it that it is permissive, while the rest is absolutely the will of God. This word "permissive" was coined when treating of the predestination of God, to avoid the thought of making the Holy One responsible for the sins of men, but we have not been able to see that the use of this word helps the argument any. Let it be understood that we do not for a moment believe that predestination does involve this conclusion, which must always be horrible to every humble follower of God; but if it does involve this conclusion, so also does the doctrine of permissive decrees. What would be the difference in the guilt of

two men, one of whom deliberately should push a little child over a precipice to its sure destruction, and one who indeed would not do this, but would stand by and see another little child running toward that precipice and should not put out his hand to save it from destruction when it was in his power to do so and he knew that that child would certainly go down to destruction unless withheld? This seems to us to be just the difference between predestination, or absolute decrees, and permissive decrees. We do not believe that either involves the conclusion that our God is the author of sin; but certainly if one involves it, so does the other. It is all a wonderful mystery when we come to reason about the matter. The same thing is true of every other principle of doctrine taught in the word of God. But shall we reject the teaching of the Bible because mysteries are involved? Then should we reject, or refuse to believe, that the grass grows in the spring.

The wills and shalls of the Bible prove the doctrine of predestination. There are some sixteen thousand of these words in the Bible, and about thirteen hundred of them in the one prophecy of Isaiah. While they all mean future things; that is, future regarded from the time when they were spoken, they also express positive certainty. Not one of them could ever fail. When our God says, "Thou shalt" or "I will," we may know that it is fixed and settled in heaven, and the shalls and wills of the Bible are spoken of things that we call evil as often as of things we call good. Hundreds of special things come under this head in the Scriptures; we mean it is said of them that they shall come to pass, and these things are declared not only as things known beforehand, but as things

determined. Every prophecy of every kind proves the predestination of God, or at least his foreknowledge, and the fact that the things prophesied of must come to pass. When the blessed Lord said to Peter, "Before the cock crow, thou shalt deny me thrice," from that moment it could not have been avoided that Peter should deny him, and yet Peter sinned grievously in doing so, and this sin of his was made to work out for him great good, in that from that time he could not feel like boasting of his strength any more. His sin showed him how weak he was, and so took away the spirit of exaltation which had been manifest in him, and so likewise all things do work together for good to them that love God, to them who are the called according to his purpose. These things are all solemn mysteries, but they are Bible truths.

In conclusion we will repeat that to deny the unlimited predestination of God, as we have been trying to set forth, is to deny the attributes of unchangeability and of infinite wisdom. It denies the foreknowledge of God, and it destroys all the force that there is in the wills and shalls of Jehovah, and robs all prophecy of any certainty of fulfillment, and "permissive decrees" do not avoid any conclusions that belong to direct decrees.

We leave these thoughts with brother Wallace and with our readers; may they prove of satisfaction, and be to the glory of God.
C.

TO OUR SUBSCRIBERS.

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

SONG OF SOLOMON II. 5.

"STAY me with flagons, comfort me with apples; for I am sick of love."

Sister W. C. Young, of Alvinston, Ontario, asked in the last SIGNS that something be said on the above text. We would gladly comply with her request were we sure of light and liberty. We have felt more discouraged of late perhaps than ever before, and have had but little impression to write. The declension generally among the people of God has caused us no little concern. In most every part of the world where the truth is known there seems to be "a falling away." There are in most every section of country divisions and strife among Old School Baptists; scarcely is there a point of doctrine that is not controverted; hence when one writes or preaches he may know that whatever he may say, whether it be this or that, will meet opposition, and, worst of all, it is not always in a kind and brotherly way. This state of affairs has a tendency to depress and discourage those who are in a sense compelled to write and preach. There is much more misunderstanding among the Lord's people in this day than was the case years ago; whether it is due to lack of clear expression or acute comprehension seems hard to decide; at any rate such is the case. Some brethren are more harsh and unkind in their criticisms than ever before, often striving to devour rather than to "save a soul from death," if indeed a brother really has erred from the truth. Such a condition of things causes one to feel that but little good, if any, can be derived either from preaching or writing, yet there seems no discharge in this war.

Whatever we may say of the subject suggested by our sister will only be by way of suggestion, and such is the case

concerning all our writings. We claim no infallibility nor superiority to the feeblest of the flock. What we write is always for the judgment of the household of faith, and we hope all the brethren may remember this statement.

Solomon's Song has long been of much comfort, encouragement and instruction to the church; the figures used therein are perfect and wonderfully beautiful. The bridegroom and the bride are perfectly charmed with each other; not the slightest fault or "spot" is seen in either. The whole Song seems a dialogue between them, each expressing the love and admiration for the other in terms sublime and altogether out of the ordinary line of expression. Prophecy is also clearly seen in many of the sayings; for instance, "What will ye see in the Shulamite? as it were the company of two armies," and, "Rise up, my love, my fair one, and come away, for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." These sayings refer to the gospel church delivered from the curse of the law. The name "Shulamite" is feminine to Solomon, and signifies "peaceful." If the bridegroom in the Song represented Christ, the Shulamite must have represented the church. That which should be seen in her did not at that time appear, viz., "the company of two [peaceful] armies;" the church composed of Jews and Gentiles. After the winter was past and the rain over and gone, and the flowers appeared, and the singing of birds and the voice of the turtle were heard in the land, the church was called to rise up and come away; "raised us up together, and made us to sit together in heavenly places in Christ." This springtime condition of the church

was wrought through Christ in the work of redemption and justification.

In the first verse of chapter two the bride speaks, saying, "I am the rose of Sharon, and the lily of the valleys." In verse two the bridegroom says, "As the lily among thorns, so is my love among the daughters." She is indeed the lily of all lilies, the church of all churches, the woman of all women, the daughter of all daughters. In verse three the bride speaks, saying, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." A very striking picture and wonderful contrast: an apple tree loaded with fruit and with abundant shade to be found in the woods or wilderness by one hungry, faint and discouraged would cause peculiar delight in that soul. Not another tree in all the woods could give food and refreshing shade; not another to be compared with the apple tree. So is Christ, my beloved, among the sons, not one like him. He is "an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." He is the tree of life, which bears twelve manner of fruits, and yields his fruit every month, and the leaves of that tree are for the healing of the nations. Wonderful, wonderful Tree. It is indeed with great delight the poor, weary and discouraged child of God sits down under his shadow, and the sweetness of that fruit is known only by those who have eaten it, or "tasted that the Lord is gracious." The bride continues by saying, "He brought me to the banqueting house, and his banner over me was love." Think for a moment of the church, once as black as the tents of Kedar, because of sin and in-

iquity, being made whiter than snow through the righteousness of her heavenly Husband, being brought to the banqueting house and having over her unfurled his banner, love. That banner embraces everything in the eternal purpose of God, and with that banner over her the church is presented to the Father holy and without blame. In this condition, separated from all other "sons," to the Bridegroom the bride says: "Stay me with flagons, comfort me with apples; for I am sick of love." These fruits are named in a figurative way, intended to represent all the fruits of the Spirit, which alone can stay and comfort the church. The expression, "I am sick of love," does not mean that the bride, or church, is weary of love or disgusted with love and would gladly cease to love. The word "of" as used in the text is sometimes confusing. The common expression regarding illness of body or mind is, Such an one is sick with this or that disease. The word "with" is not the word to use in this sentence, but the word "of" should always be used; therefore instead of saying one is sick with pneumonia, we should say, sick "of" pneumonia. Hence the bride expresses herself as being "sick of love," overcome, prostrated by love. Love fills her very being, and stay and comfort can be ministered only by the great Physician: the heavenly Bridegroom. This love passeth understanding; it is stronger than death. Love caused God to send his only begotten Son into the world to die for the elect. The children of God love God as he loves them; we mean that it is the same love. "Love one another, as I have loved you." If we love in the same manner it must be with the same love.

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

The subject is too vast, too wonderful, too sublime for our poor, weak powers to grasp or in any way comprehend, therefore we shall not tax your patience longer.

K.

OBITUARY NOTICES.

Grant Davis Heard was born in Newton County, Ga., Nov. 4th, 1841, and died Jan. 9th, 1910. These dates mark the boundaries of a life replete with kindly and noble deeds, a life that came to a peaceful and triumphant close through faith in the Lord Jesus Christ. He was married to Mary Elizabeth Starr on Sept. 7th, 1865. Of this marriage two children are living: Mrs. Cora L. Radford and Mrs. Annie L. Harwell. His wife died Jan. 29th, 1879, and on Dec. 2nd of that year he was married to Martha Susan Mobley, who survives him. Of this marriage there are three children living: Mrs. Mattie S. Weaver, Robert H. Heard and Miss Bessie D. Heard. He joined Holly Spring Primitive Baptist Church Oct. 8th, 1864, and continued in its membership a humble, useful, pious child of God until he was called to the church of the redeemed above. For more than thirty years prior to his death he had been a deacon in this church, into which he had been received, and baptized by Elder Joseph L. Purlington, who was at that time pastor of the church. From 1904 to 1908 he served his county as Judge of the Court of Ordinary, and here, as elsewhere, his course was marked by that same high order of integrity and fidelity that characterized his entire life. Captain Heard, as he was familiarly called, was a gallant soldier in the Southern Confederacy; he entered service first in the State Troops, where he continued for six months, and then enlisted as Second Lieutenant in the Fifty-third Ga. Regiment, being promoted from that station to that of Captain of his regiment before the surrender. In all the relations of life, whether as citizen, soldier or public official, Captain Heard manifested those traits that won for him the affection of friends and the esteem of all. There were qualities in his character that impressed themselves upon all who knew him. His humility was marked and beautiful, because so genuine. So sincere was he in his attitude toward all questions, moral or civil, that no one was ever in doubt as to the position he would take. In his fidelity to principle he never counted the cost, but stood ever for his honest convictions. But more than all this, he was a humble, trustful child of God. He believed thoroughly in the doctrine of his church, and though considerate of the views and feelings of others, loved the Primitive Baptist Church with all his heart. Never so long as he was able to attend the services

did he suffer any small thing to keep him from the house of God and the fellowship of his brethren; indeed, when hardly physically able to ride so far, he would drive from his home in Covington to the church, a distance of more than seven miles.

He was buried in the family graveyard, by the side of his first wife, at his father's old homestead. Besides wife and children he leaves two sisters and three brothers. His widow, sisters and brothers are all members of the Primitive Baptist Church at Holly Spring.
J. McD. RADFORD.

Mrs. Margaret Ellen Taylor Alexander was born near Owasco, Sullivan Co., Mo., May 10th, 1846, and was raised to womanhood in that county. August 18th, 1870, she was married to R. V. Alexander, and in 1878 she, with her husband, crossed the plains by team and settled in Union County, Oregon. Nine children were born to them, six of whom still live to mourn their loss of a faithful mother. Sister Alexander united with the Old School Baptist Church called Big Springs, and was baptized by Elder G. E. Mayfield, July 4th, 1880. Her parents were of the same faith, uniting with the church in Indiana. Brother Alexander united with the same church (Big Springs) in 1886, and later they moved to the west side of the mountains, finally settling here at Touchet, and finding a little body of the same faith they, by letter, cast their lot with them, and the writer, being pastor at the time, can truly say that sister Alexander lived the faith which she professed. She was always at her meetings unless providentially hindered, and gave all the evidences that it was her home, and that her brethren and sisters were her best friends. After five months lingering sickness, on Dec. 31st, 1909, she was called to leave her faithful husband, children, brethren and sisters, who mourn the loss of a faithful companion, loving mother and faithful sister in Christ Jesus, but we mourn not as those who have no hope, for we believe when Jesus comes those who have fallen asleep in him he will bring with him. I tried to comfort the brethren and friends with this hope on Sunday, Jan. 2nd, 1910, after which we laid the body in the Touchet Cemetery to await the glorious call of Him who has declared that the graves shall give up their dead.

May grace, mercy and peace rest upon us all for Jesus' sake.
J. T. BARNES.

Miss Jane A. Florence died at her home, the residence of her sister, sister Adeline Florence, near New Baltimore, Va., Jan. 23rd, 1910, aged 87 years and 3 days. It is satisfying to recall to memory and trace the tokens of such a life as that of sister Jane, commencing and pursuing its gentle course and ending within a few miles of the place of her birth, with no startling changes beyond what is inevitable in the long term of this mortal pilgrimage which she ap-

completed. Her parents' house was her home until their death, since then her home has been with her sister and niece and a brother, Robert Florance, who shares their home. Sister Jane was one who felt the work of grace in her heart in early life, if my memory serves me right, leading a quiet life in her mother's home, accompanying that mother to meeting at Upper Broad Run and doing her duty at home, showing her interest in her mother's brethren by gentle, thoughtful service. When the time came for her to become identified with the people she loved, her life and manners had already obtained their fellowship for her, which subsequent years have abundantly proved was not misplaced. It was my privilege to baptize her in the fellowship of Broad Run Church soon after I moved to Virginia, more than thirty years ago. It is a great comfort to be able to say that sister Jane was true to her profession and faithful to her obligations, both in word and deed. She adorned her profession with a meek and quiet spirit, a godly conversation and a humble christian deportment, loving the truth and those who love it. Her religion was not so much upon the lips and tongue as in the heart, where its living power was shown by her self-denying life and christian conversation. Such, I believe, is a truthful glimpse of the characteristics of sister Jane Florance. She never married. She leaves a sister, brother and niece, above named, besides nephews, nieces and other kindred, together with her brethren and many friends, to mourn their loss.

J. N. BADGER.

MANASSAS, Va., Jan. 28, 1910.

CHANGE OF ADDRESS.

T. J. Ratliff has changed his address from Mt. Sterling, Ky., to Winchester, Ky.

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

Mrs. A. H. Drew, N. Y., \$1.00; Mrs. M. J. Miller, Ill., \$1.00; Mrs. T. V. Richardson, Md., \$3.00.—Total, \$5.00.

MEETINGS.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

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All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., MARCH 1, 1910. NO. 5.

CORRESPONDENCE.

ROMANS VIII. 26.

“We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

The subject of prayer is of vast importance to the poor, miserable sinner. What shall he pray for? How often shall he pray? Shall he pray at all? What is prayer? As I have been exercised from time to time as to the subject of prayer, I feel to write somewhat upon it. I am persuaded that prayer is not in a form of words only, but in groanings which cannot be uttered, and Paul says in the following verse, “And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” Sometimes we are ready to fall into the error of believing that if we have any need of praying it will be given us according to the will of God, and it need not concern us whether we pray or do not pray; we will not be concerned. I lived along in this frame of mind for some time, until Elder Durand, in conversation, said that Jesus believed he was the Son of God, but nevertheless he prayed upon one occasion all night

unto God, and his prayer in Gethsemane, when he sweat as it were great drops of blood falling down to the ground, tells in a measure to us the great agony of soul the Son of man was passing through, and also the prayer unto the Father, recorded in the seventeenth chapter of John, is the Redeemer’s petition unto God, not only for the saints, but for himself as well. So we see how easy to fall into error and be taken captive of the devil.

But, “We know not what we should pray for as we ought.” Prayer I understand to be the desires, longings and petitions unto God for something we do not possess, or feel we are yet lacking in, in the measure we would desire. But the great trouble is to know if it is “according to the will of God.” God’s will is known only to himself, and Jesus was not praying for his own will when praying to God in Gethsemane, for he said, “Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.” So we see that we are upon sacred and holy ground when we are praying to God, and cannot bring our own will, but the will of God, in our petitions.

Along this line I wish to say that

every one who is brought into the presence of God by the Spirit, is washed by the "washing of water by the word," and is cleansed and sanctified, as was Aaron the high priest under the legal dispensation, and who was ceremonially washed with water, and cleansed in order that he might offer acceptable sacrifices and prayers unto God, whereas in the gospel dispensation the children of God are made kings and priests unto God, washed and cleansed by the Spirit, and do offer prayers as indited by the Spirit. Every one who enters into the presence of God must be cleansed, for nothing unclean shall enter into the city.

There are several things we may consider along this line, and it would be well to mention some of them. None but living subjects pray, none but hungry, poor, weak, lame and halt subjects feel the burden of prayer, so there is a comfort and consolation to our mind if we can see in our earthly pilgrimage, our Bethel, as did Jacob, when he took the stones and put them for his pillow, and God appeared unto him.

I know of one who saw his little boy kneel at the bedside to pray God to bless papa, mamma and sisters, and he felt he wished he were a child again that he might pray unto God in childlike simplicity; but no, the heavens were brass and no petition from him could ever reach the place where God dwells; but in time that same person was as that little child, and brought into the church, so there was an evidence that the groaning which could not be uttered was heard and answered of God. James says, If any of you lack wisdom, let him ask of God, but let him ask in faith. So it is living subjects that pray, being made alive from the dead, quickened by the Spirit, and their affections set upon things above, not on

things of the earth, for where the treasure is there the heart will be also.

Subjects of grace are given to believe by faith, and faith is the fruit of the Spirit. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. So it is impossible for nonbelievers to pray, for they have nothing to pray for; they are not troubled like other men, they have all that heart can wish; David was envious of them, until he went into the house of God (the church). God's people are hungry, poor, weak, lame and halt, not naturally, but spiritually, hungry for righteousness; poor, and all their righteousness is as filthy rags; so weak they have exhausted all their strength to attain the favor of God; lame and halt, that their walk is imperfect, cannot do as they would. These are the subjects God has prepared for a habitation with himself, and Jesus named them as "blessed" in the fifth chapter of Matthew.

As these various infirmities are presented to us by the Spirit, then, and then only, do our prayers go up unto God as a sweet-smelling savor, and being asked according to the will of God, they shall be answered. John says, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John v. 14, 15. What child of God can but say that his petitions have been heard, and also answered, not in the way he supposed, but by terrible things in righteousness? We are not heard for our much speaking, but for that which is in accordance with His will, but we are not to suppose that we know God's will in any matter. I have felt that the

Spirit of God would give us petitions individually for what we need, and also give us prayer for the welfare of Zion.

The Lord has given gifts to the church, and they are not all the same gifts; to some the gift of healing, to some exhortation, discerning of spirits, the word of wisdom, teaching and that of prophecy, and each one is to profit withal in whatever gift or gifts the Lord has bestowed.

As we are directed and shown wherein Zion is languishing and becoming desolate, therein are we led to pray and petition the throne of grace. When Jesus was in the flesh and dwelt among men he said, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest." So Zion is to pray to the Lord of the harvest for laborers. If one is exercised to labor in the harvest and the church recognizes a gift, she is to pray to the Lord to develop that gift and to hold up his hands. When Moses held up his hands Israel prevailed, and when he was not able to longer hold up his hands Aaron and Hur held them up. We are given the privilege and blessing to pray for each other, and thereby hold up each other's hands. I believe that the true laborers are brought forth in this manner. As Zion is the habitation of God, we feel that every branch shall prosper in the graces of our God, and be partakers of his benefits, and be fruitful unto good works. Each branch, as well as each member, shall dwell in the unity of the Spirit and the bond of peace, not railing for railing or evil for evil, but return good for evil.

"We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us." How glorious are all the ways of God! While we

lack wisdom, the Spirit gives us wisdom, the wisdom which is from above, the wisdom of God through our Lord Jesus Christ, for he is made unto us wisdom. I have in mind one who felt the prayer, "Angels to beckon me," and shortly afterward the Lord took her only son; also another who felt the words, Lord, guide me, and she was bereft of her son; so the Spirit had made intercession before the subjects knew the meaning of their prayer. Peter went upon the housetop to pray, and I have no doubt his prayer was in accord with his further work. The subject is endless, so I leave it.

J. M. FENTON.

PHILADELPHIA, Pa., Jan. 19, 1910.

SOUTHAMPTON, Pa., Dec. 9, 1909.

MRS. LUCINDA B. BREWSTER—DEAR SISTER:—I was very glad to receive your letter written December 1st; it was indeed very welcome. As you write of your exercises of mind upon spiritual things my mind goes back about forty years, to the time when we used to say, "Good times at Otego," and I think of the sweet and pleasant meetings we had, when we were surprised and made to rejoice from time to time by seeing the Lord's dear people come flocking "as the doves to their windows," telling of the wonderful works of God, confessing a hope of salvation by rich and reigning grace, and asking a place in the church of the living God. It was two and a half years that I served that church, visiting them once a month, and in that time it was my privilege to baptize thirty-five there, while during the same time I baptized the same number in all of the other churches I was trying to serve. What good meetings we had, for the brethren and sisters were not backward about assembling themselves together,

and yours was one of the faces I always saw in the dear company, unless you were providentially kept away; faces that clearly expressed the desire of the hearts to hear some precious word of comfort from the dear Comforter of his people. During that time I had such soul troubles and afflictions as I can never express, but I am sure they were all needed, and the chastisements were far less than I deserved. How I love to recall to mind those dear aged brethren and sisters who used to talk in our conference meetings, such as old brother Smith, Uncle Gilbert Bundy, Aunt Polly, brother and sister French, and all of them, both old and young. In memory I see them rise up and hear them tell of their joys and sorrows, of their trials and deliverances. How wonderfully our dear brother Balas Bundy used to talk. He had not yet been made willing to preach, though he had been exercised about it for about nine years. The church knew that he must preach, and, indeed, he was preaching to them at every meeting. It was not very long after my first visit, within a year, I think, that he was made willing, and was licensed. On my first visit I felt that he must preach, and spoke to him about it. He was ordained as soon as he would consent to be, and very soon he was fully engaged in the work. What a wonderfully deep, clear and spiritual preacher he was. Wherever he went among the brethren his ministry of the word was received with warmest fellowship. Soon after his ordination I resigned the care of that church, against his protests, and he was called as its pastor. On the occasion of my first visit to Otego after he was called to serve the church, I saw him baptize four, and on the occasion of another visit I saw him baptize an old lady, about eighty years

of age, who made the number of members one hundred; and now of that number how few are left. Most of them have been called home, but there are still a faithful few of those left, who, with those since added, still love to meet together in the order of the gospel.

I did not intend, when I began this letter, to write so much about "old times," but the church at Otego is much upon my mind; my interest in it has never failed. I love to hear of their meetings, and am thankful that the Lord has given them the ministry of the gospel by brother Marvin Vail. He certainly has many places of meeting, and widely separated, and when he names to me the appointments he attends I am almost bewildered; but I know that all of our ministering brethren are busy workers,—not many idle ones.

I am glad to know that you are comfortable in health, and that your mind is much upon spiritual things. It is a blessing invaluable to feel the soul drawn out in the contemplation of heavenly things. I want to send your letter to the SIGNS, so the brethren can read it. I hope you will not object. I will copy this letter and send with it. We all send love to you.

Your brother in hope,

SILAS H. DURAND.

DOVER, N. J., Dec. 1, 1909.

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ELDER S. H. DURAND—DEARLY BELOVED BROTHER:—I have been a long time thinking of writing you, but have been waiting, hoping for a better frame of mind, and feeling so incompetent to express myself, but I know that is all of the flesh. O the pride of my poor, sinful heart, how much I loathe it and desire to be freed from it, but I find myself no better as I grow older, as I fondly hoped

I should in my early pilgrimage; I have come so far short of what I hoped and desired, and what a true follower should be, yet there is always a longing desire and trembling hope that I have experienced these things which to know is eternal life. I had been for some time past feeling a comfortable hope, calmly trusting and feeling underneath were the everlasting arms, and felt my feet were on the rock; my meditations were sweet in the silent watches of the night, and I felt the dear Lord was leading and teaching me; Scripture after Scripture would be brought to my mind, and I felt the Lord was near, all earthly fears and sorrows were hid from my sight, and I felt to rejoice in spirit and have no confidence in the flesh, and the love that passes all understanding filled my soul. Happy moments!

“If such the sweetness of the streams,
What must the Fountain be?”

My heart goes out in love to all the dear ones everywhere, and I long to sit down at their feet. I feel to be the poorest and smallest, and if a member of the body, one of the unsightly ones. I have thought much of the sheet that was let down from heaven, showing what vile creatures we are by nature, yet the Lord said they were cleansed. How true there is nothing impossible with God, the author and finisher of our faith, and hope, which is as an anchor of the soul, both sure and steadfast, and enters into that within the veil, whither the Forerunner has entered. But I am so often cast down and filled with unbelief and questioning whether I truly love the Lord or no, am I his, or am I not? Sometimes with a little comfort it has come to me: lay hold of the hope set before us, looking unto Jesus, the author and finisher of our faith. I feel to be in a desert

land, often hungering and crying for bread or a crumb from my Master's table, and, like the prodigal, I know there is bread enough and to spare in my Father's house, but I must wait, for I am weak and lame, and cannot walk until strength is given me, and then I shall receive all and more than I can ask. The dear Savior says he knows our sorrows and pities us as a father pities his children. He has said he would send the Comforter and would not leave us comfortless; then we can sing,

“One day within the place where my dear Lord hath
been,

Is better than ten thousand days of pleasurable sin.”

How many great and precious promises he left in his will to his chosen bride, even of “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.” When it is given us to lay hold of them as ours, then we feel our spiritual strength renewed, and for a little time go on our way rejoicing. But I am mostly down in the depths, and cannot see my way, and fear I was never in the way that was cast up for the redeemed of the Lord to walk in, which no vulture's eye hath seen. The poet says, Wisdom shows a narrow way, with here and there a traveler. Happy art thou, O people saved by the Lord. Is this my portion, or am I deceived? But why this love for those who have the mark in their foreheads, showing they have been with Jesus and learned of him? They count this world dross and vanity, and are looking and waiting for a house not made with hands, eternal in the heavens. If I know my own heart I love that poor, despised company, and feel to say with Ruth, “Entreat me not to leave thee,”

&c., and like one of old, follow at a distance. I am quite isolated here from the people I love for the truth's sake, and seldom hear one who speaks the language of Canaan or hear any preaching. My hearing is quite impaired, and I cannot hear every one. I would be glad for all in the providence of God to call on me when convenient. The SIGNS is a welcome visitor. I have many blessings I wish to be thankful for. The Lord knows all about me, all my wanderings, faithlessness and sinfulness, but the angel said his name should be called Jesus, for he should save his people from their sins.

Please pardon this poor, disconnected and imperfect letter, and believe me your unworthy sister in hope,

LUCINDA B. BREWSTER.

SOUTHAMPTON, Pa., Dec. 16, 1909.

DEAR BRETHREN EDITORS:—I send this extract from a private letter from Elder P. D. Gold, asking you to publish it in the SIGNS. Of course Elder Gold has no thought of such a disposition being made of his letter, and I have not asked his consent, but I am sure he would not refuse to grant my most earnest request. His name does not appear in the SIGNS as a correspondent, but he is well known by most of its readers, and is held in the highest esteem and love.

I want to say here that the writing in the editorial department of the SIGNS has of late fully kept up to its standard of former years, being especially noticeable for point and clearness, definitely asserting and clearly proving from the Scriptures of truth the doctrine of God our Savior, and distinctly pointing out the departures from the doctrine and order of the gospel which have disturbed the peace of the churches in some parts of our land. I have often, after having

read an editorial, felt like writing at once to acknowledge the gratification and comfort I received from it. I wish also to speak of the suitable dignity and solemnity which characterize all the writing, both by the editors and correspondents, and the absence of lightness and levity and of personal ill-feeling in all that is controversial. I am thankful that this is so.

Your brother in hope,

SILAS H. DURAND.

WILSON, N. C. Dec. 13, 1909.

DEAR BROTHER DURAND:—One day, about a month ago, I lay in bed all day from sickness, feeling that if I got up I would fall, and was afraid to try to rise, but was in little pain when lying on the bed. This is the first and only time in my life that I remained in bed an entire day. This was a new thing to me, and I did not know how it would end. In a day or two the Lord turned his goodness and mercy toward me, and there appeared no terror, no dread, nor wrath, and nothing but goodness and mercy. I thought of the appearance of the God of Israel, and not a sign of cloud or wrath appeared as is recorded in Moses' writings, but the body of heaven in his clearness, and the elders of Israel saw Him and ate bread, or still lived. I felt at once that I would get well, and have been improving since, and feel as well as usual.

I am not equal to such nice comments as you made in your expressive letter to me. Love to you.

P. D. GOLD.

SOUTHAMPTON, Pa., Dec. 28, 1909.

DEAR BRETHREN:—I send you for publication in the SIGNS a letter of the late Elder George W. Staton. His father was a minister of the gospel. While he

lived, George, who was his oldest son, was bitterly opposed to the Old School Baptist Church. It was some years after his father's death that he received a hope, and was called to the work of the ministry, and was an able minister of the new testament. He served churches in the Salisbury Association for some years, where his name is held in loving remembrance by all the older brethren. He was called to the church at Welsh Tract, where he labored faithfully until his death, July 14th, 1872. His youngest brother, Joseph L. Staton, was baptized July 3rd, 1873, in the fellowship of the church at Salisbury, Md., and in 1879 he was called to the work of the ministry, and became a true and faithful preacher, serving churches in the Salisbury Association for some time, and afterward accepting a call from the Welsh Tract and other churches, where he labored faithfully and with power until he, too, was called home. It was my privilege to be on terms of intimacy and sweet fellowship with both of these dear brethren, and to correspond with them. Out of a package of forty letters written by brother George, I have selected this one to be published, if you think best. I have several from both of them which I have marked for publication, and will some time submit them to you to do with as you choose. Portions of two of his letters were published in the SIGNS in the number of November 1st, 1873. The last of this family of brothers and sisters, sister Sallie Redish, passed away within the past two weeks, at her home near Salisbury. She was very dear to all the churches and brethren of that association, and to all who knew her. On my last appointment there, the fifth Saturday and Sunday in November, she was present, and at that time she walked considerably,

making several calls. I met her there first in the spring of 1865, and have met her at almost all of my visits there since, where I have served as pastor since 1867. At my last visit with her she said, "I hope you may continue to come here as long as I live," and I could not but say, "I wish I might see you in the congregation whenever I shall come." She was one of those the expression of whose face is a help to a preacher. She always, so far as I could say, had a cheerful countenance, and wore a smile of contentedness, as she loved above all things to meet in the assembly of the saints, and to sing the praises of the dear Redeemer, and hear the gospel preached. How I shall miss her animated, loving face if I should be enabled to attend my next regular appointment there on the fifth Saturday and Sunday in January. The son and daughters have my deep sympathy.

Your brother in hope,

SILAS H. DURAND.

BERLIN, Md., Jan. 8, 1865.

DEAR BROTHER DURAND:—Your very welcome letter, dated December 27th, came to hand last Sunday, and I was indeed very glad to hear from you, and have several times since I saw you had it in my mind to write to you and solicit a correspondence; I have, however, delayed doing so until you have been beforehand with me. I cheerfully accede to your request, and hope this may be the commencement of a friendly and christian correspondence that may last so long as we both may live. I will try not to remain long in your debt, but answer promptly. You greet me as a fellow-laborer in the great field of preaching the gospel. It is indeed the highest and most honorable position that God has ever called mortal man to, and the great

mystery to me is, and I think ever will be, that I am in that position. An acquaintance of mine, whom I had not seen for a number of years, called on me a few days ago, and immediately after his first salutation remarked to me he was very much surprised to hear I had become a minister of the gospel. I told him I thought no one could be more surprised than I was myself; and, my dear brother, when I look back on my past life the surprise grows more surprising; over forty years of my life spent in wickedly fighting against God, carelessly, sinfully, throwing away the life he had given me, in raising my puny arm in rebellion against his holy government, suddenly stopped by an almighty, resistless power and brought to cry for mercy, permitted finally to entertain a hope of pardon through the efficacy of the blood of the crucified Jesus, and now numbered among his chosen ministry, to proclaim this salvation to others, and all this has taken place in a little over three years. I think I feel my unworthiness, my insufficiency, but sometimes I think I do not feel it enough. Surely if he who has most forgiven loves most, I ought to love my dear Savior more than all of you, yet my love is so faint, so cold, the service I desire to give to my Master so mixed with sin, even my preaching and my prayers come so far short of what they should be, or of what I desire them to be, I am often led to doubt my own election and calling either to be a child of grace or a minister of the gospel; all the evidence I can find in myself is the desire. If I know anything of my own heart, I do desire that I may be swallowed up in the love of Christ, that I may be conformed in all things to his will, and transformed entirely into his likeness. I shrink with horror from a return to the

fleshpots of Egypt, and my prayer to the Lord is that I may by sovereign grace be kept from sin, lead a life of holiness, do in all things the will of my Master on earth, and finally be brought to eternal glory. My preaching is very poor indeed, but all of one piece; I must preach salvation to poor, perishing sinners by sovereign grace. If I am saved at all, that is the way I am saved. I know no other doctrine, no other mode of salvation has been revealed to me, and I must preach this or hold my peace, and when the Spirit is pleased to give me utterance I love to preach this gospel; it is my meat and drink to hold up to poor sinners this glorious plan of salvation. I am glad, my brother, you have devoted yourself entirely to the work. I sometimes myself feel a strong desire to do so, but my way seems to be so hedged up. I have an expensive family, all daughters, to support entirely by my own exertions, and see no opening for me to do so only to labor six days in the week. I am, however, engaged three Sundays in the month regularly in preaching to congregations who are destitute of any other preaching, and through the toilsome labors of the week I often long for Sunday to come, so I may meet the brethren and talk to them of the things of the kingdom, but if I were free, as you are, to go from place to place and preach all the while, I think I should be much happier; however, I desire to wait the Lord's time. I, at present, cannot see how I am to preach more than I do; if He has more work for me to do he will in his own time open the way and show me the field.

You can hardly call this an answer to your letter, as I have written as my mind has led me, without regard to system, which I believe is about the only way I can write. I was much pleased with

your letter and the view you take of your calling, &c., and hope you will accept this as an apology for an answer, and write me again soon, and I will try to do better. I am far removed from the society of all the brethren in the ministry, and prize their letters very highly when I have the pleasure of receiving them. I hope soon to meet you again, and should like very much for you to come and visit us. Remember me to sister Bessie, and to all your family, and all who love our Lord Jesus Christ, many of whom I shall perhaps never see in the flesh.

Your brother in the joys and afflictions of the gospel,

G. W. STATON.

ST. ALBANS, W. Va., Jan. 28, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—I am sending a copy of two letters from Miss Pearl Thornton, which you may publish in the SIGNS if you see proper. These letters have been of so much comfort to me that I desire to share them with others of my Father's family. Miss Thornton is very young, not quite sixteen years old, but truly she has been taught of the Lord, as is evident from her letters. Since reading these letters my heart has been melted within me, and I have had a season of rejoicing, for while our churches seem so cold and so much at ease, which has troubled me much, yet God has not forgotten to be gracious, and has visited one of his little ones with his love, and has taught her to know God, whom to know is life eternal. Such seasons of rejoicing are indeed refreshing to my poor soul, for I, too, have been passing through a long, cold winter, experimentally, for many months past, and this has been to me as the gentle shower to the parched grass. I have been afflicted about ten months, and have

not been permitted to meet with my people very often, but now I much desire to see the weather open up, so I can again meet with them. My health is some better now, but I am still suffering with that aggravating malady, indigestion.

May the Lord bless you in all your labor.

I am yours in hope,

G. B. BIRD.

HURRICANE, W. Va., Jan. 19, 1910.

ELDER G. B. BIRD:—For some cause best known to God, I am trying to write to you this evening. I do not know what I am writing for, but God knows. For some time it has been my desire to write to you, but I have felt too unworthy to do so, and I know that unless I am guided by a higher power I cannot write one word to profit, but it seems as though I cannot live without writing to you. For a long time I have been in darkness and alone, as it seems to me, without one friend since my dear mother died. It seems as though I cannot live without her, and that all my comfort is gone, and I remain in darkness. So often I think of her pale face and weak voice, when she would say, "God, have mercy on my children." It sometimes seems that if I could only be with her and like her I would never want more. One night, not so very long ago, I had a very sore throat; the left side was at one time swollen shut, and I was alone, no one with me but the three little children, papa was lodging over in the oil field; I thought I would not live, and that that would be the last night of my life. I went to bed, but never expected to rise again; my face swelled, and turned black at times, and I could scarcely breathe; I thought, If I could only die. I did not want to live, but was afraid to die. My

desire was that the Lord would stretch forth his hand and take me to reign with him in heaven, with my mother. I fell into a dismal sleep. It did not seem to me that I was asleep, but I suppose I was, and I saw a ladder, white as snow, and on it was my mother clothed in a white robe, and my two sisters and little brother who are dead, and with them was my Savior and his angels. My darkness was gone, and I was not afraid to die. I began to beg them to take me, but my time had not yet come to die. When I awoke in the morning my throat was nearly well, all my fear was gone, and I could sing:

"How lost was my condition
Till Jesus made me whole;
There is but one Physician
Can cure a sin-sick soul.

Next door to death he found me,
And snatched me from the grave,
To tell to all around me
His wondrous power to save.

First gave me sight to view him,
For sin my eyes had sealed,
Then bade me look unto him;
I looked, and I was healed."

This entire hymn was a great comfort to me. The next day grandma came over to see us. She said I was not very sick, and she did not think I had ever been very bad; and papa came home also, and was afraid I would not live. Another verse of the hymn comforted me:

"Some said that nothing ailed me,
Some gave me up for lost;
Thus every refuge failed me,
And all my hopes were crossed."

For some time I did not feel so sad and lonesome, but soon I began to fear it was all a dream, and that I had never found my Savior. But at times I am filled with the blessed word that says, "We know that we have passed from death unto life, because we love the brethren." So I leave my doubtful case to your consideration, for I know that in my flesh

dwelleth no good thing. So by experience do I know there is nothing good that I can do; I cannot satisfy the law, nor hope nor comfort from it draw. Words can never express what a comfort it is for me to read what you wrote in my mother's obituary, and which was published in the SIGNS. I have read it over many times, and every time I read it it seems dearer to me. I have not heard much preaching since you preached at our house. Often the words come to my mind:

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

I have written far more than I expected, but some way I could not keep from writing to you, for I feel to know that you are one of the elect of grace. I know there is but one true church, and that is the Old Baptist, yet I fear I will never be worthy of their fellowship.

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

PEARL THORNTON.

HURRICANE, W. Va., Jan. 24, 1910.

DEAR ELDER G. B. BIRD:—Your highly appreciated letter was received and read with much pleasure. I was indeed glad to hear from you, and was more than glad to know that you could fellowship one so poor and sinful as I, for I feel to be one of the most sinful mortals on earth, yet I hope I am not alone, for when I read the dear old SIGNS I find that there are many others who are traveling the same road, and all seem to be taught by the same good and gracious Power, yet my question is, Am I one of those people? I often find myself interested in worldlings' pleasure, and singing their songs, or reading a newspaper or magazine, when I ought to be reading my Bible.

Yes, if you think that letter worthy a place in such a good paper as the SIGNS, you may send it. Your letter was so much pleasure to me that I could not rest until I wrote to you again.

You say, Go to the church. That is the only place I want to go, but I do not see how they could receive one so sinful as I am, and I am so young, too. Yes, I can say with you that I believe Mina is being taught by the good and all-wise God that rules heaven, earth and sea. She is much better than I, and I, too, believe she will sooner or later join the true church of God, and trust in his goodness and mercy alone.

I will close, as I am such a poor writer, hoping you are all well. I remain a poor sinner, in hope of a better world,

PEARL THORNTON.

Bow, Wash., Jan. 17, 1910.

DEAR BRETHREN AND SISTERS:—I feel a desire to write to you once more through our medium of correspondence, which I feel sure has been kept by the power of God, to the great comfort of his children, wherever they are, for surely if it were kept and controlled by man's power, and to satisfy man's own pleasure, it never would have stood the crucial tests that have been waged against it, for it surely gives God all the glory. We know by repeated experience that in vain we meet, and in vain we attempt to worship him, unless crowned by his divine presence, and vain is the help of man, therefore we are made to say, Surely the Lord's hand has upheld them, to his glory. We who live so far away from our dear kindred in Christ that about all the preaching we get is through the SIGNS, and the letters and editorials come to us laden with such precious messages of love that we are made to weep for joy, that we say, Surely

the Lord knoweth our hearts' desire, and has put it into their hearts to write for our special comfort; at least that is the way it seems to me, for when I am puzzled over some portion of Scripture (and it seems I am a good part of the time), then some one will write in the SIGNS on that very subject, and explain it to my great comfort; then I think I will surely write to the editors and tell them how I appreciate their labor of love and patience of hope, but O my leanness. I know their hearts and patience are sorely tried at times when we get cold and careless, thinking more of the things of this world than we do of the welfare of Zion in comforting one another, even feeding the flock, which in the sight of God is of great price. Some seem to think that it was all left for the preacher to do, but was there not other gifts spoken of? some preachers, some teachers, some evangelists, nursing mothers, and they should be zealous, not even slothful in business, pray with and for each other, speak often one to another, confessing our faults one to another, with psalms and hymns and spiritual songs making melody in our hearts unto the Lord. Now this is for the whole church to do, and not the preacher alone, and be not afraid to spend and be spent for the welfare and comfort of each other, for what have we but that God gave us? and if we use it as though we never expected to get any more, know ye not that God is ever with us, and is a silent witness to every conversation and every transaction, knowing our every thought, and it is by his will that our business prospers or fails? True, it is our duty to give all diligence to our work, as long as we do not neglect our duty to each other and the church. Then if the Lord blesses our labors bountifully, do not do as some I have seen, some who

were Primitive or Old School Baptists, and I have no doubt of their having a good hope through grace, but they just seemingly shut their eyes to all around save their own comfort, even letting those dear servants who go faithfully month after month, year after year, often many miles through rain and snow, as well as through sunshine, never complaining, but counting it a joy to be able to meet with those they love, paying their own way, and often thinly clad, leaving their families at home in an almost needy condition. Now this is not the case with all Old Baptists, but it is too often the case, and while I am not in favor of having salaried preachers, I do feel that either through fear of imitating the Arminians, or carelessness, or something else, we allow our ministers and their families to suffer unnecessarily. Now let us show our faith by our works, as we find in chapters one and two of James. I think these two chapters give us the whole sum and substance of christianity, and a safe rule to follow. This has been on my mind for some time, and I felt impressed to write it, but if in your judgment it is not best to publish it, do not do so, but should we not stir up their pure minds by way of remembrance, and provoke them unto love and to good works? There is none who needs this provocation more than I do, to be faithful and watch unto prayer. When I tell you that I have had the company of the Old Baptists only about five years of my life, and then only one, you will not be surprised when I tell that when I replied to Elder Chick's reply to brother Allison, on, He that is born of God cannot sin, &c., I did not know it was a controverted point, so did not go into details as I would have done had I known it, but brother Beeman's article in October 1st

SIGNS told my views exactly on that portion of Scripture, and I do not doubt if Elder Chick and I could talk to each other we would see alike, for I have read his writings for nearly twenty years with much comfort and profit, and he has carried me through many hard places in the Scripture by his seeming special gift in interpretation. Do not think that I am trying to flatter, for I am only endeavoring to show a just appreciation of the gifts which God has given, which is our duty, but unto God and his dear Son be all the praise, both now and forever, ours is the joy.

Your little brother in hope,
DAVIS BURCH.

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MATTHEW XXV. 35.

"I WAS a stranger, and ye took me in."

Early in the history of the world God talked about the stranger, and through the days of the years of time he keeps up talking about the stranger. Here he tells us that the stranger shall not be forgotten in the last day. He mentions him along with the widow, the fatherless and the poor. "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." In Deuteronomy xiv. 29, occurs the language: "The stranger, and the fatherless, and the widow," and again in chapter sixteen, verse eleven, the same words occur. Again, we read in Deuteronomy xxiv. 19-21: "When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the

stranger, for the fatherless, and for the widow. * * * When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean of it afterward: it shall be for the stranger, for the fatherless, and for the widow." Also the stranger had a place in the cities of refuge. David, when preparing for the building of the Lord's house, commanded that the strangers in Israel should be gathered, and Solomon set ten thousand of them to be bearers, and eighty thousand of them to be hewers in the mountains, and thirty-six hundred overseers to set the people a work. In Psalms cxlvi. it is written, "The Lord preserveth the strangers; he relieveth the fatherless and widow." And so on down to the advent of "the Stranger" this was spoken of by all the holy prophets. From whence they came and where they were going was no concern of theirs, it was enough to know that they were strangers to insure them lodging. The Jews were forbidden to allow a stranger to lodge in the street; accordingly we see Lot urging the two men, he knew not who they were, but they knew him; they came to take him out of the city to a place of safety. In doing this they were a lively type of "the Stranger" who took the church out. Job said that in the days of his prosperity the stranger did not lodge in the street. He said, "I opened my doors to the traveler." After Jesus arose from the dead, when he joined the two travelers he hid himself from them and made himself a stranger to them; they said, Art thou only a stranger in Jerusalem? But sad as were their hearts they did not forget to take him in because he was a stranger. The money paid for the body of Jesus was used to buy the

potter's field in which to bury strangers. In first Timothy, fifth chapter, the apostle, as it would seem, makes one of the qualifications of widows who were to be cared for by the church, to be, "If she have lodged strangers." Then we have that great text in Hebrews: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It is then, good to have friendship for strangers. They were forbidden to charge him for his lodging, and were to lend him money, and must not charge him interest, or distress him for the principal. They were to give to him. He was not allowed to hunt a place; all it was necessary for him to do was to advertise his presence in the city; they knew his needs and supplied them, and the beauty of it all was that this whole thing could only be seen and enjoyed by the traveler. A stranger is one who is away from home and needs the comforts of home, which some can and do bestow upon each other. In this also let good measure pressed down be given, not hoping for gain. Abraham said, "I am a stranger and a sojourner with you." David said the same. The apostle in Hebrews said that all the fathers who died in faith, seeing the promises afar off, being persuaded of them, confessed that they were strangers and pilgrims on the earth. The saints to-day are made strangers to the world by the grace of God, and are away from home in a strange country; they are travelers singing as they go: "I am a stranger here below." For this there is a cause. "I was a stranger, and ye took me in." "When saw we thee a stranger, and took thee in?" "As ye have done it unto one of the least of these my brethren, ye have done it unto me."

Your brother,

FRANK McGLADE.

HEBRON, Ohio, Jan. 27, 1910.

HAVILAND, Kans., Jan. 20, 1910.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE OF A BETTER LIFE:—Yes, I can say in hope of a better life than this, since I am much, very much, dissatisfied with my conduct in this world. Not to give advice to editors or readers will this appear. The SIGNS has been well conducted for seventy-seven years, and, I believe, without my name being found in its pages, nevertheless the desire to speak to the company that seems to be traveling near me, or near the same road at least, often is so strongly felt as to almost force me to write. I would be very glad to encourage, and not discourage, any true pilgrim. I have had some acquaintance with this paper for about thirty years. My father was a minister and read it. Some of my earliest mental conflicts as to a christian experience and hope were fought while reading the SIGNS, nearly thirty years ago, and since then I have had a good wish and a love for its editors and readers, but must remain in silence lest my best friends find me out and shun me, as it sometimes occurs in my mind that they have done already. I surely do believe the doctrine of this people, if there is any comfort in the Bible for me. Not being a great Bible searcher, I have often gone to Jesus by night to ask the way of life, and he has always told me that he is the way, the only way; that we must be born again, born of the Spirit, born of God; that he is our life, and without him we can do nothing, also that he will never leave us nor forsake us; that he has all power in heaven and in earth; that he has conquered every foe, even death, so I can see no work for his people to do in the way of their salvation, except to work according to their salvation wrought by Christ. When we work in harmony with

that salvation we are saved indeed and in truth; when not, we fail to receive the joy of our salvation, but go on as the nine who were healed, they never turned back to give God glory. I often notice your readers in their efforts to give God the glory of their salvation, and at the same time to tell their friends how unworthy they are themselves, and I never feel that they have told the half of God's goodness; neither can any one tell me how unfit I feel to receive of his goodness. No man has ever gotten down fully in reach of my thoughts, except Christ, and there are fears at times that he never came my way at all. His word is power when spoken to saint or sinner, but did he ever as the Friend of sinners speak to me? this is my inquiry.

I have been reading to-day, and really did wish for a way to more fully converse with the people of God, a more perfect language of speech, that I might truly tell them my love, or in some way express my real feelings to them; but if so, would I not frighten them rather than console? God is not mocked, but his people may be. We have passed from death unto life if we love the brethren; but that is a spiritual love, and this love must be above the natural; we must love the spiritual brethren stronger than the brother in the flesh. Can I do that? We are commanded to know no man after the flesh; that was addressed to the church, not to the world. Paul was determined to know nothing among his brethren save Christ and him crucified. The Spirit is to be the ruling power in the church of Christ. If the Spirit of Christ is manifest in the company of saints they can bear with all fleshly comeliness, but if one comes in his own name he is to be rejected, no matter how near in the flesh; natural kindness and good

offers have nothing in themselves to recommend one to the church.

We have a small family of Baptists here near Wellsford, who are watched over by two good ministers, and would love to invite our friends to visit us at any convenient season. Our meeting days are the second Sunday, and Saturday before, in each month.

Brother Chick, I hope you will still rule out all wars and strife among the brethren, and labor for peace in Zion.

E. G. WEBB.

EAGLE, Ontario, Dec. 27, 1909.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I hope you can pardon me for being so slow in answering your kind letter. My dark mind is all that I can give as an excuse, but you have been on my mind with a good feeling of fellowship in the Lord. O the rapture of that fellowship which those who believe feel for the dear esteemed ministers of our God, who never run before they are sent. The last time you were in Canada and I heard you preach my heart was filled to overflowing. Your text was, If it had pleased the Lord to kill us he would not have shown us these things, &c. When you quoted, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," and spoke all through the sermon about our cold feelings, I saw a light in your face, but did not hear the voice of Him who spoke to you. How wonderful the power and might and majesty of our dear, blessed Jesus. "How unsearchable are his judgments, and his ways past finding out." Dear sister McPhail said to me after the Lobo meeting, "O you missed a good meeting." Another dear sister said that she was blessed in Duart, when you preached about the glorious resurrection. I would

have been glad to have been there also when Elder Lester preached in Duart last summer. I do love that glorious doctrine, and I want to know that the preacher believes it as well as all the other principles of doctrine. As another dear old saint said, "It is not necessary for them to preach this all the time, so long as I know that they believe it." But I must say, my dear brother, for this I am waiting, and I know that the Lord will fulfill his promise. I know that he will come for me when he chooses to take me home unto himself, to go out from him no more. We do miss our regular meetings, and feel a sadness on account of this. We are told to resist the devil and he will flee from us, and to draw nigh to God, and He will draw nigh to us. We are not to give place to Satan. How sad it is to see the work of God apparently decline. But the word comes to me, Dismiss your fears, the ark is mine. One day, not long ago, the words came very plainly to me: O who is he that will lead me to the city that is fortified? O who is he that to the land of Sodom will me guide? The words came not long ago, Happy art thou, O Israel, redeemed of the Lord. Sister Stevenson said that the words came to her also, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation." To my mind many times these words have come with power: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth." This is the righteousness of Zion, and the salvation of Jerusalem, the church. Again, we read that disciples are not to do as the scribes and Pharisees, who bind heavy burdens, and grievous to be borne, but they themselves will not

lift them with one of their fingers. They shut the kingdom of heaven up against men; they will not go in themselves, and they that were entering in they hinder. In this chapter all the things we are not to do are told, and the dear Lord turned to Jerusalem and told them the things they had done, and then said that they should not see him until they should say, "Blessed is he that cometh in the name of the Lord." Was it not verily so? Again the Scriptures say, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."

Now, dear brother, when you come to Canada again stop at West Lorne, one station west of Dutton, and come out to see us. I will take you wherever you may want to go from here. I hope that you will write me again.

I remain your unworthy sister,

ANNA MURRAY.

ROMULUS, Okla., Dec. 8, 1909.

DEAR BROTHER CHICK:—I have had an impression to write to you, but whether it is of the Spirit I cannot tell. If it be the prompting of the Spirit, I feel assured that it will be of interest, but if of the flesh, it will prove of no interest at all. I have experienced that my road is not strewn with flowers, and neither have I had flowery beds of ease. In my past experience I thought many times that my troubles were all over, never to return; I thought that I would never again doubt or fear at all, "Jesus all the day long, was my joy and my song;" but O how different it has been from what I had pictured. I find that the older I grow, I need all the more the dear Savior whom my soul loveth.

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

Return, O holy dove, return,
Sweet messenger of rest,
I hate the sins that make me mourn,
And so disturb my breast."

As you know, dear brother, my health was very bad for a long time, and I have a large family, and times are very hard, so that it looks almost impossible for me to keep even a part of a living. The health of both myself and my husband has been better since we came to Oklahoma. I will try to send a little more money ere long. I thank you very much for your loving-kindness toward me; I feel my unworthiness of such kindness. Many times I have thought I would tell you to stop sending the beloved paper, but again, when I think of giving it up it almost breaks my heart, for I do not see how I could do without the editorials and letters from the dear brethren and sisters; they all speak of Jesus, our only hope of salvation. "For there is none other name under heaven given among men, whereby we must be saved." When I see, or hear from a dear one who believes in Him, I find fellowship for that one, a love that is as a threefold cord, which is stronger than death and which cannot be broken. Yet, dear brother, my hope seems so little, but I call to mind the testimony of John, "We know that we have passed from death unto life, because we love the brethren." There was a time when I did not know anything about loving christians; but in my very first thoughts concerning religion I desired always to be with old christians, and to hear them speak together. I was then about sixteen years of age. I thought in those times that christians were certainly the happiest people on earth. As to why I had such thoughts I cannot say.

Forgive this imperfect letter; it is like the unworthy writer. May the Lord be with you in the future, as in the past.

When it is well with you remember me at the throne of grace. Do not lay other letters by to publish this.

A sinner saved by grace, if saved at all,
ELLA DAVIS.

JANUARY 1, 1885.

DEAR SISTER:—I thought I would write you a few lines in regard to my feelings. I do not know why I was so melted down this afternoon. It seemed after the first hymn was read that I could not control my feelings; there was something in that hymn that touched my heart; I tried to sing, but could not. Time after time my experience has been told, and my heart would almost break with the load upon it, but I could always hide my feelings and weep where no one could see me except the all-seeing eye of God, but this afternoon I could not hide my feelings. It was a precious meeting to me; I could not tell you half of my feelings. I felt like telling what I trust the Lord has done for me. I felt that he had taken me up out the horrible pit and miry clay and put my feet upon a rock and established my goings, and put a new song in my mouth. I felt like telling them the story of Jesus and his love. I love to tell the story, because I know it is true; it satisfies my longing when nothing else can do. I have often thought of writing to tell you my experience, but it seemed when I would get ready to write that I could not. It has been many years since I first felt myself a poor sinner, and how I did hope that in that precious book my name was written. You remember the hymn that father used to like so much:

“When thou, my righteous Judge, shalt come
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?”

During the years of this warfare I have

had many dark and gloomy seasons, and many sweet promises, I most humbly trust, such as, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” O sister, I feel now like singing:

“Rest for my soul I long to find;
Savior of all, if mine thou art,
Give me a meek and lowly mind,
And stamp thine image on my heart.”

When the minister used to call on Aunt Phebe, and she would tell them the promises, I thought to myself that I knew something about those precious promises, and often felt like telling them, but it seemed, like some said this afternoon, that my tongue would cleave to the roof of my mouth and I could not. You remember the sermon at Miss Miles’: “The Lord is my shepherd; I shall not want.” It seemed they told my experience better than I could tell it, and it was a feast to my hungry soul. “Comfort ye, comfort ye my people, saith your God.” And another: “We know that we have passed from death unto life, because we love the brethren.” O how sweet! I never felt before as I did that afternoon; I cannot express to you how precious it seemed to me.

O sister, do you ever think of our dear father, how happy he passed away from this world, and how patient he was in his terrible suffering? There was not a murmur, and only a short time before he died he clasped his hands, looked up and said, “O mother, do you see the angels?” O who could doubt the sovereignty of God? “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “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.” When I first received a hope in his mercy we were living at

Mercy Warner's. I was in great distress of mind and tried to pray and beg for pardon. I went to bed, but could not sleep; my pillow was wet with tears. In the morning it seemed that the burden was gone, and I felt happy. It seemed that everything in nature was praising the Lord, and the words came to my mind: "Bless the Lord, O my soul; and all that is within me, bless his holy name." It seemed that for a little while I had a taste of the heavenly manna and a glimpse of that beautiful city, but I was soon in the dark again. I remember well when Deacon Willard was baptized; it looked beautiful to me. The water was so clear that you could see the stones on the bottom. I felt then like telling them that I would like to go into the water, and ever since it has looked beautiful to me. The words often come with force: "If ye love me, keep my commandments." I feel so unworthy, so afraid that I might bring a wound upon the cause, so afraid that I might go astray. The words come to me now, "My grace is sufficient for thee;" and, "The Lord can clear the darkest skies, can give us day for night."

Dear sister, this is New Year's day, and a happy day to me, a day never to be forgotten, I most humbly trust.

I will close, with love to you all. Read this if you can, for I could scarcely see for tears, and then cast it aside. I felt as if I must tell you something about that precious hope I have in Jesus; it seems I could almost write a book full. Pray for me, and remember me.

Your loving sister, MOLLIE.

(See obituary on page 158.)

GREENWAY, Ark., Dec. 26, 1909.

DEAR EDITORS:—I feel like writing you because I love you, for when I read in the SIGNS of your trials and experiences, they are so much like my experi-

ence it gives me comfort to read them. You can tell my experience better than I can write it, for I know I am a poor sinner, and that in me is nothing good, and if it were not for the grace of God I would be forever lost. I have been made to sorrow for my sins, and I sometimes have doubts and fears, for my heart and mind are very evil. I do not get to meeting, for the church here in the south is not strong in the doctrine as you are; they have left out absolute predestination of all things, and they are debating with other churches, and I do not go to hear them preach. I love the doctrine of absolute predestination of all things, and dislike for Old Baptists to debate with other denominations. I believe that God predestinated all things, and that he predestinated the evil as well as the good; that he has a purpose in all things. God has power over all things, and there is nothing hid from him, and there is nothing new to him, for he has declared the end from the beginning, and if he has not predestinated all things, how could he declare the end from the beginning? It seems to me that predestination is engraved upon every page of the Bible. With God there is nothing impossible, and he cannot be the author of sin, as some claim, if he has predestinated all things, for his Spirit is not our spirit, for our spirit is natural; but when God quickens our spirit we are made alive manifestly in Jesus Christ our Lord; so then it is by grace that we are saved, not of works, for if it is by works, then it is no more of grace; but we are saved by grace, not of works.

I have written more than I thought I would. I am not a member of your church, but I am one in faith. You can do as you wish with this letter; it is poorly written and is like the author of it.

Your friend, in hope of everlasting life,
L. E. GRAY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1910.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.***JEREMIAH VII. 10.**

SOME time since, our attention was called to the words found in the prophecy of Jeremiah, chapter seven, verse ten, with the request that we present some thoughts regarding them. This we feel like doing now. The language of the text is this: "And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations."

Negatively we would say first, that we are not to understand by this language that the people came into the temple of the Lord actually saying such words as these, but that as they practiced the abominations named in the connection openly and unblushingly, and yet came up to the temple, outwardly joining in all the forms of worship rendered there, just as though they had not been guilty of such grievous sins against God, they thereby said that their sin mattered not before God, but that they were just as acceptable to God as though they had not sinned. By so coming to the temple in their defilement they denied the truth of the declaration of the Lord that they who bare his vessels must be clean. They in practice said that sin and transgression were to Him just the same as righteousness

and obedience. They said, We are suffered to do these abominations, and God accepts us still. In other words, their whole course of life said, We are the chosen people of God, and whether we sin or do not sin we are accepted of him in his sanctuary. What an utter perversion of the word and mind of God is seen in this language. How completely stupefied must they have been not to remember what their God had said and done against sin and sinners in all their past history. They did not say all this in so many words, but they did say it by coming to worship before God, while yet following every wicked way.

Negatively, again we would say, that this language does not mean that they said the Lord had actually purposed they should do these abominations. The language does not seem to us to have any reference to the decrees or predestination of God at all as it was used by this people. There have not been wanting in all ages those who have sought to soothe their consciences and to excuse their sins by the claim that all they did had been predestinated, and that therefore they could not help it, and hence they were not at all to be blamed or condemned because of what they had done. These have gone much further into blasphemous thoughts and words concerning our holy God than did these Israelites. These Israelites by their practice said that it made no difference about coming into the sanctuary because they had sinned, God had accepted them as his people, and their worship was acceptable to him because of this, even though they had sinned, but they did not say that their God had compelled them to sin, and therefore they were not blameworthy. The word "delivered" in the text, simply means that they said by what they did that their sins did not for-

bid them to come into the sanctuary, nor cause that their worship there should not be pleasing to God. In substance their whole course of life said, We are the Lord's people, and shall continue to be so, no matter what we do. This is utterly condemned in the context, and the judgments of God are uttered against them. But how much sorer rebuke awaits those who not only say this, but go further and say, We shall not be condemned, because the predestination of God compels us to do the evil thing. There have been some, as said before, in all ages who have taken shelter under the predestination of God as a cloak, or a justification for their sins. But because evil-minded men, who love their sins so much that they seek an excuse for them in order that they may not be rebuked for sin, thus turn the gracious doctrine of the predestination of God into lasciviousness, it does not follow that the doctrine is any the less true. Men have turned every other principle of the doctrine of God into evil as well as this. This is not the fault of the doctrine, but it does make manifest the utter alienation of the heart from God, as we are told in the word that the heart is deceitful above all things and desperately wicked. If the fear of God be in the heart, it will cause that we shall bow in solemn reverence to every word of God, and that we shall ascribe to him all praise, honor and glory; while we shall, on the other hand, confess our littleness, feebleness, ignorance and finiteness, together with our rebellion, and guilt, and just condemnation before God. One who really fears God will never be found justifying his sins upon any ground whatever; he will feel and say, I have sinned, while thou, O God, art holy. But men have not only perverted the doctrine of God's predestination, they have, and do still,

pervert the doctrine of salvation by grace alone. They did so in Paul's day, as we learn from his own pen. They said then, and they say now, If we are saved alone by grace, it does not matter whether we strive to live righteously or not, if we are to be saved, we shall be saved anyhow. If our good works have nothing to do with our justification, then there is no need of good works, or of striving to do them. Every child of grace knows from the feeling of his own heart just how great a perversion of the doctrine of grace all this is, but because men thus pervert this doctrine shall we therefore hesitate to proclaim it? So also when we read, "Where sin abounded, grace did much more abound," the evil-minded say, If this be so, let us do evil therefore, that grace may abound. But with what horror does Paul express himself regarding this perversion of the doctrine: "God forbid," he says, "How shall we, that are dead to sin, live any longer therein?" And, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Shall we not continue to believe and to teach that it is most blessedly true that where sin abounded grace does much more abound, though men do thus grievously pervert what we say? This fleshly conclusion does not belong to the doctrine, but it springs out of the evil heart of man; it is, if anything is, a turning of the grace of God into lasciviousness. But because men do this shall we therefore give up the Bible doctrine of grace? What is more than this, we must not hope by any yielding of the argument, by any smoothing over the sharp points (as we say), to make this doctrine palatable to such carnal minds. We do not mean that sharp words must be used, or that they ought to be used at all times, but

that by all means we must keep the doctrine prominent, with all that it scripturally involves. Carnal men have also perverted the doctrine of election in the same way. We ourself have heard men say, If election be true, then God is unjust and partial. Paul met this when he wrote regarding Jacob and Esau, by simply declaring the truth, and leaving it to justify itself; and when, as is seen in the ninth chapter of Romans, men argued that if God had raised up Pharaoh for the purpose of doing what he did do, that the power of God might be made manifest in him, then he had no right to find fault with Pharaoh, saying, "Why doth he yet find fault? for who hath resisted his will?" Paul only replies, "Nay but, O man, who art thou that repliest against God?" &c. Did Paul any the less teach the truth that Pharaoh was raised up to the throne, as well as that he was raised up in the world, in order that he might do just what he did do, to the manifestation of the glory of God, because men said then Pharaoh ought not to be blamed or condemned? In like manner let us keep on declaring the predestination of God, even though men will draw all manner of God-dishonoring conclusions from it. We are not responsible for that, we are only responsible to God to declare what he has revealed in his word.

But to return to the text and its connection, after so long a digression. The general truth taught in the text and the connection is, that forms of worship, though ever so strictly adhered to, and though ever so constantly performed, can be pleasing to God when the heart is not right, nor the hands clean in his sight. The people of God cannot live in outward sin, nor in the indulgence of inward lusts, and their worship be pleasant to God. There is a vast difference between

the attitude of mind set forth against these Israelites in the text and its connection, and the attitude of heart and mind which confesses before God, "I have sinned," and cries, as did the publican, "God be merciful to me a sinner." These Israelites had sinned grievously in murder, in adultery, in false swearing, in burning incense or offering worship before Baal, and in walking after other gods. All these abominations they were doing all through the land, and yet when they came to the temple there was no penitence in their hearts, and no confession of sin in their lips, and no sorrow and shame, but boldness and self-confidence, because they were God's chosen people, and they thought he would on no account cast them off. There was no sweet savor unto God in all their multiplied forms of worship, seeing the hands that brought their offerings were unclean. Rituals cannot take the place of righteous living. What matters it though men believe every principle of the doctrine of God our Savior, and are filled with zeal in arguing upon all occasions in its defense, what matters it though men fill up their time with the performance of religious rites and ceremonies, what matters it though men are even bitter against all forms of erroneous doctrine, if there be not that love of God in the heart which produces abhorrence of all that is evil, and which will call men away from murder, theft, adultery and idolatry? Every man who is not thus separated from his sins, no matter how loud his profession, is but as sounding brass and a tinkling cymbal. To bring the matter home to ourselves, for there is where it belongs, because ancient Israel was but a type of the true church of God, it is of little avail, nay, more, it is of less than any avail, for us to claim to be the church

not
how

of God if in works we deny him. In the connection of the text, fourth verse, we read these words, "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." By this thrice repeated confession is meant that they laid the greatest stress upon the fact that they believed that theirs was the true worship, and that they were the true people of God. And so they were, so far as the choice of God of them over all other people was concerned, and so far as it was true that God had commanded the observance of these forms of worship, but in their mouths there were only lying words; they had become but the dead shell, with no life within. In the eyes of God the temple had become but a den of robbers. It was no longer in reality his house, since he could not dwell with iniquity. And this was Israel, not Babylon, or Sidon, or Tyre, but Israël, that had been chosen of God. These lessons belong to us as Old School Baptists, who profess to be the church of God on earth. God has indeed chosen us, and redeemed us, and delivered us out of bondage, and placed us in a goodly land flowing with milk and honey, and has given us a temple, and a service in that temple, and ordinances to be observed to the end of the world, but is there in any of our hearts a spirit which is saying what Israel in the chapter under consideration is charged with saying; are we, any of us, saying we may do all manner of evil and still we are the temple of the Lord and our bodies are the members of Christ, and the temple of the Holy Ghost?

Once Jesus came to the temple at Jerusalem and looked round about upon all things there. What did he see? First, he saw the temple of the Lord, but in that temple what a mixture was before

him! Here were indeed the things which God had appointed to always abide in the temple, the inner and outer sanctuary, the altar of burnt offerings, the tables of shewbread, the incense and the sprinkled blood, but beside, what did he see? The greed of men striving for gain, even to the tables of the money-changers, and of those that sold doves. He said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." This was not a temple at Babylon, or Ephesus, but the temple at Jerusalem. It was not a temple to Baal, or to Ashtaroth, but of the living God. Heathens had not made it a den of thieves, but his own chosen people. The warnings and lessons then are not for the world that lieth in wickedness, but for his own redeemed people. This is clearly shown by the words, "Whatsoever things were written aforetime were written for our learning." That is, for the instruction of the people who love and serve God. The very things written in the verse and chapter under consideration were not written to or of the heathen round about, but for the instruction and warning of Israel. God had not so dealt with any nation as he dealt with that people, because they were his people, his peculiar treasure under that former dispensation. In like manner, warnings, reproofs, counsel, admonition and instruction are given to the church of God in all the New Testament, and to it alone. To believers chastisements come as they have need. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," is the testimony. These things are written that we sin not. How solemn is this word. But to him who feels that he has sinned, and that his sins come in between him and God as mountains, and who asks, Wherewith shall I approach

unto God again? John goes on to say, "And if any man sin we have an advocate with the Father, Jesus Christ the righteous." God's people know that they are redeemed, and that they have an advocate with God, but yet they all the more abhor their sins. Grace never leads a man to say, Let me sin, since I am redeemed and safe for heaven at last; but rather, it teaches that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE HELP OF THE LORD AGAINST THE MIGHTY.

IN our last number our brother and sister, William and Mary White, present their request for our views on Judges v. 23, which reads: "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty."

These words occur in the song of Deborah and Barak, in which they praise God for the glorious victories which he had given them over Sisera, the commander of the army of Jabin, king of Canaan. The circumstances of the case are thus stated: The children of Israel had sinned, and done evil in the sight of the Lord, and the Lord sold them into the hand of Jabin, for a chastisement for their transgressions. Being unable to withstand the superior forces of Jabin and his mighty army, his skillful general and his nine hundred chariots of iron, they, after twenty years of severe suffering, cried unto the Lord for help, and the Lord directed Deborah, who at that time judged Israel and was also a prophetess, to call Barak, and with him ten thousand men

of the children of Naphtali and of the children of Zebulun, and with this comparatively small force to "go and draw toward Mount Tabor." And the Lord promised that he would draw unto her Sisera, the captain of Jabin's army, to the river Kishon, with his chariots and his multitudes, and deliver them into her hand. Of Meroz, which seems to have been a village near the brook Kishon, we have but very little account, but from the anathema pronounced in the text it appears that the inhabitants of that place did not listen to the word of the Lord as spoken by Deborah, and came not to the help of the Lord against the mighty. The Arminians have frequently referred to this passage with an air of exultation, to prove that the Lord God of Israel is sometimes in want of help, that his purposes require for their execution the use of means, the help of man, and that when men fail to lend a helping hand to the Lord they deserve the bitter curses which are in this case pronounced against Meroz and its inhabitants. This text has been relied on by the advocates of all the modern religious institutions for evangelizing the world. They would have us believe the Lord is endeavoring to convert the heathen and bring on the millennium; that he is wooing and beseeching sinners to consent to be saved on certain terms and conditions, and that the success of his gracious designs depends very much on the amount of aid afforded him by the sons of men; that those generous souls who put forth their hands to help him secure the ark will not be subject to the curse of Meroz. Help is, in their estimation, needed in the formation of benevolent societies, such as Mission, Tract, Sabbath School, Temperance, Abolition, Penny and Mite societies; that with sufficient help of this kind the heathen may

be converted to God and the world speedily evangelized; that those who are engaged in these are really coming to the help of the Lord, and will be blessed for their seasonable help and generous contributions, but those who stand aloof from them will share the anathema of Meroz and the inhabitants thereof. But does this text favor that idea? Let us carefully examine. In the case of Meroz, who was to be helped, God or Meroz? Were the inhabitants to be cursed for failing to help the Lord? Was the Lord of Israel in trouble requiring help? Did the Lord call on Israel to help him subdue the army of Jabin, or was it not the children of Israel who were oppressed by Jabin, and being unable to deliver themselves, after being sorely oppressed twenty years, called on the Lord to help them? Did the Lord come down from heaven to receive help from Deborah, Barak, or their ten thousand men? How absurd, not to say blasphemous, to talk of helping the omnipotent God, who weighs the mountains in scales, and the hills in a balance, who taketh up the islands as a very little thing. If it were possible for him to need any help, what could puny mortals do to assist him? Behold, he "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." Who hath measured the waters in the hollow of his hand, and meted out heaven with a span. All nations before him are as nothing, and they are counted to him less than nothing, and vanity. How much can these wonderful grasshoppers do to assist the almighty God? What aid could these minute particles of less than

nothing and vanity render to him who inhabiteth eternity, whose name is Holy? How very natural it is for poor, vain man to forget that he is but dust and ashes, and fancy that he can do exploits.

The subject before us must be plain to the candid reader. It was the children of Israel who needed help and cried to the Lord for help, and the Lord signified to Deborah that he would render them the help they desired at a special time and place, and commanded Deborah to come with Barak and ten thousand men of the children of Naphtali and of the children of Zebulun and receive the help of the Lord at or near Mount Tabor. They went to the place as the Lord commanded, and found the Help of Israel and the Savior thereof in the time of trouble was there; they received the help of the Lord, and were delivered from their enemies, and their oppressors were slain. But Meroz, we suppose, like our modern Arminians, despised the help of the Lord, and still had confidence in their own ability to take care of themselves. At all events they came not to the help of the Lord. Why they came not, we are not informed, but it is natural to suppose they were all Arminians, and could easier entertain the idea of helping the Lord than of being helped and saved by him.

As the inhabitants of Meroz despised the help of the Lord in the days of Deborah the prophetess, so the will-worshippers of our day, and all the workmongrel tribes of the earth in all ages, have vainly imagined themselves able to help themselves, and it is very apparent from their activity and zeal in multiplying what they call benevolent institutions for saving the heathen and converting the world, that they believe the Lord needs their help to sustain his cause and execute his

work much more than they feel themselves in want of help from him. Indeed, we have never known them to apply this text in any other way than to represent the Lord as suffering for the want of help, and bitterly cursing those who come not up to help him. We pity those deluded souls who are so infatuated as to imagine that the adorable God who sustains the universe, who does his pleasure in the army of heaven and among the inhabitants of earth, can need to be himself sustained by any of the creatures that he has made.

MIDDLETOWN, N. Y., January 15, 1864.

MARRIAGES.

By Elder B. F. Coulter, at 1503 Dickenson St., Philadelphia, Pa., Wednesday evening, Feb. 9th, 1910, Charles H. Timmons, of Rehobeth, Del., and Miss May G. Jarman, of Philadelphia, Pa.

OBITUARY NOTICES.

Enoch Drake, son of Peter and Rachel Drake, who were members of the church at Hopewell, N. J., died Nov. 17th, 1909, of acute indigestion, aged 75 years and 7 months. He had lived all his days in this vicinity. He was baptized in the fellowship of the First Hopewell Church by Elder P. H. Hartwell, about fifty years ago. For the past thirteen years he had been our faithful sexton. He was married to Mary E. Titus in November, 1857, who died about two years later. In 1861 he was married to Ellen M. Titus, a sister of his first wife, who survives him. He left three sons and two daughters, beside his companion of many years, to mourn the loss of a kind husband and father.

The above states the outline of his life among his fellow-men, but it is only right that more should be said of him as a meek and humble follower of the lowly Lamb of God. Since living in Hopewell we have spent many hours with him, and always with a sense of rest and comfort. As a general thing he said but little, yet he was a pleasant man to be with for those of spiritual mind. We recall very many times when he would briefly speak of the things of God; his views of truth were clear, and he gave all the praise to God for the hope of salvation that abided in him. Often in the midst of ordinary conversation about the affairs around us he would give expression to some reflection of his concerning the

gospel and the hope of salvation, showing that his thoughts and meditations were there. Brethren who knew him well knew that there had been a deep work of the law of God in conviction wrought in his heart, and that then there had been given him a clear view of Jesus as the only and blessed Savior. In that Savior he trusted to the last. We had no more faithful attendant for those many years at our meetings for worship than he had been. Whatever pleasure he found in other associations, they all were counted small to him compared to the privileges of the house of God. He had not been at all well for some time. Just a few days before the end came we met him at the grave of a friend, and he spoke of feeling far from well. We were absent for a few days, and upon our return learned of his departure. He died in peace, and with trust in the God of his salvation. A day or two before the end he told his family that he should not recover, and bade them all good-by. His loved ones are sorrowful, but not as those who have no hope. He had filled out his days, and departed full of years, and with the love of all his kindred and of the church.

The funeral service was held on Friday, Nov. 19th, 1909, at the place of meeting, where he had loved to be. The subject used was I John iii. 2. His mortal remains were interred in the cemetery adjoining.

ALSO,

Johnson T. Drake, youngest son of the above, died of pneumonia Dec. 30th, 1909, at his residence, near Hopewell, N. J., aged 40 years and 3 months. Thus in six weeks father and son were both taken from us. Mr. Drake had not been very well for several months, having suffered an injury from a fall, from which he had never fully recovered. He was married to Elizabeth Wyckoff in December, 1893, who, with one child, a daughter, survives him. He had always lived in this section, and against him no one had ever said or had occasion to think evil during all his life. His mother feels doubly bereaved, husband and son being taken away within so short a time. No affliction has ever called out more sympathy from neighbors and friends than is felt here for the whole family. What is most for the comfort of the bereaved ones is that they have good hope that he had been graciously taught of the Lord for some years past. We as a church had confidently looked forward to the time when he should ask a home among us, but it was not so to be. But while his name will not appear upon our church record, we feel assured that his name is written in the Lamb's book of life. To one or two of the members of the church he had during the past few years spoken several times of his interest in the church and in the doctrine of God our Savior; beside, he walked with humility and lowliness in the sight of those who knew him. The hymns, "Amazing grace," and "How sweet the name of Jesus sounds," were precious to him. During his

last sickness he feebly sung the hymn, "Jesus, lover of my soul." A day or two before the end came he called his wife and child and bade them good-by, with others who were in the room. He desired to see his mother, but she was unable to go to his bedside then.

The funeral service was held in the meetinghouse on Jan. 3rd, and the subject used was Psalms ix. 10. After the service the interment took place in the cemetery adjoining.

We trust that the God of grace will minister comfort and hope to the bereaved wife, daughter and mother, and all his loved ones. C.

Elder D. G. McCowen was born May 2nd, 1831, died Jan. 21st, 1910, making his stay on earth 78 years, 7 months and 19 days. He was born in Morgan Co., Ga., and moved with his parents in his seventeenth year to Monroe Co., Ga., where he lived the balance of his life. He married Miss I. E. Fletcher, of Sumpter Co., Ga., in 1858, and to them were born eight children: Mrs. M. E. Shi, J. D., W. T., R. G., A. F., J. H. and E. L. McCowen, and Mrs. J. M. Evans. A. F., W. T., E. L. and Mrs. J. M. Evans are all deceased; the other children, with their mother, one brother, J. A. McCowen, two sisters, Mrs. M. E. Trammell and Mrs. J. W. J. Taylor, are left to mourn the loss of a kind and affectionate husband, father and brother. He was not a strong man physically, but a very prudent man. He was attacked with a severe cold about the 24th of last December, which confined him to his bed, when a complication of troubles set in, and all that skilled physicians and the best nursing could do could not stay the hand of death. He was aware he was nearing the end, and told his family that he would not get well, and gave directions about all his temporal affairs, how he should like to be put away, who he wanted to preach his funeral, and where, all of which was carried out, except Elder S. T. Bently, whom he wanted to preach his funeral, failed to come, owing to the inclemency of the weather; Elders W. W. West and J. T. Glover conducted the services. Although the weather was bad, there was a large gathering of friends as well as relatives to pay their last tribute to him. He, together with his wife, united with the Primitive Baptist Church at Smyrna, Nov. 23rd, 1864, and was baptized by Elder James Stewart. He was chosen as their clerk in 1867, and was ordained deacon June 24th, 1871. In 1875 he was by act of the church licensed to exercise his gift, then on Dec. 24th, 1879, he was set apart to the full functions of the gospel ministry by a presbytery composed of Elders W. C. Cleveland, R. E. Story and J. H. Gresham; was chosen pastor of his church, and was its only pastor for thirty years. He was also clerk of his (the Ocmulgee) association from 1871 as long as he lived. It would be a hard task for any one to portray all the

virtues in such a well finished life. Much more might be said of this good man's life, but suffice it to say that as citizen, soldier of his country and of his Lord and Master Jesus Christ, few if any ever excelled him. His morals before he united with the church were almost perfect, keeping the moral law as near as it is possible for a human being to do, never having uttered a profane word, never borne false witness nor defrauded any one in his life; a wonderful record, but this was his as a soldier in the service of his country, and the records are perfect as a servant in his Master's kingdom, and with all this perfect keeping of the law he took no credit for it, but always trusted in the merits of the crucified and risen Savior, mourning his inability to live a better life. To say that he was without a fault I would not, but he had as few as any man I ever knew. We can only point you who were near and dear to him, relatives and friends, to the same God that he trusted and served so long. We see that this God is one who can be trusted, carrying him safely through this vale of tears and sorrow, and blessing him with a good hope through the portals of death, leaving us with the assurance that all would be well with him when he passed over the river, saying his only dread was leaving his loved ones, that he would be done with the troubles of this life. The church, sister McCowen, his children and other relatives mourn the loss of this upright man, and how are they to be comforted? Time will to some extent heal the wound, but to trust and serve God brings abiding comfort. Let us all try to do this, that our light may shine as did his, is the prayer of the unworthy writer,

J. W. NEWTON.

FORSYTH, Ga.

Elder Roland H. Simmons departed this life Oct. 16th, 1909, aged 89 years, 10 months and 11 days, at his home in Hopkins, Mo. He was born in Madison County, Ill., Nov. 7th, 1819, and moved from there with his parents to Warren County, Ill.; he moved from there to Hopkins, Mo., Oct. 10th, 1875, where he resided until his death. He was married Oct. 5th, 1845, to Miss Diana W. Stice, and to that union were born twelve children, seven of whom are still living: Julius, Charles and Mrs. Dinsmore, of Parnell, Mo., Mrs. Cox and Mrs. Long, of St. Joseph, Mo., Mrs. Reed and Miss Mary E. Simmons, of Hopkins, Mo. He was baptized in the fellowship of the New Hope Church, Greenbush, Ill., by Elder Charles Vandever, on the third Sunday in May, 1846, and was ordained to the work of the ministry the third Sunday in October, 1861. He was dismissed by letter from the home church in Illinois, and united with the Three Forks of Nodaway Church, in Page County, Iowa, in 1876, and remained in the sweet and perfect fellowship of that church until called to his eternal home. He was a great sufferer for more than five years, but

never gave up, and filled his appointments in different places until about one year before his death. He was a reader of the SIGNS as long as he was able to read. His sufferings were great at times, but he never murmured, and would often say, "When the good Lord sees fit to call I will go." While we are left sad and lonely, I hope our loss is his eternal gain.

The funeral services were held in the Christian churchhouse, in Hopkins, on the 17th, conducted by Elder R. M. Thomas, of St. Joseph, Mo., assisted by Elder Edmonds, after which the remains were taken to the Hopkins cemetery and laid by the side of his wife, who preceded him sixteen years.

His daughter, MARY E. SIMMONS.
HOPKINS, Mo.

As the dear sister requested that I should say a few words in memory of our dear, departed Elder and pastor, who was our pastor for thirty-three years, and who recently passed away from our midst, called home to his reward, it is not possible for me by any words that I may use to tell what by the grace of God he has been to us all these many years as a brother beloved, as a minister of the word, as pastor of the Three Forks of Nodaway Church; besides he visited in past years many other churches, and always in love. He never wavered from the faith that has been dear to the hearts of the children of God in all ages. The principles of doctrine that were dear to him, and that were set forth in his public ministry and in his private conversation, embraced predestination, election, special atonement, effectual calling, the resurrection at the last day, the change of this vile body and the final glory of the redeemed in heaven, and never was drawn aside from the plain, simple testimony of the word of God. He was of a mild and peaceable disposition; no man was ever more firm and unwavering in testifying to the truth; the weapons of his warfare were not carnal, but mighty through God. He lived every day before the people in godly sincerity and truth; even those without were compelled to bear testimony to him as a sincere, upright, humble-hearted man. How can we sufficiently set forth the power there is in such a life to magnify the grace of God, to which alone such a life is due? But I need not multiply words here, though my heart prompts me to do so. We are sorrowful that we shall see his face no more. It was the good pleasure of the writer to visit him in his last sickness, when he was so weak that he could hardly sit up in bed. He would preach Christ the way, the truth and the life, and exhort the church that he loved so well not to neglect the assembling of themselves together, as the manner of some is.

May God bless the bereaved ones, is my prayer.

ALSO,

Charles T. A. Burch was born in Greene County, Ind., May 31st, 1841, and departed this life Nov. 23rd,

1909, at his home in Bloomington, Ind., at the age of 68 years, 5 months and 22 days. He was united in marriage to Miss Mary Buzzard, April 28th, 1859. He was not a member of any church, but was a firm believer in the doctrine of election and predestination. He took no interest in the fashionable churches of the day, and with his wife would occasionally drive forty miles to where he could hear the doctrine preached that he believed, but always feeling his unworthiness. His trust was altogether in the arm of his Savior, entertaining the doctrine so plainly taught in the word of God that it is not by works of righteousness done by us, but according to his mercy we are saved. He will be greatly missed in the community. He leaves three brothers, two in Missouri and one in Nebraska, three sisters in Missouri and one in Wenatchee, Wash., besides a host of friends, but none miss him as his devoted wife. He was a cripple, and had been for forty-three years, having lost his right foot in a threshing machine. He followed farming for a living until the last few years. He was elected Recorder of Monroe County, which office he filled with respect. Though he never made a public profession of religion, yet we have for a long time had assurance that he thought upon the name of the Lord, and for such a book of remembrance was written.

His funeral was preached in the Baptist meeting-house at Stanford, by Elder John R. Daily, of Indianapolis, Ind.; the text used was 1 Corinthians xv. 12-24. The remains were taken to the Burch Cemetery, near Stanford, and laid away to await the resurrection. May God comfort those who mourn.

ALSO,

Nancy Ball died at her home in Hopkins, Mo., after an illness of five months of a complication of diseases and old age, June 21st, 1909. She was born April 1st, 1829. She was a member of the Three Forks of Nodaway Old School Predestinarian Baptist Church for many years, always filling her seat when convenient, and was a firm believer in the doctrine of salvation by grace. Her sufferings were great, but she bore them without a murmur. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We feel assured that she has entered the city where there is no need of the sun, neither of the moon to shine in it, for the glory of God and the Lamb is the light thereof. She leaves the church and one stepdaughter, with a host of friends, to mourn their loss.

Funeral services were held at her home in Hopkins, conducted by Elder Calvin C. Moore, of Clarksdale, Mo., after which the remains were taken to the White Oak Cemetery, near Pickering, and laid by the side of her husband, to sleep in undisturbed repose until the trump of God shall sound and the archangel's voice be heard, then shall she come forth with the likeness of her glorified Head.

SAMUEL HOSTETTER.

HOPKINS, Mo.

Harrison Jay Fisher was born near Lightsville, Darke Co., Ohio, Oct. 14th, 1851, died Nov. 2nd, 1909, being 58 years and 19 days old at the time of his death. He was married to Miss Amanda Rhinehart, who lived in Orange township, near Sidney, Shelby Co., Ohio, Feb. 3rd, 1876. To that union were born eight children, seven of whom, together with their mother, survive, the eldest having died in infancy. Clyde and Otto are located in DeFuniak Springs, Fla., Clifton in New York city, while Ora, Jessie, Leota and Howard are at home. Besides his own family, his aged mother, Mrs. Sarah Fisher, his sister, Miss Libbie O., and his brother, George W., of Ansonia, Ohio, his sister, Mrs. T. E. Marsh, of Dayton, Mrs. Oscar Staight, of Hillgrove, Ohio, and Mrs. Rachel Brooks, of Lightsville, Ohio, and his brother, Dr. E. A. Fisher, of Yorkshire, Ohio, still survive to mourn their loss. His immediate ancestors were of the Predestinarian Baptist faith, and he always held to the same belief. In conscientious loyalty to his family, Mr. Fisher always worked hard and continuously, not taking recreation, which he so well earned and deserved, yet in spite of this he enjoyed a fairly good measure of health and strength until New Year's day, 1909; it was then that the break came, and for some time his life was despaired of. Although he rallied, he never fully recovered from this attack, and last Tuesday morning at 7 o'clock the final summons came. Mr. Fisher was honest, always regarding his word as good as his note; to this all who had dealing with him will attest. Respected and loved by all who knew him, he was an obedient son, a loving father and a devoted husband.

The funeral services were held from the late home of the deceased on Friday, Nov. 5th, 1909, and interment was made in Graceland Cemetery, Sidney, Ohio.

At the request of his sister, Effa Staight, I will add to the above obituary that the deceased was a son of Baptist parents, a grandson of Elder Mahlon Peters, and a nephew of Elder John Peters and Elder Gersham Peters; he firmly believed in the doctrine of God our Savior, that he felt was taught in the Scriptures of eternal truth, and this doctrine he firmly believed is preached by the Primitive Baptists. His wife and children joined the Presbyterians, but he told me he could not enjoy going to their meetings, because everything, their walk and conversation and preaching, savored of a worldly spirit; pride, vanity and earthly knowledge were plainly seen by him, yet he freely allowed others to hold such opinions as suited them. He was a model husband, father and neighbor, a man of few words, but active in good deeds, proving his faith by his works. His one aim in life was to aid and comfort his family and educate his children to be useful men and women. His demise is most keenly felt by his devoted family. I visited his mother, one brother and three sisters this

week, and I see the grief is still with them. His mother is over eighty years old, and has been blind for several years. We have felt the model life he lived from a child was such that parents, and brothers and sisters, and his family, certainly have reason to believe that he was guided by some power that was more than the work of man. I feel free to say this, because I knew him from infancy, he being my cousin; he was also my playmate in youth and faithful friend through life. I have often wished I were possessed with his quiet, peaceful and upright manner. His character all his life was without spot; I never knew any one who possessed a more gentle spirit, always esteeming others better than himself. A few years ago when I visited him he told me something of his hope. His mother, old sister Rhinehart, repeatedly told me she felt Jay was a christian in every sense of the word; in experience and in his life she felt he showed his faith by his works, and while it is true he never united with the church, giving as a reason his unworthiness, yet this was one of the very marks of the work of God in the heart, for who ever tasted that the Lord is gracious and did not feel unworthy of it all? But we bow to the Lord's will, knowing we are moving on to join him as fast as time can take us; the goal is almost reached, we are soon to go as he did.

NEWTON PETERS.

PORTLAND, Ind., Feb. 16, 1910.

Jacob Morrison, of North Berwick, Maine, departed this life at the home of his daughter, Mrs. Laura Grover, Sanford, Maine, Feb. 2nd, 1910, aged 84 years, 10 months and 7 days. Our friend was not a member of the church, but he was one who loved and lived upon the doctrine of God our Savior. While he was able he was constant in assembling with the people of God to hear the truth preached. He had no relish religiously for anything but the gospel of Christ. About fifteen years ago he first related to me his experience of the grace of God, and from that time he was dear indeed to my heart, and I loved to have a few words of conversation with him upon eternal things. He was eager to read the SIGNS OF THE TIMES and other sound writings. Though he had a clear, unmistakable experience of having been called by God's grace, yet such was his felt unworthiness, he felt himself such a poor sinner, so insignificant, that he could not, he felt, offer himself to put on Christ in baptism. He was a good man, his life and conversation declared that he knew the grace of God that bringeth salvation, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. For some time his health had been failing, and on several occasions he told me he thought the time of his departure

was near at hand, and he expressed himself that he had no hope for eternity except in the Redeemer. The last interview I had with him was but a few days before his last short illness. That day he was in his usual health of body, and I spent the afternoon with him and his daughter. The whole time was spent conversing upon the things of Christ. Just before leaving he said he should like to have me speak in prayer. I sang the hymn, "How firm a foundation," and prayed to our God. As I left the house I felt, How sacred and blessed this afternoon has been, how spiritual and profitable, how gracious the Lord has been to us poor sinners. About twelve days after this his soul departed to be with Christ, which is far better.

At his funeral I preached from the words, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." His body was taken to the family burial lot in North Berwick, and there buried, to await the resurrection at the last day. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

FREDERICK W. KEENE.

Newton C. Ratliff died Jan. 16th, 1910, at his home, four miles southeast of Sharpsburg, Ky. Mr. Ratliff had been a sufferer from asthma for many years, and for several years from Bright's disease, which during the last three months or more became deep seated and claimed its victim. He was a son of Caleb and Nancy (Stone) Ratliff. He was born March 12th, 1837, therefore was in his 73rd year. He was of a family of nine children, of whom but one remains: sister Susan Lane, of Mt. Sterling. He was united in marriage to Miss Ann Eliza Jones, daughter of the late Elder Samuel Jones, Feb. 4th, 1862. To them four sons were born, who, together with their mother, sister Ratliff, survive. Mr. Ratliff was a kind, devoted husband and father, an humble, upright citizen, and so regarded in the community in which he lived and spent the greater part of his life. This was evidenced by the large concourse of people in attendance at the funeral. Our friend never united with the church, but was a firm believer, and evidenced a good hope through grace. He was to the church all that one could be, except the ordinances and a voice in her business. Many brethren can attest to his hospitality and liberality. His last days were peaceful and tranquil. His son writes me: "I

never saw any one die happier than our dear father, calling us all one by one, bidding us farewell, saying he could almost see his loving Savior." Truly it is not death to die. What a blessed comfort to the dear bereaved ones to know beyond doubt that with him all is well. May the same grace that brought salvation to and sustained our friend to the end prepare and sustain each member of the family, and bring them to that peaceful end, and all will be to the glory of our God. May they feel in their hearts to say with David, "This God is our God for ever and ever; he will be our guide even unto death."

I attended the funeral at the old home Monday, the 17th, after which the remains were laid to rest in the cemetery at Sharpsburg. May the Lord comfort the hearts of the dear, sorrowing family, giving unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. May we all bow to Him who doeth all things well.

In deep sympathy,

P. W. SAWIN.

Peter Martin was born in Lincoln County, Mo., Jan. 23rd, 1859, was married to Jerusha Holford Sept. 19th, 1884; to that union were born three children: Fannie, Alta and Oliver. Brother Martin united with the Primitive Baptist Church called Spring Creek, in Pike Co., Ill., March 18th, 1893. He died of pneumonia Jan. 16th, 1910, aged 50 years, 11 months and 23 days. Brother Martin came to Pike County, Ill., when but a youth, and began clerking in a general store in Nebo, and by honesty, integrity and strict attention to business became one of the leading merchants of the town. His sincerity and truthfulness in all the relations of life won the confidence of all those with whom he came in contact. To the world his moral life was an open book that commanded their respect and esteem; but there was an inner life which the world knew not and could not understand, and there his virtues shone preeminent with that new man created after God in righteousness and true holiness. I felt to have as intimate an acquaintance with him as is possible to have with one who is a partaker of the divine nature. His position on the doctrine of free, sovereign and reigning grace was clear as the sun in a cloudless sky. Of a quiet, unassuming disposition, meek and lowly in heart in the assembly of the saints, rarely speaking, he was always ready to maintain the doctrine and order of the cross, indifferent alike to the allurements of reward or the terrors of reproach. His death is a loss to a devoted family, to the community, to the church and to myself. I feel that the loss is almost irreparable. It was so natural for me to go to him when weary and perplexed for a word of encouragement. But our loss is his eternal gain, God laid his hand upon him and he is not, for God took him. Brother Martin was a lover and constant reader of the SIGNS; had been a subscriber for

years, and always forwarded subscriptions for the three or four copies coming to this office. His widow, who is a precious sister, tells me that she expects to renew with us.

The writer tried to preach the gospel of Christ to a large and attentive audience on the occasion of his funeral, from John xi. 25, after which his remains were laid to rest on the hill in sight of his late home and our house of worship, there to await the resurrection.

C. C. MELTON.

NEBO, Illinois.

By request I send you a notice of the death of **Mrs. Mary E. Baum**, who passed away on Feb. 4th, 1910, aged 62 years. Her maiden name was Search. It was my privilege to baptize her in the fellowship of this, "Southampton Baptist Church," on Feb. 8th, 1885, and to-day, the twenty-fifth anniversary of that day, her body was brought to our meetinghouse for the funeral exercises, and from there carried to its burial. I send with this an account of her early experience, written by herself to her sister, Mrs. Rebecca E. Duffield, who is a member of this church. It was written Jan. 1st, 1885, a little more than a month before her baptism. I will only say that sister Baum was a spiritually-minded woman, a faithful member of the church, and held in high and warm esteem and love by her brethren, sisters and friends. Her sufferings were great, but she bore them patiently. Toward the last, I am told, she feared she was going to recover again, as she had before, and she longed to go home to be with Jesus. When very weak she sang hymn 1265 (Beebe's collection): "When thou, my righteous Judge, shalt come," with her daughter's help; also hymn No. 948: "O thou in whose presence my soul takes delight." I read both of those hymns at the funeral, also the twenty-seventh Psalm. Her husband, two daughters, a sister, and many other relatives and many friends, are left to mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 8, 1910.

(See communication on page 146.)

Noah Stout was born Dec. 14th, 1822, near Mount Rose, N. J., died Jan. 27th, 1910, aged 87 years, 1 month and 13 days. He had never been confined with any sickness during his long life until a few weeks before his death. His sufferings were not very great, and he was able to sit up part of the time, and he talked with the family until a few hours before his death, when he sank into a state of unconsciousness and quietly passed away. He was married Dec. 22nd, 1855, to Miss Susannah C. Stout, daughter of William Stout, of Mount Rose, N. J. Eight children were born of that union, five daughters and three sons, four of whom are still living. He leaves his widow, two sons and two daughters to mourn the loss of a kind husband, father and friend,

but they sorrow not as those who have no hope, believing their loss is his eternal gain. He always lived in the neighborhood in which he was born, and was known as an honest and respected citizen in every relation of life. He united with the Old School Baptist Church at Hopewell, N. J., more than fifty years ago, and was baptized by the late Elder Hartwell; he remained a firm and consistent member, and until a few years before his death his seat in the church was seldom vacant. He was a firm believer in the doctrine of salvation by grace through the blood and righteousness of our Lord Jesus Christ. For the last few years he did not go from home, but took great pleasure in reading the SIGNS, and enjoyed the able editorials and communications. He spoke to me of the comfort Elder Ker's editorial on, "How shall we keep ourselves unspotted from the world?" gave him.

The funeral was held in the Old School Baptist meetinghouse at Hopewell, Elder F. A. Chick conducting the service. He was buried in the cemetery adjoining.

M. J. STOUT.

HOPEWELL, N. J., Feb. 12, 1910.

Lemach Gorsuch, son of Benjamin and Margaret Hill Gorsuch, was born in Delaware County, Ohio, March 5th, 1841, and died at his home near Marengo, Morrow Co., Ohio, Jan. 11th, 1910, aged 68 years, 10 months and 6 days. He was the eighth child of a family of six brothers and six sisters, of whom only one brother and three sisters survive him. He was married to Amanda West, March 27th, 1870, and to that union were born three children: Lizzie Belle, Frances Caroline and Clay West, Frances Caroline having preceded her father in death, dying Oct. 3rd, 1874. He was a man of few words concerning spiritual things, but had given us full assurance that he had been blessed with a good hope through grace; his quiet, humble and unassuming way exemplified a righteous life, honest, faithful, loving and true in all things, loved and esteemed by all who knew him. He loved the church, and had great love and respect for our brethren, and they were always welcome in our home. O, we are so sad to know he is gone from us forever, yet we sorrow not as those without hope, for he told us he was not afraid to die. "No, no, dear child," he said, with that lovely look of heaven's glory on his dear face, which we shall never forget. O how glorious death must be to the believer when Jesus comes to light the way; how precious his grace to sustain us in life and forsake us not in death.

Funeral services were conducted at our home by our pastor, Elder G. A. Bretz, after which the remains were laid to rest in the silent city of the dead, to await the Lord's will. He cannot return to us, but we hope to go to him.

Written in loving remembrance of my dear father.

BELLE GORSUCH.

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I have heard have spoken to me very highly of the
book. For forty years it has been upon my mind to
publish these poems and the experience of my broth-
er, together with the account of his last hours, and
have wondered why I did not do it. I felt sure it
would be for the comfort of many, and the many ex-
pressions I have already received assure me that it is
so. Elder P. D. Gold writes: "I have read the
poems and experience of your brother with much
pleasure. How wonderful was the view of divine
things given to him. Surely to be absent from the
body and present with the Lord is far better." Elder
S. Hassell says: "I shall have a commendatory edi-
torial notice in April. I hope you may dispose of
several thousands for the comfort of the Lord's scat-
tered people." Elder H. C. Ker writes me: "Your
little book, 'Songs in the night,' was duly received,
and has given me more comfort than any reading I
have done for months. Surely every lover of truth
should have it." The price of the second edition has
been reduced to thirty-five cents.

All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., MARCH 15, 1910. NO. 6.

CORRESPONDENCE.

MALACHI I. 2, 3.

“WAS not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau.”

There ought to be no mistake about the meaning of this text, because it seems so simple and plain. The Lord says that Esau was Jacob's brother; how easy to comprehend these words; they are so simple that a little child can understand them. The next thought is, God loved Jacob. Our minds are enabled to grasp a thought about a special favor going out to Jacob. This is a positive declaration, but no less positive than the one following: “I hated Esau.” If we are ready and willing to take the word of the Lord without any reserve when he said, “I loved Jacob,” we should be ready and willing to take the same word without any allowance when he said, “I hated Esau.” The apostle Paul in commenting upon this subject declares: “That the purpose of God, according to election, might stand, not of works, but of him that calleth.” We are not prepared to say as some have said, that God loved Esau, but less than he loved Jacob. I fail to find anything in all Scripture testimony to support a thought of that kind.

However, I do not for a moment entertain the idea that God hated Esau as man would hate, but that he was rejected from the covenant of promise. To Jacob, or Israel, “pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.”—Romans ix. 4. In all these Esau was rejected. The blessing of Isaac which he conferred upon the younger brother prefigured all that followed in after years in respect to these two sons of Isaac. This blessing of Isaac on his part was not intentional, for he most surely intended to give Esau, his firstborn, his blessing, but being blind he was deceived by Rebecca and Jacob, so that Jacob obtained the blessing that Isaac intended for Esau. This was all purposed by the Lord, because God had made choice of Jacob before he was born, and Rebecca's deceit and Jacob's falsehoods worked for good to the developing of the Lord's people. “How unsearchable are his judgments, and his ways past finding out!” God is as independent in his choice, or election, as he is in everything else. He does not choose as men would choose, but to the reverse. Men would make choice because of apparent intrinsic

value, or for seeming good in that which is chosen; men would make choice of great things, just as the children of Israel did for a king—Saul, from the shoulders and upward above his brethren. God hath chosen the weak things of this world to confound the wise and mighty. In the case of these two children, which the Lord caused to be born to show in them his power of decree, he said of them before they were born, neither having done any good or evil, "The elder shall serve the younger." Election is here set forth by this declaration. Man would make choice, just as Isaac did, of the elder child, but God completely reversed the judgment of Isaac and caused the iniquity of Jacob and his mother to accomplish his holy decree. God did not cause Rebecca nor Jacob to do as they did, for they planned and carried out the whole scheme to defraud Esau of his father's blessing. This was evidently very wrong and sinful on the part of Jacob and Rebecca, but the Lord turned their deceit and intrigue to His praise and for the glory of his cause in the ages to come. Because of the fact that Jacob was the lot of God's inheritance and became an illustrious patriarch, does not signify that he was perfect in the flesh. We can find many things recorded of him that were evil, as we view it, but as pertaining to his confidence in God, no lie was with him. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 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."—Deut. xxxii. 9—

12. How wonderful is the work of the Lord in leading the poor and helpless! He judges not as man judges; he takes wicked men and purifies them, not as man would count purity, but the purification which he accomplishes is to cement them to himself in that there is no "strange god" with them. The poor soul who is a subject of God's grace may do, and does, many vile things in the flesh contrary to the law, yet by the power of God's grace in his conscience he fulfills the first and great commandment, which reads as it was first inscribed on tables of stone by the finger of God: "Thou shalt have no other gods before me."—Exodus xx. 3; Deut. v. 7. In keeping this, the greatest commandment ever given to the children of men, there is not a shadow of idolatry. Idolatry is the greatest sin chargeable to the human family. I doubt that there has ever been a single instance since the fall of man, where man was not an idolater when left to his own choice. The Lord alone can quicken and cause man to worship at his feet. Those who are kept by the power of God are kept from idolatry, for there is no strange god with them. It is upon this ground of reasoning that I have ever been able to understand the language of the prophet in this sentence: Children that will not lie. His people may lie, and do lie in regard to many things, but when the test is applied to their quickened consciences in regard to whom honor and majesty are due, praise of itself goes out to the Lord of hosts, who rides in his excellency on the sky, and who rides on the wings of the wind. The God of Jeshurun is the God that they worship, who is independent of and above all things. Who dare question the right of Jehovah to choose and reject? Does not every sane man and woman exercise the right of election

every day of their lives over the things that they control? Why should men refuse to concede that God in justice has the same or greater right over the things of his creation? Paul would say to such men who try to rob God of his right and power: "Nay but, O man, who art thou that repliest against God?" Shall we receive or reject the testimony that God gave to Moses? "For he saith to Moses, I will have mercy on whom I will have mercy." "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Romans ix. 17, 18. We are nearing a tender point in doctrine for the consideration of some who claim to be holding to the primitive faith. The last verse quoted, which the apostle has used in connection with the subject of God's love for Jacob and his hatred for Esau, is one of the "hard sayings" which many are ready to reject, or dodge in some manner, by making an apology for God. It must stand to be just as true that whom God wills he hardens, as that he has mercy on whom he will have mercy. I cannot from this connection of Scripture in Romans think otherwise, as well as from the account given in Genesis. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—Prov. xxi. 1. So is the heart of every man. To evade this Bible truth is to reject the teaching of Scripture. This does not make God the author of sin, nor involve the idea that God infuses into man a disposition that causes him to sin. God has never been disappointed in anything that man has ever done, or ever will do; he

had perfect knowledge of what man would do before the world began. It is so that no evil can possibly come any time, anywhere, but that it shall turn to the praise of Jehovah in the end. To take any other position would dethrone the eternal God. In this ninth chapter of Romans the apostle in speaking of this subject says: "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." "He that believeth not is condemned already." It is evident that these vessels of wrath are still under the curse of the law, being unredeemed, which fitted them to destruction. The vessels of mercy are on the other side, "afore prepared unto glory." These were chosen in Christ before the world began. The nonelect are never spoken of as being a chosen people. There are a few places in Scripture where it seems that they are appointed to condemnation. The elect were blessed in Christ Jesus before the world began. "According as he hath chosen us in him before the foundation of the world." "According to his own purpose and grace, which was given us in Christ Jesus before the world began." "Ye are a chosen generation." "Elect according to the foreknowledge of God the Father." "For whom he did foreknow, he also did predestinate." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We have no account in history that the names of the nonelect were eternally written, but we have ample proof that every name of the elect has been eternally written in heaven. "But rather rejoice, because your names are written in heaven."—Luke x. 20. "He that is left in Zion * * * shall be called holy, even every one

that is written among the living in Jerusalem." "Whose names are in the book of life."—Phil. iv. 3. "To the general assembly and church of the firstborn, which are written in heaven."—Heb. xii. 23. "And I will not blot out his name out of the book of life."—Rev. iii. 5. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life."—Rev. xiii. 8. "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 15. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 27. Not only has the Lord written the names of his people in heaven and in the Lamb's book of life, whom he foreknew, but their names are engraven upon the palms of his hands. "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah xlix. 16. The Scriptures do not speak of a forewriting for the nonelect. The only writing that affects them is the writing in the law, which is against them. The "little ones" who make up the kingdom of Jesus are highly favored, in that they have the most tender care taken of them, that none but a great and good Shepherd can do. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalms xxxiv. 7. "Smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."—Zech. xiii. 7. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—Matt. xviii. 10. "Who maketh his angels spirits, and his ministers a flame of fire." "Are they not

all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" There are no promises like these for the nonelect, who were represented by Esau and Ishmael. It is written, "For in Isaac shall thy seed be called." This was said as barring Ishmael from the inheritance. But we do not find that all the seed of Isaac were heirs, only Jacob, who was afterwards named Israel. Even Jacob's children were pruned to a very small remnant which obtained the literal inheritance. So in the antitype a very small remnant shall be saved, as also prefigured by the seven thousand reserved unto the Lord in Elijah's day; that was a very small remnant as compared with the millions of Israelites of that day. "They are not all Israel, which are of Israel; * * * that is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." To understand the above we must view the subject in a spiritual sense. The securing of that "holy seed" is confined to whom the promises were made. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Some vainly think that God's promise in some way embraces the whole family of man. God's election embraces all that the promises do—the chosen generation. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." God loved Jacob with that love with which he loves all his people; it was an everlasting love. "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."—Jer. xxxi. 3. The children of the promise, as touching the election, "are beloved for the fathers' sakes." John says, "We know that we

have passed from death unto life, because we love the brethren." Again, "We love him, because he first loved us." No mortal in a state of nature can know anything about this love. "The love of Christ, which passeth knowledge." "The peace of God, which passeth all understanding." Paul speaks of this love as being great: "For his great love wherewith he loved us, even when we were dead in sins." Much might be said in regard to Esau's hatred of his brother, so that he was a murderer at heart, and of Jacob's journey and trials by the way, but I shall desist for the present.

In hope of immortality,

J. F. BEEMAN.

HELENA, Okla., Feb. 7, 1910.

ELSMERE, Del., Feb. 7, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—Having come in contact with one of the great evangelists of our day, who set forth Samson as a type of the ungodly, my mind has been impressed to take up the matter, and I have written some things as they have been suggested to my mind. I desire you to look over what I have written, and if you think there is anything in it that would be of comfort to the Lord's people you may use it.

"And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death were more than they which he slew in his life."—Judges xvi. 29, 30. This was the conclusion of the things which were done by Samson, concerning whom the angel said

unto the barren wife of Manoah, "For, lo, thou shalt conceive, and bear a son; * * * for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."—Judges xiii. 5. We find that Samson himself knew he was a Nazarite to God, for he told the Philistines so on one occasion. A Nazarite is one who is set apart unto the Lord. Then I believe that Samson knew just what work was set out for him, and all the things that he should suffer, and that it was the purpose of God to begin to deliver Israel through him, and that the final stroke of his life would lead to the death that was his. He sought a wife among them, that he might seek occasion against them, moving among them for the space of twenty years. He slew them when he would, and told them with his own lips wherein lay his great strength, to the end that they should take him and put out his eyes. I do not believe that naturally he gloried in these things, but that the mighty power that worked in him to do the things he did was from the Lord. The sleep into which he fell shows the hand of the Lord in making him a perfect type of the Lord Jesus Christ. The word of the Lord, declaring that he should begin to deliver Israel from the hand of the Philistines, pointed to Jesus Christ, who came according to prophecy to deliver the true Israel from the bondage of the flesh. Of this flesh the Philistines were a true type. Israel was always pointed to as a true type of the church, the spiritual body of Christ. As in the Philistines, so in the flesh we behold all the glory of the flesh and all its enmity against God. If something of this was not known to Samson I cannot conceive how he, being blind, could know about the temple and people where he was.

But he asked the lad to lead him so that he could feel the pillars upon which the house rested, that he might lean against them, and he sought out the two middle pillars upon which the house rested that he might break them, and so overthrow the house. Did he not know that he would be given strength to pull them down? If not, he would not have sought them out. Thus Samson did not represent one who was traveling through the inclination of the carnal mind, but one moved by the Spirit of the living God; he was indeed a Nazarite unto God. In those days there was no king in Israel, and every one did that which seemed right in his own eyes. This time, as it appears to me, was identical with the time between the close of the prophecies and the coming of Jesus Christ, when every man did that which was right in his own eyes. Samson was treading in the mills in the prison of the Philistines, as the blessed Master trod the wine-press of the wrath of God alone, as it was declared of him in prophecy. This does not mean that the wrath of God was upon him as his Son, but as the executor of the Father's will he trod the wine-press, and came to know the wrath of God, and why it was kindled upon him. Samson was brought to the temple of the Philistines, a place that was filled with idolatry, where they were wont to gather to satisfy the lusts of the flesh, and to worship heathen gods, and to eat and drink their fill of the things of the world, to show that their god had triumphed over the God of Israel, for Samson was an Israelite and served Israel's God. Their temple contained all things that flesh is heir to, including self-righteousness, and the belief that all things are of the will of the flesh, and that men are able to set up a god of their own, and that their god is

able to deliver them. It is an idol of the flesh when men claim to be able to deliver themselves, or to refuse salvation, as is best suited to their will. Men desire to make their own idols, because they are subject to their creators, and not that men are subject to their gods. The Philistines brought Samson forth to make sport for them, that they might mock him and show their derision for his God. Then "Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." So from the Lord Samson received the strength with which he destroyed the temple and all that were in it. This typically represented the delivering of the true Israel from the Philistines (the flesh), which should forever be destroyed by Jesus Christ our Lord when he wrought the final destruction of this temple of the flesh by offering himself upon the cross, thus making the deliverance of Israel complete. The sun refusing to shine, the earth quaking, the rocks rending and the veil of the temple being rent in twain, were all a seal of the approval of the eternal God of this work of redemption, wrought by the only begotten of the Father in overthrowing the fleshly temple, giving his life in the midst of the ruin, thus revealing himself unto the people as the only name under heaven given among men whereby we must be saved.

Samson ruled Israel twenty years. He met the Philistines and they were unable to answer him in anything, and when they desired to take him they could not, for the Spirit of the Lord came upon him mightily, and he broke the bonds which they had placed upon him and went his way, and whether he defeated the wisdom

of the Philistines or destroyed them individually, it was all typical of one and the same thing, viz., the work of Jesus which was yet to be revealed. All the wisdom they possessed was but natural, and they could not therefore comprehend wherein was hidden the secret of his great strength. Neither did his own countrymen understand, but yet they believed it was of the Lord. The Philistines did not know even this, hence they were types of this one thing: sin and the flesh, and so it was said, "The dead which he slew at his death were more than they which he slew in his life." They were dead in trespasses and in sin, and they had shorn off his locks and bound him, and believed that they had the mastery over him. They wist not that his locks had grown, and when they brought him forth, though blind naturally, he was guided to the pillars of the temple. He had been as one buried with the dead, but he came forth in all of his strength, as one risen from the dead. He cried unto the Lord, "Let me die with the Philistines." Thus Jesus went forth unto the fulfillment of the word of the Lord. He came unto his own, and his own received him not. Every word that he spoke was as a two-edged sword, it destroyed every one who opposed it. His word set aside the wisdom of this world. They could not receive it, and they were offended at it, and killed him, yet the dead which he slew at his death were more than all that he slew in his life. The world and the flesh thought they had triumphed over Jesus, but he had only permitted them to remove his locks for a season, and when he came forth he came in all his glory, and revealed himself only to his own. The world, like the Philistines, could not see that his locks had grown again. The world, the natural

eye, could not behold our Savior after he was risen from the dead, for both himself and his Father were glorified, and the natural eye cannot behold the glory of the face of Jesus Christ.

Samson went down to Timnath and saw a daughter of the Philistines. This daughter of the Philistines was a type of the church, the bride, which Christ came into the world to redeem. This was in the beginning of the deliverance of Israel, and pointed to the time when Christ should come to receive his bride, the church. We read that it came to pass within a little while after, in the time of wheat harvest, that Samson visited his wife with a kid, and said, I will go in unto my wife in the chamber. But her father would not suffer him to go in unto her. This was in the wheat harvest, typical of the time that the husbandman should come to gather in his harvest, and to thresh out the grain, and to gather it into his garner. This was the ripe grain setting forth the things belonging to the spiritual life which Jesus gives unto his people. They are the garner into which he gathers the things of the Spirit, for "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The Lord knew where and in what condition Zion was when he came to redeem her. His plan was a perfect plan; so all the types were perfect types. Jesus did not come that he might become acquainted with the condition of needy Zion, but that through much suffering, even the death of the cross, he might reveal to her her lost and ruined condition. He must be the first-fruits of the harvest among many brethren, and so it is said that he tasted death for every man. This does not mean that he died to save every man indiscriminately, all nations were repre-

sented in his death. It was in the time of wheat harvest, the appointed time of the Lord to finish the delivering of Israel. Jesus came unto his bride, the church, and he found her, as Samson found the daughter of the Philistine, given unto another. They were given over to idolatry, seeking after the inventions of men, honoring God with their lips, while their hearts were far from him, reveling in the wisdom of this world, worshiping upon high places, and received him not, and saying, Is not the younger sister fairer than the true wife? therefore go unto her, if indeed thou art the Messiah. If thou art he indeed, then reign over us as other kings, and then will we receive you. Now when Samson was hindered by the father of his wife he caught foxes, and put firebrands between their tails, two and two, and set them loose in pairs among the wheat, which was the wealth of that people, and so he destroyed all their wealth. This was the treasure of the Philistines. As I have said before, the wheat, the full grain, represents the spiritual life in which is the perfect righteousness of God. Then we remember that this was just what Zion in her captivity believed that she possessed; that is, she thought she possessed all the righteousness that was needed, and that she was perfect, and therefore she sought to destroy him. Jesus went up to Jerusalem with Joseph, and Mary his mother, who were to be taxed according to the custom. When they returned they found that Jesus was not with them, and they went to search for him, and found him among the doctors of the law, now termed doctors of divinity, asking questions, which they could not answer, and answering questions to their astonishment. There he revealed the truth that he had seen the bride, the church. Samson's

parents were opposed to his going in to the daughter of the Philistines, and so the mother of Jesus rebuked him for going in to the doctors of the law, but he said, "Wist ye not that I must be about my Father's business?" Jesus, who wrought the final deliverance of Israel, began to confound the rules of this world when about twelve years of age, and they wondered that he knew all these things, seeing that he never learned letters. When he was crucified he was thirty-three years of age, making his life, after being in the temple, about twenty-one years.

Now when the harvest was full Jesus went forth to meet his bride. He went forth three years, preaching the truth as the true bread, and sending forth his disciples two by two, placing between them as firebrands the message of God's eternal truth, which destroyed their sheaves of wheat, their riches and their glory. Therefore they sought out a way by which they might destroy him. And Samson laid hold of the pillars and bowed himself with all his might, because the Spirit of the Lord came mightily upon him. Samson died between the pillars, both of which represented the works of man's hands, and Jesus expired between two malefactors. Here was where they brought him forth to make sport, that they might hold him in derision. One of the malefactors which were put to death with him "railed on him, saying, If thou be Christ, save thyself and us." But the other rebuked the first, saying, "Dost not thou fear God, seeing that thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." To the natural mind the death of Jesus and of the two malefactors was on the same level, so far as death itself was concerned, but by the revelation of Jesus Christ are all things made manifest as being subject unto him, even death itself. To his people it is revealed that he died upon the cross for them, to redeem them from their sins. The natural man is carnal, sold under sin, and cannot enter into this knowledge.

Now there was one malefactor upon either side of the Savior. It is not recorded, I believe, which one railed upon him, but I believe that he represents the world, the flesh, or the goats, as in the parable of the sheep and the goats, and they were upon the left hand. This man had but one thought, and that was self: "If thou be Christ, save thyself and us." This is ever the thought that is in the world: If thou be the Christ, add something to our honor or greatness; and if he be not that kind of a messiah they have no use for him, and they are upon the left hand, and seek a sign from him. But no sign should be given them save the sign of the prophet Jonas. Upon the other hand, the right, was that one who, according to the law, was a malefactor, but who was possessed of another spirit, and rebuked the other, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." This man spoke forth as the first living witness for Christ and his kingdom as he hung beside the precious Savior, for he saw him as the Lamb of God slain for his people, yet he himself having done nothing amiss.

This man saw the Savior in all his glory in his kingdom, and his eyes were made glad. Hence he cried, "Lord, remember me when thou comest into thy kingdom." Then Jesus said, "To-day shalt thou be with me in paradise." Here is the evidence of a precious hope; here is the subject of the love and mercy of God, at his right hand. This man sees the great barrier of sin and guilt which prevents him from entering, and then the perfection of the kingdom of Christ, and when his polluted soul stands up before the law, how utterly the way is closed against him. But here Jesus bowed himself, and said, "It is finished." The two pillars were broken, and the whole structure was destroyed, and the deliverance shown in figure by the Lord through Samson is here finished through Christ. All concerning Samson shows that he was not a type of the ungodly sinner, but of the spotless Lamb of God, who was to come that he might save his people from their sins forever and forever.

Your little brother, if one at all,

W. S. ALEXANDER.

ST. ALBANS, W. Va., Jan. 20, 1910.

DEAR EDITORS:—You remember a few months ago I sent you manuscript for a book which I had written; it was my intention to have this little book printed, but owing to my failing health, and financial embarrassment by reason of same, I am unable to have the work done, so I thought inasmuch as some of my brethren seem so anxious to see it in print I would send it to you again, so you might publish it in the SIGNS from time to time if you should deem proper. This work, as well as all my other work, I feel to belong to my Father's children, and if even one of them should be comforted by it I

would feel amply rewarded; in fact this is all the profit I desire out of it.

In affliction, G. B. BIRD.

INTRODUCTORY.

"THE heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Psalms xix. 1-3.

For many days past I have had a mind to write upon the foregoing passage of Scripture, at the same time viewing the vast amount of truth embraced in it, and feeling my own nothingness, knowing that I am altogether unqualified to write naturally in a way that would meet the approbation of the learned of this world, and I know not that I am qualified spiritually; however, I venture to write upon the mysteries of this text, hoping that I may be blessed with the presence of the Spirit of Israel's God to direct my mind, which will be all the qualification I shall need; but should I be thus blessed (which the faithful in Christ Jesus are to decide), I shall not hope nor expect to write in a way that will please the natural mind and fancies of man, but shall direct my little book to those of the Father's family, who are represented as a "chosen generation, a royal priesthood, an holy nation, a peculiar people." I shall not expect to write with enticing words of men's wisdom, who teach for doctrine the commandments of men, but I do hope to write as the apostle Paul spoke, "in demonstration of the Spirit and of power." I shall expect only the redeemed of the Lord to understand what I write, for unto them it is given to know the mysteries of the kingdom, but unto the world it is not given; these sacred truths are hid from the world and revealed unto babes (new creatures in Christ), consequently are understood only

by revelation; it is with "the mind of Christ" (a spiritual mind) that God's people understand the truth of the heavenly kingdom. It should be remembered that the children of God are possessed of two opposite powers or spirits: the Spirit of God and the spirit of man. There is a continual warfare between these two opposing powers; this warfare is as much manifest in the understanding of spiritual things as it is in performing any duty God has enjoined upon us. Paul tells us that by reason of this warfare we cannot do the things we would. "To will is present with me; but how to perform that which is good I find not." "The spirit indeed is willing, but the flesh is weak." Then what is there left for us to do, except to wait upon the Lord; "to lie passive in his hands, and know no will but his;" to lean upon the bosom of his perfect love as little, helpless babes, waiting for the appearing of him who is the fairest among ten thousand and the One altogether lovely; wait for the Sun of Righteousness to arise with healing in his wings, to reveal himself to us again? When God, who commanded the light to shine out of darkness, shines in our hearts, he will give us a knowledge of the glory of God in the face of Jesus Christ; he is then made unto us wisdom, righteousness, sanctification and redemption. When we are blessed to wait upon the Lord, and when he is thus revealed unto us, it is then we see him the Head over all things to the church, and then we see that the church is his body, holy and without blame before God in love. It is then we learn that he is all and in all to us, who "are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ him-

self being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." While I do not expect to please the natural man, I do not wish to offend any, and shall not say more of the wicked than did Christ when he said, "Ye are of your father the devil, and the lusts of your father ye will do," and should any one become offended at the sacred truth (I ever wish to be found earnestly contending for), I hope such an one will remember I have said that these things are hid from the wise and prudent of this world; and should you cast this aside, saying, It is a dangerous doctrine, these are hard sayings, who can hear them? then please let it be remembered that these very words were spoken to Christ Jesus concerning his own words, and should any after having read what I have to say decide that they hate the author for the truth's sake, please remember that Christ has said, "The world hateth you," I shall expect nothing else. Perhaps they will say, You are too old-fashioned, so far behind the times, so few, and will all soon be gone, &c. This, however, only gives me better scriptural proof that the Old School or Primitive Baptists are the sect everywhere spoken against, the remnant at this present time according to the election of grace, and counted the off-scouring of all things, the "speckled bird," &c. Dear children of God, it is my choice to suffer all these afflictions with you, rather than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, and I can say no more than Paul: "By the grace of God I am what I am;" and, "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." The circumstances under which I proceed to write are very trying indeed, and in endeavoring to express my feelings language seems to fail me, it seems to be too weak to express the exercises of my mind, and I will use the language of one of old: "My leanness, my leanness;" "I am a man of unclean lips," and when I look around me in the faces of poor dying men and women, and into my own heart, I feel to exclaim with the prophet, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." I feel too weak, frail; O that I may be enabled to see more of the weakness of the flesh, and kept from assuming an exalted position, but rather let me be abased, let me lie at the feet of Jesus, and there be clothed and in my right mind (spiritual mind), let me lie at his feet experimentally all the days of my life, for while there, though in the flesh we feel weak, we yield the peaceable fruits of righteousness and are strong in the inner man; while there we will see nothing but love, peace and fellowship reigning among the children of God. When I turn my eyes upon this aching body of mine, knowing that my days are all numbered, and are as the days of a hireling, and I soon, ah soon, shall pass away as a shadow, and shall be seen no more, shall no more speak or write of His goodness and mercy, the words of Watts come to my mind as expressive of my feelings:

"Teach me the measure of my days,
Thou Maker of my frame;
I would survey life's narrow space,
And learn how frail I am.

A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust
In all his flower and prime.

See the vain race of mortals move
Like shadows o'er the plain;
They rage and strive, desire and love,
But all their noise is vain.

Some walk in honor's gaudy show,
Some dig for golden ore;
They toil for heirs, they know not who,
And straight are seen no more.

What should I wish or wait for, then,
From creatures, earth and dust?
They make our expectations vain,
And disappoint our trust.

Now I forbid my carnal hope,
My fond desires recall;
I give my mortal interest up,
And make my God my all."

Dear brethren, it was not willingly that I began to try to preach; no, no, and no mortal tongue could describe how I suffered while fighting against the impression to preach; indeed it was as fire shut up in my bones, and I became weary of forbearing, and could not stay. No, if I had had my way in the matter I would have been "digging for golden ore," would stay at home with my family, but I have been made to hate all earthly things, that is, esteem them less, much less, than the kingdom of God and his righteousness, but many times the future of this world looks dreary and I can see no way for us to make it, being badly in debt, but the Lord has been merciful and kind to us in the past, and may I not trust him to care for me and mine so long as we live in this world?

Now, dear reader, I will ask you in conclusion to compare this with the words of inspiration, and I pray God that he may give all his little ones understanding in all things.

(To be continued.)

WAVERLY, Pa., Jan. 28, 1910.

DEAR BRETHREN:—Inclosed you will find the experience of brother James Tapner, who is in his eighty-second year; you are at liberty to publish it when you have space. He is clear in all of the principles of the doctrine of Christ. I have known him for twenty-five or thirty years.

Yours as ever, a sinner,

D. M. VAIL.

DELPHI, N. Y., Jan. 26, 1910.

DEAR BROTHER VAIL:—I write to you in love and fellowship of the truth in our Lord Jesus Christ. Knowing your great love for the same, made manifest in the past in labor, faithfulness to the churches and to the sorrowing and lonely, I thought to write (God willing) something of my experience in being called to confess him before men, which I very much desire to do (if at all) to his honor and praise.

I was born in England, May 11th, 1828, and my parents came to this country when I was two years of age. They were Old School Baptists, as were my grandparents, and it has given me some trouble to know whether I am one because they were. I have had great love and respect for the Old Baptists since I was eight years of age, and felt a desire to be like them and of their number, but felt so unworthy that I did not dare to utter the first word to any one, but many times it was very hard to keep still. I always loved to attend all their meetings, whether preaching or conference. I enjoyed conference meetings as much, if not more, for I loved to hear the brethren and sisters tell of their joys and sorrows, and sing the blessed hymns, in which I joined with much pleasure. In 1848 Elder J. P. Smith, our pastor, moved to Delphi, N. Y., to serve the Old School Baptist Church

at that place, and our meetings went down, so I had no Old School meetings to attend, which I missed very much. In February, 1855, I moved to Delphi, and again had the blessed privilege of hearing the true gospel of salvation by the grace of God alone, and I cannot describe the comfort I had in hearing it. I kept my thoughts to myself, not daring to let any one know that I loved the truth or had a hope, for I felt so unworthy I dared not so much as hint my feelings to any one. I was called to help in singing, and my feelings were so exercised I many times feared others would notice it. My whole force was necessary to keep my feelings to myself, having no right to talk on the subject of religion, for I was not worthy to mention the blessed name of God. In the fall of 1867 the church had a two days meeting, and a number of ministers were invited to attend, but only Elder James Bicknell, of Westmoreland, N. Y., came. I had heard him preach many times before, but not so well as at that time; my heart was filled with love and praise to God. Elder Smith announced at that time that there would be a conference meeting on the next Wednesday evening, and if the Lord willed he would be there. A number of the brethren with myself attended, and after two or three had spoken I could not contain myself any longer. I tried to say a few words, but cannot now tell what I said, but confessed I had a hope in the mercies of the Lord. They were much surprised, as I had not dared speak a word of how I felt before. On May 24th, 1868, I was baptized by Elder James Bicknell, and received in the fellowship of the church. In relating my experience I could say but little, and was surprised that they should receive me at all. I enjoyed their love and fellowship for a time, but trouble

arose in sickness, and the brethren did not show that love to me as before, but said some pretty hard words to me, as I thought without a cause. I cannot express how sad it made me feel, and it was a great trial of my faith. I think it was good for me, and taught me to look to the Lord for help in my distress and time of need. Yes, blessed be his dear name, he enabled me to love them still, and triumph with his never-failing grace, and I can truly say, Although they have passed away I love their memory, and would like to be as good a follower of Jesus as they were. I have had very much trouble with myself, more than all others put together; I have been brought so low that I said I would not have things the way they were, and said in my heart, Is there a God? and if so, is he a God of justice? I was for over a year in gross darkness; I said I would no more call on his name, for it did no good, but he brought me to his blessed feet, and I begged of him to be merciful to me, a sinner, and he heard and answered my cry; all praise be to his holy name. I love the Old School Baptists, for I believe they love the truth as it is in Jesus and have no confidence in the flesh, but trust him for his grace. I am very lonely and sad much of the time. We have a good meetinghouse, but no meetings. I am the only surviving member who can attend, so I desire to commune in spirit with my blessed Redeemer, who sends me the Comforter at times, to my great joy and gladness of heart. All praise be to his blessed name forever. Amen.

I submit this to you, for you know my infirmities better than any other of the brethren.

With my full fellowship, and love to you and all the household of faith, I am, as ever,
J. E. TAPNER.

HERNDON, Va., Nov. 20, 1909.

DEAR EDITORS:—I am now inclosing check to you for three dollars, two of it for my subscription to the SIGNS another year, and one dollar to be applied to the aid of sending the SIGNS to the poor of the flock. I am still very much comforted in the coming of the SIGNS, but oftentimes, between the time of its coming, I get very low down, and think perhaps there are none so cold and barren as I feel myself to be, but in reading the many letters in our family paper I most always find some one telling my condition better than I can tell it myself, and I am then made to hope again that I am one of that number who came up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. O what a precious medium of correspondence we have in the SIGNS, and I often wonder how any Old School Baptist hearing of its worth can get along without it. It enables us to hear from God's dear children all over our land, for we find them writing and speaking often one to another, telling what great things the Lord has done for them. In reading the many letters I am often reminded of the language in Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." And it is said, "The fear of the Lord is the beginning of knowledge." O how thankful should we be for that wisdom which cometh from the Lord, for it is hid from the wise and prudent and revealed unto babes. "He hath made his wonderful works to be remembered: the Lord is gracious, and full of compassion." "The works of his hands are verity and judgment: all his command-

ments are sure." "He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name."—Psalms cxi. 9. It is a name above every other name, and it is God alone who must claim it (reverend), yet the whole Arminian world of preachers claim this wonderful title, "reverend," to themselves, and yet if they could stop for a moment and feel and see by the eye of faith the sacredness of the name they would bow their heads and close their mouths and feel deep down in the recesses of their hearts, We are vile, too unworthy to take thy holy name in our sin-polluted lips; unholy, unholy, O Lord, if it be possible, forgive us now for claiming thy holy and righteous name, Reverend, for thy name is above every name given to the children of men. The Lord is high and lifted up, and his train fills the temple; he fills all space in time and in eternity; he is from everlasting to everlasting; the glory belongs to him and not to another. "His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." How then can poor, fallen man, whose breath is in his nostrils, claim the name Reverend? Poor worms of the dust, compared to grasshoppers, nothing, and less than nothing and vanity. The word or name "reverend" is found only once in the Bible (Psalms cxi. 9), and Old School Baptists know the name belongs to God himself, and they believe God's people can only worship one God, who gives one faith and one baptism.

Dear editors, I did not intend to drift into such deep water, so will stop lest I mortify your feelings, if I have not already done it.

Your brother, I hope,

JOHN F. OLIVER.

LONDON, Ont., Jan. 18, 1910.

ELDER H. C. KER—DEAR BROTHER:—
I write you a few lines to say that my wife and I are well, and we hope you and yours are well also.

In reading the SIGNS for January 15th, 1910, I was interested in your editorial reply to brother Taylor's questions, and I fully agree with you in your conclusions. It is now nearly thirty years since the statement was made to me that there never was a church until after Jesus came into the world, and my answer to them was to read Acts vii. 38, and they would find that there was a church in the wilderness, and that Moses was in that church, and during the last two or three years I think I have been given to see that not only was the church of God upon earth in the days of Abel, but continues to the end of time; yes, down through the fathers Abraham, Isaac and Jacob, the law and the prophets, to the coming of the Son of God, and, as you ask, Can we point out a period of time in which God had not a people, a kingdom, a church, in the earth? Jesus said, Abraham saw my day and was glad; and from Abraham down, yes, and before Abraham, what displays of faith, love and triumph have we seen in reading the Old Testament, and when you and I by faith behold the day of the Lord, do we not see and rejoice in an everlasting day, everlasting life, an everlasting kingdom? Therefore the dear Savior of sinners is an everlasting Savior. But unto the Son he saith, "Thy throne, O God, is for ever and ever." Then can we point out from the Scriptures a time when there was not a throne, and a King on that throne, and a people and kingdom subject to that King? I cannot find it. Behold, there came wise men from the east to Jerusalem, and they had that wisdom that the

fear of the Lord is the beginning of, saying, Where is he that is born King of the Jews? and they worshiped him. (Matt. ii. 2-11.) John said, "Repent ye: for the kingdom of heaven is at hand." John did not say that that kingdom is going to come; no, it is here, it is at hand, and you nor I have ever beheld that King or his kingdom as coming, it is always at hand, even in our hearts. As I do not want to tire you, I will say that I do believe the above mentioned kingdom of heaven extends from righteous Abel to Christ, and to the end of time is that kingdom that is likened unto a man that is an householder; like unto a certain king who made a marriage for his son, and like unto ten virgins, and I do hope that I know what it is to fall at his feet in humble adoration and praise, being assured in my soul that he is the Rock; his work is perfect. O that I could feel it more and more, that I could mount up on wings as eagles, run and not be weary, walk and not faint, for I do now often feel weary and faint.

I hope that it is not presumption in me to write thus to you. My wife joins me in sending love and best wishes to all.

I am, I hope, your brother in Christ,
R. CASE.

PAYNES MILLS, Ont., Feb. 21, 1910.

DEAR BROTHER KER:—Please find enclosed two dollars, for one year's subscription to the SIGNS OF THE TIMES. A dear sister, Mrs. S. A. McColl, has been sending me some of her papers, and they have been such a comfort to me I feel I must subscribe for it myself.

I would like to say something to each and all of the writers: I want them to know how they comfort a poor, weak, sinful creature such as I feel myself to be; when I look within I see everything

dark and full of sin. When I read the letters of the dear brethren and sisters I feel that I would like to write and tell what great things the Lord has done for me, but I feel too unworthy, and it seems when I read their letters they all tell my feelings much better than I can, though I may never have heard or seen their names before. I feel too unworthy to call them such, yet I love them as brethren and sisters in the Lord, and would like to correspond with some or any of them. I have always loved the Old School Baptists, but thought it was because my dear father and mother were Baptists, and always believed in salvation by grace, and grace alone, but I could not believe I would ever be one of that loved band. I remember one night an Old School Baptist was in our neighborhood, and I asked him to stay the night with us. While we were at breakfast he told me his experience; it was the first time I had ever heard any one tell their experience, and I felt as if we were one in feeling, until he came to where he had been delivered from his sins, then I told him of my condition, and said, There is no hope for me, I am beyond pardon. He tried to speak comfortingly to me, but it was no use, I thought it could not be that the dear Savior died for such as I. How beautiful it was to hear him tell his experience; his name was David Stam. He is no more on earth, but has gone to be with his Redeemer. I never saw him to tell him the glad news that I, too, had been delivered from that load of sin. That was fifteen years ago, and I felt that I was getting deeper and deeper into sin, until I felt I must sink under the load, when one night (can I ever describe it?) I did not seem to be asleep, but was just lying there with my eyes closed, when all at once I opened

them and the room was filled with the most beautiful silvery light, and at the foot of my bed there was something like a rainbow and my Redeemer in the circle, and as I looked the sweetest voice that ever was heard said, "Thy sins are forgiven thee." I cannot tell you of the joy and peace that filled my heart to overflowing, and then my desire was to be buried with Christ in baptism, but when I went to meeting all looked so good and pure I thought they never would accept me, but they did, and all bade me welcome, and you, my brother, baptized me October 2nd, 1909. I can never forget those three days in Lobo; how I did enjoy the preaching by yourself and brother Chick; it was indeed a feast of fat things to me.

But I am writing too much. Please excuse all imperfections.

Yours in christian love,

(MRS.) J. A. MALCOLM.

HERMLEIGH, Texas, Jan. 20, 1910.

DEAR KINDRED IN THE LORD:—The dear Lord has blessed me with means to pay for our dear SIGNS, and I hope I am thankful. I thank you for sending it to me, as I do not want to do without it. If I know anything about the teaching of the Scriptures, the SIGNS advocates what is taught in the Bible, and of which I hope the dear Lord has given me a little understanding; unless he gives us understanding we can know nothing. Dear brethren, when I read so many good letters by our dear editors and brethren and sisters it makes me want to see every one of you. O if I could be at some of those good associations and hear the dear brethren preach the unsearchable riches of our Lord and Master, as I once did, it would give me more pleasure than any earthly thing I could do. I love the doc-

trine of predestination and election and salvation by grace, and grace alone, for if not free grace then I am lost. But the dear Lord says we were chosen in Christ before the foundation of the world, to be holy and without blame before him in love, and we are kept by his power unto salvation, ready to be revealed in the last time, and our names are written in the Lamb's book of life. He says he will be unto us a God, and that we shall be unto him a people, and that his people shall be a willing people in the day of his power, and that they shall all be taught of the Lord. Dear brethren, that is why we love one another. We are all taught to love one another by his Spirit, and there is no love like this love. With his loving-kindness he has drawn us. Love caused our dear Savior to suffer and die for his people, but my great trouble is, Am I one of them? I feel so little, and find in me dwells no good thing; that is, in my flesh. If I have ever done one thing to cause Him to love me, I do not know it, but my whole trust is in his salvation.

I will inclose two dollars, which you may place to my credit for the SIGNS. I hope I will be able to pay the rest this fall. I want to thank you for sending the paper to me. May the Lord bless you all. I trust you may long live to publish our paper.

As my dear old mother is still blessed with the privilege of this life, she desires me to write a little for her. She is eighty-four years old, and has been a Primitive Baptist over sixty years, and is still strong in the faith. She has two motherless granddaughters living in Senton, Texas; their mother was a Primitive Baptist, and they are where they never hear anything preached but false doctrine, so she wants them to read the dear old

SIGNS, and sends one dollar to pay for same.

Your unworthy sister, if one at all,
(MRS.) M. E. WILLIAMS.

WESTON, Mich., Jan. 16, 1910.

DEAR EDITORS:—Please excuse my tardiness in renewing my subscription to the good old SIGNS OF THE TIMES, which brings sweet and heavenly messages to the hearts of those who love the doctrine of God their Savior; it is as apples of gold in pictures of silver. If I could only write to the comfort and edification of the household of faith as you and many others do O how glad I would be, but this I cannot do, for it appears to me that all who communicate through the SIGNS write in the spirit and with understanding; they speak of the things they have seen and heard, and when I read the letters it does my poor soul good; it softens my heart and sends forth sweet fellowship and love to those dear messengers of the truth, for when they speak of the trials they encounter by the way, darkness and distress of soul, doubts and fears, truly of these things I know something, for the most of my time is spent in fear that I am a poor, mistaken mortal, but the Lord has been very merciful, therefore I feel to adopt the language of David: Bless the Lord, O my soul, bless his holy name. Truly I have received comfort and consolation from his protecting care in dreams and visions of the night, when deep sleep falls upon man; to me these visions are and have been wonderful, and very instructive. I will relate an instance that occurred last March, if my memory serves me right: I dreamed that I would soon be called to Canada. I awoke the next morning, and my dream came so vividly before me that I could not get rid of it, and it became

so real that I began making arrangements for the journey. In my dream I was to get off the cars at Duart. The next day, soon after noon, I received a telegram, as I had seen it in the vision. When I arrived at Duart Mr. Gillis informed me of the death of dear sister Sarah Turner, daughter of John B. McMillan, aged fifty-one years. Her funeral was held in the Old School Baptist meetinghouse at Duart, and was largely attended by her many relatives and friends. I did feel to speak words of comfort to the dear relatives and friends of the departed sister. The Lord said by the mouth of the prophet, Comfort ye my people; cry unto Jerusalem that her warfare is accomplished, and that she hath received double for all her sins.

I might go on and relate many other instances that have been revealed to me in dreams and visions of the night many years ago, and to me they are just as plain as they were then.

In conclusion I can bid Godspeed to the dear, old SIGNS. May God remember Zion in her low estate; may he lengthen her cords and strengthen her stakes. Brethren editors, may the Lord remember you in your labor of love to the brethren. This letter is at your disposal.

Yours in hope of eternal life,

T. J. WYMAN.

LEBANON, Maine, Dec. 12, 1909.

DEAR EDITORS:—As it is time for me to renew my subscription to the SIGNS, I feel like writing a few lines. Let one poor sinner say, God be praised in the highest for his great love and mercy to me. O that my tongue might be loosed and praises flow to ocean's end and soar to the mountain's top. I just feel that I want to tell all the kindred in Christ what a merciful God is ours, and what

great blessings we enjoy. All praise to Jesus. As I watched the last rays of the setting sun this evening I saw in vision my Savior in his agony on the cross. O I was there, it seemed, and I wanted to say to all, Behold the Lamb of God, which taketh away the sin of the world. He bore our sins in his body on the cross, the iniquity of us all was laid upon him; O what wondrous love! The Lord has graciously blessed us all, and to me it seems much more than I deserve. My path has been rough, at times I have been almost ready to give up, but in it all I have been made to see the wonderful works of our God, and, like the poet, can truthfully say:

"But though I have Him oft forgot,
His loving-kindness changes not."

To all his dear ones who are weary I would say, Take courage, Jesus is your friend, he will be with you. I have been in the very depths of hell, but feel to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He will be with us to the end. O may we be faithful. I am yet a little babe, but do love the brethren and the truth; not man's work, but Christ Jesus crucified.

Do with this as you see fit. Give God all praise for his mercy, and pray for a sinner who hopes for a better day.

From one who feels himself to be less than the least of all saints.

A. H. CHICK.

MONROE, Ga., Feb. 10, 1910.

DEAR BROTHER KER:—The time has come for me to renew my subscription to the SIGNS, and I do not feel that I can do without it, because of the truth presented in it by the people whom I feel to know and fellowship, and for its long standing against the doctrine of wise men of the world. The memory of the late Elders

Joseph L. Purington and Wm. L. Beebe, and the knowledge of you, and of Elders S. H. Durand, John McConnell, F. A. Chick, B. F. Coulter, D. M. Vail, J. G. Eubanks, H. H. Lefferts, and others whom I have met who contribute to its pages, make it doubly interesting to me.

I want to tell you that I, together with my wife, daughter, sister, and brother N. C. Adams' wife, expect to visit three of your associations: at Welsh Tract, Hopewell and your city, if the Lord will. It is a great pleasure for us to think and talk about it, looking forward to the time. Your kind invitation, together with others, to visit you, gives me much pleasure indeed. That love that binds us together so closely must be from above, our hope being as an anchor of the soul, and our faith being an evidence of things not seen, make us contend for salvation by grace, unconditional upon our part, causing us to declare that the blood of Jesus cleanses us from all sin, and that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," so we need not be uneasy about any of them.

We have just built a new house for worship here in our city, and organized a church of eighteen members on Saturday before the fifth Sunday in January, and we are very proud of it. We will go into the Oconee Association, I think.

Your brother in hope,

J. M. ADAMS.

[WE shall all be glad to welcome brother Adams and those mentioned by him, together with any others who may accompany him.—K.]

MOUNDS, Okla., Feb. 7, 1910.

DEAR BRETHREN EDITORS:—I am sending you two dollars for the SIGNS OF THE TIMES another year. I surely do

love to read the dear old paper; it and my Bible are all the preaching I have had for over a year, as there are no Primitive Baptists near here. There is other so-called preaching out here at Mounds, but I have not been to hear it for nearly two years; I have no desire to hear it. I love to read the experiences of so many dear ones, and they all tell about the same thing; it does my poor soul good to read them and know that there are others like me. I have often wondered if there were any like me, and when I read in this dear paper I can but rejoice to know we are all alike. O how sweet to trust in Jesus; he will never forsake us, but will be with us in all our troubles. May he guide and direct our steps all along this life, and then when he calls us home to that beautiful mansion above may we sing praises to his holy name forever and forever.

A poor worm of the dust,

(MRS.) E. M. LOWE.

MT. VERNON, Wash., Feb. 28, 1910.

DEAR EDITORS:—I inclose notice of the death of V. S. Northcutt, which I would like to have printed in the dear old SIGNS, if you can spare space. Since the death of friend Northcutt we feel quite lonely, as he was the only one at Mt. Vernon, outside of my family, who fully indorsed the truth as it is in Jesus. I wish to say I have been a reader of the SIGNS for about fourteen years, and I like it better than any Old School Baptist paper I have read. If you see anything in this fit to publish you may do so, and it may be some brother traveling this way will stop off to see me. We are about one-half mile from the depot.

Yours in hope of a better world,

R. E. BEATY.

(See obituary on page 189.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1910.

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

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

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

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

I SAMUEL XIV. 26, 27.

DEAR BROTHER CHICK:—Will you please give your views through the SIGNS, our dear old family paper, which we love so well for the truth's sake, upon I Samuel xiv. 26, 27? which reads as follows: "And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened."

Your brother,

J. D. LAKE.

HURRICANE, W. Va., Jan. 11, 1910.

The narrative in this chapter gives an account of a conflict between Israel under King Saul and the Philistines, the constant foes of Israel, after they entered the promised land. Upon the dawn of a great battle Saul rashly and unwisely gave command that no soldier of Israel should put forth his hand to take food until evening. No doubt his thought was that the army should not scatter themselves to take any spoil until the enemies were destroyed utterly, but he had not this command from the Lord, and it showed that he had little regard for the welfare of the soldiers under him. Moreover, it was an unwise command, because soldiers would grow faint as the day waned, and would be unable to follow the enemy with rapidity and strength.

On the other hand, had they been allowed to take needful food as they came to it their strength would have been renewed and they could have done all the greater execution against their foes. But this was in keeping with the ungodly nature of Saul, who, like many other ungodly men, never sought the Lord for guidance until he was in such straits as he could see no escape from. Jonathan, his son, had not heard of this command of the king, as he and his armor-bearer were already engaged against the Philistines. The enemies were routed before the hosts of Israel began to pursue after them, by the valor of Jonathan. God had wrought a fulfillment of his word in this case also, that one should chase a thousand, and two put ten thousand to flight. Now in the pursuit of the enemies the people came to a wood, and under the wood there was honey upon the ground. The bees, multitudes of them, had hung their honeycombs in the wood, and the honey had dripped upon the ground. The people, though distressed, were mindful of the commandment of the king, and passed on without taking the honey. But Jonathan put forth the end of the rod that was in his hand and dipped it in the honey and did eat of it. From the narrative it does not appear that he delayed at all in the pursuit of the enemy, but did eat as he went on; thus he was strengthened for further and better service. The expression, "And his eyes were enlightened," simply means, as it appears to us, that he was invigorated in all his powers, and his faintness was relieved. In the narrative it is said that the people were faint from hunger. Men faint with hunger can neither see, hear, think nor move as quickly as when in full strength. Having eaten of the honey he was in far better condition to see

where his foes were, and to follow them in their flight; his eyes, which had become dim with the faintness that was upon him, were now enlightened. Directly afterward, in the narrative, we are told of the evil effects of this unadvised commandment of the king. When the slaughter of their enemies had ceased, the people having taken oxen, sheep and calves, slew them upon the ground, and did eat them with their blood. This was strictly forbidden by the law which God had in the beginning given that people. The blood under no circumstances was allowed to be eaten. God had not forbidden them to eat of the honey as they pursued the enemy, but Saul had forbidden it, and through this command of the king, which was not authorized by the commandment of the Lord, they were led into a violation of one of the most strict of the ordinances of the Lord, and Saul rebuked this sin, and commanded them to bring each man his ox, sheep or calf to a stone, which he had caused to be set up, and slay these beasts there, that it might be seen that the blood had escaped from their bodies before the flesh was eaten. But Saul thought far more of the failure to obey his unwarranted command than he did of this failure to obey the commandment of the Lord, for when it became known to him that Jonathan had taken of the honey, even though he did it not knowing the will of Saul, he commanded that he should die. Was not this doing just what the blessed Master charged upon the carnal worldly religionists of his day: "strain at a gnat, and swallow a camel"? Only the stern objection of the people, who said that Jonathan had won this great victory for them, prevented the king from carrying out this decree.

One lesson from all this narrative is,

that it is a rash thing to command what the Lord has not commanded in his word. Jephthah had long before made a rash vow, and it resulted in the sacrifice of his own daughter. When Saul said that he that should pause to eat during the pursuit of the enemy should be accursed, he did not know that this would fall upon his own head, in the person of his son. Such rash words and deeds most often come back upon the heads of those who have rashly said or done them. It is right to wait for the will of God to be revealed, and it is wrong to act until that will is known. Saul brought sorrow upon his own head when it became known to him that Jonathan had transgressed his command, though innocently, and he brought shame to himself when the people so strongly protested that he dared not carry out his decree. To speak or act before the will of God is known, generally results in sorrow or shame, or both, to him who is guilty. Saul was an evil-minded man from the beginning, and was given to Israel by the Lord in his anger. They chose to be as the nations round about them, having a king, and thus putting God away from them, and their king proved a curse rather than a blessing to them. How much better it is to look to the Lord for guidance and protection than to some earthly visible power. Saul possessed a disposition that was carnal and earthly, and this spirit is always opposed to God. At last he set himself in open rebellion against God, and at the end perished miserably from the earth. Thus all that is of the flesh shall at last perish. It shall be as the wood, hay and stubble, of which Paul speaks in Corinthians. Seeing then, how entirely the flesh is opposed to God, and how prone we all are to give heed to it, and how deceitful it is, often taking on the appear-

ance of zeal for the cause of God, as now in the case of King Saul, it behooves all who really love and serve God to wait upon his word always, and to ask the guidance of his Spirit in all they say or do. If we know these things we shall desire to walk softly and carefully, and that the Lord shall search us and try our thoughts, and lead us in the way everlasting.

C.

TYPES OF SPIRITUAL THINGS.

OUR mind has been led of late to some consideration of the types of spiritual things set forth in the Scriptures of the Old Testament. We do not mean by this that any one particular type or figure has been so much in our mind, but some things connected with what we call types in general. We have used this word "type" here because it is a common word among us, and because it has been so in the church of God, so far at least as we have been able to read after the writing of those of former generations, but it is a fact that the word "type" does not occur anywhere in the Bible. We find the words "ensample," "example," "shadow" and "figures," in the New Testament several times. The first two words are translated generally from the same one word in the Greek, and we do not know why that word was not translated by the one word "example" all the time. There is no difference of meaning between "ensample" and "example," therefore the Greek word translated by these words is *tupos*. This word has been transferred, not translated, into our English word "type." We have here called attention to this because it is well to know that the word "type" does not occur in the Bible, lest some of us should become strenuous for the use of this word, thinking it to be in the Scriptures. For

the places where the words "example" and "ensample" are used in the New Testament, and where the original word is *tupos*, see 1 Cor. x. 11; Phil. iii. 17; 1 Thess. i. 7; 2 Thess. iii. 9; 1 Peter v. 3; 1 Cor. x. 6; 1 Tim. iv. 12. The words "example" and "ensample" occur in other places in the New Testament, but not when translated from the word *tupos*. Five times these words refer to old testament examples, and nine times they refer to things which were present at the time when the apostles wrote. This last takes in the use of these words when translated from other Greek words beside *tupos*. The word "shadow" is used four times in the New Testament, referring to things under the old covenant. It is used many times, both in the Old Testament and in the New, expressing trouble or sorrow, and sometimes protection. Sometimes the word is used as we commonly use it when we speak of the shadow of a tree, or of a man, upon the ground. There is a distinct difference between the meaning of the word "shadow" and the word "image," or likeness, which is also used with various applications, both in the Old and New Testaments. Paul in Hebrews x. 1, makes this distinction very evident, saying that the law had the "shadow" of things to come, but not the very "image;" that is, as we would know by a mere shadow upon the ground that the object that cast it was a man, yet we should not by this shadow be able to tell whether the man was black or white, of good or bad complexion, light or dark, kindly or unkindly in appearance; his shadow would not be his very image. So the things under the law covenant, and commanded to be observed by the law, were not able to set before the people anything more than that there should be a Savior; they could

not make the people who simply saw the shadow know the beauty and excellency of that Savior. When this Savior came, things were revealed that the shadows could not reveal; yet now, seeing the substance, Jesus, we know that the shadows were correct, and that they did not distort his glorious appearance.

While we have thus called attention to the words that are used in the Bible, we must not be understood as finding fault with the use of the words "types" and "shadows." We could not mean this, for we have at all times made frequent use of these words, and expect to continue to use them, but let us remember that these words mean "examples," and the forms of things, as a shadow reveals the form of him who casts it.

We have also been thinking much of the difference between the words which are commonly used among us, "figurative" and "spiritual;" they are not the same words, and they do not mean the same things. The teachings of the Bible are all spiritual, but they are not all figurative by any means. The blessed Lord has seen fit to teach his people in various ways in the word, sometimes by plain declarations, in which there are no figures of speech, but simply plain statements in the plainest language, and sometimes he has seen fit to speak in parables and dark sayings. The Bible is full of similitudes, tropes, personification, metonymy, and all other figures of speech, by which truth can be presented in a striking way, but it is not all so written. We could not find time nor space to call attention to instances of these various manners of presenting the truth in the word, but whether plain statements without figures of speech are used, or figures of speech occur, it is all spiritual, the plain statements as much as the figurative language. We have

called attention to this because we have heard it said sometimes of this or that plain text, We must understand that spiritually. But when the speaker went on to tell what he meant, it was only in his mind to claim that it was figurative language. The truth that is presented in any Scripture concerning God and Christ and salvation and the experience of grace is all spiritual, whether presented in some figure of speech or not. When it is said, for instance, that Jesus died and rose again, and that by this his people are justified, the language is not figurative at all, but still it is spiritual, because it presents spiritual truth. When believers are bidden to be baptized the command is literal, and yet it is spiritual. It is not figurative language when we read that the waters of the Red Sea were divided and Israel went through dry-shod, but yet it presents an event that in itself was intended as a figure of some things connected with redemption. The language there is not figurative, because that very thing literally took place, but the event was an example, or a type, or figurative. So the command to be baptized is literal and not figurative, but the act of baptism is a figure, in that it presents to view other things. The name of the Lord is set forth in all the word of God, and his glory is magnified often by figures of speech, and often by direct simple statements. It is a figure of speech when it is said, He inhabiteth eternity, but it is not a figure of speech when it is said that he is eternal; both alike are spiritual truths however. Many similar instances might here be given, but this is not our object now; we have designed simply to call attention to this one thing, viz., that all that is in the Bible is the setting forth of spiritual truth, but it is not all figurative. There should be a careful discrimi-

nation used in reading the Scriptures, as to whether what we are reading is figurative or not. One thing is sure, viz., that we cannot know what spiritual thing is set forth in any text unless we first know the exact meaning of the words literally. Spiritual truth may indeed be presented by us when the text itself applies to something altogether different, and it is altogether unsafe to use a text without knowing its connection. We well recall that when we first began to speak publicly in the name of the Lord, the late Elder Wm. J. Purington once said to us in his earnest way, "Never allow yourself to take a text unless you have become familiar with the connection, otherwise you may misrepresent the mind of the Holy Ghost in that Scripture." No words ever spoken to us, or in our hearing, made a more solemn impression upon us. By study alone no one of us can find out the things of God from the Scriptures, but it is equally sure that the Holy Spirit will not show the things of God to a servant who has no mind to search the Scriptures, and it is sure that our God reveals nothing to any man beyond that which the Scriptures do themselves testify. A man cannot be a spiritual man if he has no mind toward God; but if the mind be by grace turned toward God, then it is sure that one will delight in the word of God, and desire to know what the Lord has said to him there.

C.

TO OUR SUBSCRIBERS.

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

JOSHUA XXIV. 19.

ELDER H. C. KER—DEAR BROTHER IN HOPE OF A BETTER LIFE:—I take the liberty of troubling you with a few lines, hoping you are well and doing well. Can you give me some light on the Scripture found in Joshua xxiv. 19? "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins."

Your unworthy sister, M. M. MILNER.

VAIDEN, Miss., Feb. 9, 1910.

When the Lord called Abraham he blessed him, and made promise to him and confirmed it by an oath, swearing by himself because he could swear by no greater, saying, "That in blessing I will bless thee, multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." The land of Canaan was also promised to him and to his seed. To Abraham was born Isaac, and to Isaac Jacob, and to Jacob the twelve patriarchs, and to the patriarchs the twelve tribes. The Lord also promised that the seed of Abraham should be strangers in a strange land four hundred years; there must therefore of necessity be something to take them into that country. Through envy and hatred Joseph was sold by his brethren into Egypt, the "strange land." Joseph was given favor in the eyes of Pharaoh, king of Egypt, and was made ruler of the land. After which a famine of seven years came, but Joseph had provided against it during the seven years of plenty. When the famine was sore in the land of Canaan Jacob, then called Israel, heard of the food supply in Egypt, and through dire necessity sent his sons down to buy corn. The corn was procured and the sons started homeward and found, much to their surprise, at the first resting-place the money in the mouth of their sacks which they had paid for the corn. Supposing that a mistake had been made, they on their next trip took a double portion of money, and that, too,

was returned. They could not buy corn in Egypt, because the Lord sent Joseph their brother before them "to save much people alive." The revelation of Joseph to his brethren followed, after which Jacob, his sons and his sons' wives and their children went down to live in the "strange land." They were given the land of Goshen, the best portion of Egypt, where they abided and multiplied, much to the displeasure of the king, who knew not Joseph. About that time Moses was born and taken by Pharaoh's daughter to be her son. He was taught in all the learning and art of Egypt, and would have ascended the throne, but when forty years of age it came into his heart to visit his brethren, the Hebrews, thinking they understood that the Lord would deliver them from their bondage and affliction by his hand, but it seems that up to that time the Lord had spoken to Moses only of the matter. During his visit he saw an Egyptian striving against one of his brethren, and when he thought no one saw him he slew the Egyptian and hid him in the sand. When he went out to visit them again the next day he found that the killing of the Egyptian was known, he therefore fled from Egypt into the land of Midian, where he was given the daughter of Jethro, the priest of Midian, to be his wife, and he became the herdsman of his father-in-law. He remained in that land forty years, when the Lord revealed himself to him in the bush that burned with fire but was not consumed. That bush represented the Israelites in their sore affliction in the "strange land" and God in their midst, hence they could not be consumed. The four hundred years as strangers in a strange land were at an end, therefore the Lord spoke to Moses out of the bush, saying, "I am the God of thy father, the

God of Abraham, the God of Isaac, and the God of Jacob. * * * I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. * * * Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." And Moses said, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." In this name, I AM, is clearly presented the immutability of God; the same God who called Abraham and blessed him manifested himself to Isaac and Jacob as their God. The same God who said, Thy seed shall be strangers in a strange land four hundred years, appeared to deliver them by the hand of Moses. Moses and Aaron wrought miracles before Pharaoh in Egypt, and at last through the destroying angel, death visited every house of the Egyptians, and the firstborn of both man and beast was taken. This made the way of escape, and the Israelites were delivered from their bondage and cruel taskmasters, the Lord opening the Red Sea that they might go through dry-shod. To that people the Lord gave bread, water and meat in the wilderness. They all drank from that spiritual Rock which followed them, and that Rock was Christ. To that people he gave the law, the oracles, the

priesthood and the tabernacle, and to them he spoke with an audible voice from Mt. Horeb. He was to them a pillar of cloud by day and a pillar of fire by night, thus guiding them by day and shielding them by night during the forty years in the wilderness.

The land of Canaan was still their land, or the land of promise; not only did the Lord promise the land to them, but he promised to bring them into that land. During the journey in the wilderness, when rebellious and stiff-necked the Lord dealt gently with them, often forgiving their offences through the mediatorship of Moses and Aaron.

When the promised land was sighted and the river Jordan reached, Joshua was appointed of the Lord to the leadership of Israel, and Moses died. Jordan was rolled back, and while the Levites bore up the ark of the covenant the Israelites passed through into the land that flowed with milk and honey. Then all men and male children born in the wilderness were circumcised, that they, the children of promise, might have the sign of faith that was in Abraham, Isaac and Jacob, their fathers. Then the manna of the wilderness ceased, and they ate it no more, but they ate of the old corn and fruit of the land. In Canaan the Lord did great things for that people; he gave them cities for which they did not labor, he gave them vineyards which they did not plant, he gave into their hands the nations of that land; in all of which he manifested that he was their God, and his law commanded that they should have no other gods before him. Yet, notwithstanding all his loving-kindnesses and tender mercies, and the commandments of his law, they were soon bowing down to the gods of the Amorites, having forgotten the God of their fathers,

who had blessed them in the time of famine, delivered them out of their bondage and affliction in Egypt, gave them water and bread in the wilderness, brought them into the land of Canaan and there subdued their enemies. Joshua, fully aware of the situation, called all the people, their elders, judges and officers together, and they all presented themselves before the Lord. Then Joshua called to their remembrance all of the Lord's goodness and faithfulness to them, beginning with his dealings to Abraham. Then he exhorted them, saying, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." In this saying he presented the vast difference between the living and true God and idols made of gold, silver, stone and wood by men, and also declared that because of the mercies of the God of Abraham, Isaac and Jacob they should fear and serve him, putting away forever all false gods. But he said, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." If they had no respect or honor for the Lord, they could serve any false god, or idol, they might choose, as it made no difference who or what they worshiped among false gods, since all were alike dead, dumb, deaf, blind, helpless and of no avail. But as for Joshua and his house, they would serve the Lord; having in remembrance his manifold mercies they would not bow down to graven images. Then the people answered and said, "God forbid that we should forsake

the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed." The preaching of Joshua seemed to arouse the Israelites out of a deep sleep into which they had fallen, and they remembered and acknowledged the Lord, and made promises and resolutions concerning the worship of God. Joshua, however, having perfect knowledge of them and of their forgetfulness and unfaithfulness, seemed afraid to credit their promises and declarations, knowing up to that very time they had been idolaters, hence in that condition could not worship the Lord. "No man can serve two masters," nor can any man serve the Lord and an idol at the same time. Therefore he said, "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. * * * Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." These last sayings seemed to convince Joshua that the people were sincere, and that they had really in their heart turned away from idolatry. "So Joshua made a covenant with the people that day, and set them a statute and an ordinance."

Thus showing that the Israelites had been forgiven in the eyes of the law, but that forgiveness simply restored them to the rights and privileges of that nation as prescribed by the law.

We have herein covered much of the history of Israel, and our idea in so doing is to call special attention to the relation of the people addressed by Joshua to the Lord. They were the Lord's children in a legal sense, hence Joshua was not wooing and beseeching dead sinners, so to speak, to repent and give their hearts to God, but rather because they were the Lord's people and had received unbounded mercies at his hand, they should serve him and obey his law. They were the only nation that could depart from the Lord and his commandments, because he dealt with no other people as he dealt with Israel his chosen. So it is with spiritual Israel, no other nation has the God of salvation, other nations are not the people of God manifestly and joint-heirs with Christ; and as in the days of old, many, many of the Lord's children in this gospel day have departed from him, forsaking "the old ways" in removing the ancient landmarks of our fathers. In so doing they have made and set up gods of their own, or have borrowed the gods of the nations round about them, and are worshiping and serving them, and as Joshua said, if they find it evil to serve the Lord who called, blessed and redeemed them, let them choose their own gods, as all are alike vain and of no profit or help. It is as well now, however, to remind the children of God of his goodness and mercy in delivering us from bondage and death as it was in the days of Joshua, and to exhort them to return to the commandments and

statutes of the Lord. Predestination does not in any sense do away with exhortation, since the Lord predestinated exhortation to bring about his purposes in some directions, as much as he predestinated the preaching of the gospel to bring about his purposes in other directions. While a man continues in idolatry or sin of any kind he cannot serve the Lord, but when the goodness of God, which leadeth to repentance, is brought to his remembrance, whether through preaching, exhortation or otherwise, there will be a turning away from sin unto God. That man will then say, Let all serve idols who wish, but as for me, I will serve the Lord. Repentance does not mean weeping, wailing and gnashing of teeth, but a turning away from sin, and the one thus turned will find communion with God. Christ is exalted a Prince and a Savior to give repentance to Israel and the forgiveness of sins. There is therefore no sin among the children of God from which there is no repentance and for which there is no forgiveness, but let it be remembered that repentance and forgiveness always came through the same channel, not from man, nor by man, but from Christ our blessed Redeemer. The man who feels that the Lord will not, cannot forgive his sins, because they are so vile and black, is a conscious sinner, hence a spiritual Israelite, and has forgotten that the blood of Jesus Christ the Son of God cleanseth us from all sin. If the Lord would forgive Saul of Tarsus, the thief on the cross and the woman of Samaria, may we not all, though no better by nature, hope for repentance and the forgiveness of sins?

Hoping that what we have written may prove in some measure at least a blessing to our sister, we leave the subject.

K.

ORDINATIONS.

BROTHER Preston Staggs was ordained deacon at Fort Worth Primitive Baptist Church, Saturday before the third Sunday in February, 1910, the following named ministers and deacons composing the presbytery: Elders Asa Howard and W. V. S. Allen, deacons C. Y. Osteen and D. F. West, from Denton Creek Church, deacons T. Blevins and J. B. Honeycutt, from Liberty Church, and Elder J. M. Smelser and deacon Sam Selvidge, of the Fort Worth Church.

Elder J. M. Smelser was chosen to preside over the council as moderator, and brother E. Holt served as clerk.

The moderator announced the presbytery organized and ready for business. The candidate was presented, and in consideration of the propriety and full qualifications of our dear brother being satisfactory, the presbytery proceeded as follows: ordination prayer by Elder Asa Howard, followed by laying on of hands of presbytery, charge given by Elder W. V. S. Allen, the presbytery extending the right hand of fellowship with all the church, amidst a warm feeling of great joy. How good and pleasant it is for brethren to dwell together in unity of the Spirit and in the bond of peace. Brother Preston Staggs is well known among the Old School Baptists of this country, and highly esteemed as a faithful, exemplary member, whose praise is in all the churches of our correspondence, an efficient Bible scholar and well versed in ecclesiastical history, a subscriber of the SIGNS for many years and a defender of the doctrine of salvation by grace alone, the unlimited sovereignty of God and the absolute predestination of all things. Our brother is a close kinsman of the late Elder Wilson Thompson. Elder J. M. Smelser, late from Greenfield, Ind., is the pastor of Fort Worth Church, and is a sound and gifted expounder of the holy Scriptures. The church and minister are in line with the SIGNS OF THE TIMES, grounded in the love of the truth steadfastly.

By request I send this notice for publication.

ASA HOWARD.

KELLER, Texas, Feb. 21, 1910.

NOTICE.

If the Lord will, we expect preaching by the pastor, Elder H. C. Ker, in the Old School Baptist meetinghouse in Woburn, Mass., at 10:45 a. m. and 2:30 p. m. the third Sunday in March (20th), 1910. We shall be glad to welcome any who can meet with us.

L. B. FORD.

MELROSE HIGHLANDS, MASS.

OBITUARY NOTICES.

Sarah Elizabeth Kidwell, my dear companion, passed away Dec. 9th, 1909. She was the daughter of the late Thomas Thomas, of the city of Washington, and was born in the State of Virginia about seventy-three years ago. She lost her mother when but a little child, and was reared by her oldest sister, who died several years ago. She was next to the youngest of quite a large family, and now the youngest is the sole survivor of that once happy family, and next to myself she feels that inexpressible loneliness known to poor, broken-hearted relatives, and that sister is now left the only one to represent a family who once was so well known and loved. Dear brethren, how can I speak of these memories without a tear with so much crowding the mind and heart? We were married by Elder W. M. Smoot, in South Washington, Dec. 21st, 1880, and for all that time we lived in each other's confidence with that tie that is stronger than death. How much might be said here of such a relationship, but space will not allow. She united with the church in Washington about thirty years ago, and was baptized by Elder F. A. Chick, and after we were married united by letter with the church at Bethlehem, near Manassas, in Prince William County, Va., where she finished her course, to receive the crown that her God giveth at that day. We talked much of that day for several months just before her departure, as we felt our departure was near at hand. She was sound in the faith of God's elect, and although she was not much of a talker, I could see she was trying to keep me from being alarmed, yet I was, for she seemed to be failing fast. The day she fell she went upstairs and arranged all her clothing, in which she wished to be laid away, in a conspicuous manner in every detail, then called me to dinner, of which we partook in our usual manner, and I was out of the house not above three minutes, I suppose, when I heard, as I thought, a groan, and I ran in and found her lying prone in a middle door. I carried her to a couch and asked her if she were hurt. She answered no. I asked her if she could lie there until I called a neighbor's wife. She answered yes, and did so. We saw that the whole of the right side was completely paralyzed. Soon she became aware of the fact, and as we laid her on the bed she said, "Done." I asked her, "Done what?" She replied, "Done toiling." God help me, brethren, I cannot say more; I feel I am nearly done myself. I am left now in my old days broken up and crippled, feeling it would be far better to depart, where sorrow can never reach me more, but I do not wish to murmur, and desire above all things to be enabled to wait patiently till my change comes. Her lonely sister and myself are now left to mourn our loss, together with our little band at Bethlehem. Elder Badger was very kind to me, and preached the

unsearchable riches of Christ in a meetinghouse known historically as Paynes Church, after which we laid her in our little plot there, and after a solemn prayer at the grave we turned away, to see her face no more.

Dear ones, pray for me, that my strength fail not.

ELI T. KIDWELL.

SWEETNAM, Va.

Lucy A. Beene, wife of W. O. Beene, was born Dec. 9th, 1877, and departed this life Feb. 4th, 1906. Her maiden name was Welch. She was married to W. O. Beene August 10th, 1893, and united with the Salem Old School Baptist Church Saturday before the first Sunday in May, 1897. She was a firm believer in salvation by grace, and the predestination of all things. All her trust was in God, and she had no confidence in the flesh. She was almost an invalid for ten years, but she bore her afflictions with the patience that none but God can give. She said to me in her last moments, "Do the best you can with the children; I am not afraid to leave them with you, for I believe that God will be with you." O brethren, it was a time of joy and sorrow; the ties of nature bound us so closely that after nature I could weep tears of sorrow, but in spirit I could weep tears of joy for the gracious presence of our God with her as she crossed the chilly Jordan of death; he soothed all her sorrows, healed all her wounds, made her happy in her dying moments, and if I could pass away as she did, I feel I am ready at any time. She left a husband, four children and a host of relatives and friends to mourn their loss, but our loss is her eternal gain. A few moments before she expired she said to me, "Farewell till we meet again; it will not be long." Brethren, remember me when all is well with you.

W. O. BEENE.

FREESTONE, Texas, Feb. 4, 1910.

Vincent Samuel Northcutt was born Jan. 4th, 1847, in Delaware County, Ind., and departed this life Feb. 3rd, 1910, aged 63 years and 29 days. His father moved with his family to Carroll County, Ind., his mother having died before. He was again united in marriage, to Miss Angeline Sines, and to that union was born one son. They moved near Falls City, Neb., lived there about three years, then moved from there to near Colby, Kans., and lived there two years. In the autumn of 1888 he moved to Mt. Vernon, Wash., where he lived until his death. His illness was stomach and liver trouble, with which he was afflicted for several months, but was only confined to the house about two months; he bore it all with christian fortitude. He left to mourn, a devoted wife, one son, one granddaughter and many friends. All was done for him that loving hands and kind friends could do, but the cold hand of death could not be stayed. He never joined any church,

but believed in the doctrine of salvation by grace as the Scriptures teach, and dearly loved the preaching and writings of the Old Baptists. He had a hope in Christ, and while on his deathbed regretted he had not been baptized like all the true followers of Jesus, but said he always felt unworthy and unfit to be a member of the church. He left every evidence that all was well with him, and was perfectly submissive to the Master's will. I had been acquainted with Mr. Northcutt for six years, and I never knew a better man; there was nothing boastful or overbearing about him, but he had a quiet and loving disposition. During the past year I had from some cause felt drawn nearer and nearer to him, and I regret that I did not visit him oftener. His honest and upright walk through life won for him the love and esteem of all who knew him. After he was confined to his bed he delighted to talk of the faith of God's children, and after he was quite weak he spoke about the old hymns, how beautiful they are, and said it seemed we could not get new ones to equal them. He requested that the old hymns be sung at his funeral, and they sang a few of them, such as, "How tedious and tiresome the hours," "Nearer, my God, to thee," and others. Elder J. P. Rogers, of Bellingham, Wash., spoke comforting words, taking for his text 2 Corinthians v., after which his body was laid to rest in Pleasant Ridge Cemetery to await the resurrection.

R. E. BEATY,

Marion S. Allen was born in Putnam County, Ind., July 8th, 1846, died at Oneca, Fla., Nov. 28th, 1909. The cause of his death was sad indeed: he was helping his two sons grubbing out some trees when a tree fell on him. He lived two days, suffering great pain, but was willing to go, said it was the Lord's will. He united with the Little Cedar Church of Old School Baptists, in Floyd County, Iowa, in 1866, and was baptized by Elder J. B. Burch. Brother Allen was twice married, his first wife dying many years ago, leaving no children. He married his second wife, a Mrs. Johnson, and by that union three sons were born, she dying in Dakota several years ago. He was a faithful member, dying strong in the faith. He left to mourn, three sons, two stepsons, two brothers and two sisters. He was here on a visit to his relatives last September. The writer had been acquainted with him for more than thirty years. May God comfort those he left behind, is the humble prayer of the writer.

E. A. NORTON.

HAMPTON, Iowa.

Mrs. Charlotte Hill was born Dec. 9th, 1825, at Bloomingrove, Morrow Co., Ohio, died at her son's home, in Kalkaska County, Mich., Feb. 10th, 1910, aged 84 years, 2 months and 1 day. She was a daughter of Salmen and Anna Harding, and was the last of eleven children. She leaves one son and two daugh-

ters. She was married to Jacob Hill in July, 1858; they moved to Kalkaska County, Mich., in 1872. Her husband died in 1889. She had been a reader of the SIGNS OF THE TIMES for a great many years.

S. E. HILL.

MEETINGS.

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

BOOK NOTICE.

“CHRISTIAN SCIENCE AND THE LAW.”

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

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All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78.

MIDDLETOWN, N. Y., APRIL 1, 1910.

NO. 7.

CORRESPONDENCE.

THE VIRTUOUS WOMAN.

(Proverbs xxxi. 10-31.)

(No. 1.)

“WHO can find a virtuous woman? for her price is far above rubies.” This wonderful question, with its wonderful answer, giving a description of the wonderful woman, closes the Proverbs of Solomon, which are the words of Wisdom to her children. This virtuous woman is the church of God presented under the figure of a housewife, whose Husband is Christ, and who is the mother of all the children of God. (Gal. iv. 26.) All true wisdom and instruction and all the words of understanding are with her, to give to her household, causing them to “receive the instruction of wisdom, justice, and judgment, and equity.” These proverbs, in which the true and perfect gospel church is presented under the figure of a virtuous woman, a faithful wife and a wise and loving mother, are most appropriately placed at the close of all these proverbs of Solomon, as the fullness and crowning glory of them all. In various parts of the Bible the church is spoken of under the figure of a woman in some of

her relations in life, as mother, sister, wife, friend, queen, daughter, but here she is represented as a housewife, having the care of children and the charge over all the household.

This sweet and solemn and sublime subject is introduced by a question, in which there is a partial description of the woman sought, while she is thus set apart in the mind as most rare and precious, and of infinite value: “Who can find a virtuous woman?” No one who is looking for merely natural excellence. Absolute perfection cannot be found among the daughters of Eve. But it is acknowledged that “many daughters have done virtuously,” and we are not left to question the existence of natural goodness and virtue among those who are dear to us in all the sweet relations of life; but we are told that this one excelleth them all; not as one woman may excel another in natural qualities, but as the reality excels the type. The question, “Who can find?” does not intimate that this virtuous woman cannot be found, but calls attention at once to her rare and superior qualities and her inestimable value. But throughout this wonderful description it is clearly indicated

that this woman does exist, and shall be found by every one who desires to find her. The word "virtuous" has here its highest, broadest, deepest meaning, expressing absolute excellence, purity, chastity and loveliness in every relation in life, and thus by the use of this one word the sacred truth is declared that the church of God is all fair, without fault, or spot, or blemish, in the sight of God; "the perfection of beauty." He who finds this virtuous woman, and he only, will know her infinite value, and he will forever praise the Lord that his feet were turned toward her house, and that he was ever brought to experience the blessedness of her love and fellowship, and to feel himself under her sacred care. Truly will he find that her price is far above rubies. Nothing so important, so worthy to engage the attention, can be found in all the world. One who has found the church of God well knows that she is above all price. When engaged in the contemplation of her excellence and beauty, and in the enjoyment of her blessings, he can think of no gold or jewels or worldly honors that can bear comparison with them. He is constrained to say out of a full heart, "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."

"There would I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

This excellence and beauty is not found in any man, nor in any number of men who compose the church of God, but is entirely in the dear Redeemer. In him, and in all the order and ordinances which he has commanded and established, are all the perfections of the church, and to him belongs all the praise.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil." Three times in the course of this description of the virtuous woman her husband is referred to. The husband provides what is necessary for the family, and it is the province of the wife and the mother to arrange and dispense the provisions thus supplied and brought to her hand. If the housewife should use these supplies carelessly and extravagantly the husband would be obliged to obtain others which would not have been needed if she had used them wisely. According to the customs of that age he would be under the necessity of taking spoil from his enemies to supply the lack in his own household. But this shall never be so in the church of the dear Redeemer, the Jerusalem which is from above, "which is the mother of us all." This heavenly Husband will never be obliged to take spoil from his enemies in order to supply a deficiency in his church caused by her inattention or lack of wisdom. I speak of the church as shown in the scriptural pattern, absolutely perfect, and not as seen in the world, often imperfect and faulty. His heart doth safely trust in this perfect church, confident that she will carefully and wisely use all of his gospel provisions given abundantly to her. Neither the husband nor the wife, neither Christ nor the church, will ever have to call upon the world for help, nor will they ever receive help of any kind from any man. Everything that will ever be needed for salvation, for the gathering of the scattered sheep, for healing the sick and for the soothing of the weak and crying children, with every other need, will be found in the abundant supplies provided by the Husband and applied by the housewife. Well may his heart safely trust in her, for they are one,

and his wisdom is always ready to her hand.

Thus "she will do him good, and not evil, all the days of her life." His name will never be dishonored through her lack of prudence and discretion. How dishonoring it would be to the husband if the wife should proclaim that there was lack of provisions and power in their house for time of need, and that there were things which they desire to accomplish which could not be done without help from men in the world. There are many professing to speak for both Christ and the church, who declare that the salvation of souls depends upon worldly conditions and circumstances. How dishonoring to the name of Jesus! But the true church, all who are taught of the Lord, will not do this infinitely wise, powerful and loving Husband that evil. How honoring to the name of the dear Savior is a church that stands firmly in the doctrine of God and walks faithfully in the order of the gospel. The doctrine of salvation by grace, of election and predestination, of the absolute sovereignty of God, how honoring to the name of Jesus are these sweet truths thus held in the heart and lived in the daily life. This virtuous woman bears the name of her husband, and could she do anything that would bring evil upon her own name, it would attach equally to his. But that is impossible in the true church, as she appears in her perfection in the New Testament. She is under the immediate control and direction of the Holy Spirit, and therefore she will do her husband good, and not evil, all the days of her life. We can see no church in the world, perhaps, which is absolutely perfect; that perfection is only seen in Christ, and it is only in Christ that the apostles can present any man perfect. In the church,

as set forth in the commands and doctrine of Jesus, and in the order and ordinances established by the apostles, true perfection is seen by the faith of God's people, and all quickened souls desire and strive to attain unto it in their walk. So the apostle says of Christ, "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.

"She seeketh wool and flax, and worketh willingly with her hands." Wool and flax were at that time the principal articles from which cloth was made. When the tabernacle was to be made every one whom his Spirit made willing brought blue, and purple, and scarlet, and fine linen; "and all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." This was for use in the tabernacle, and also for garments for the priests when ministering in the holy place. As all these things pertaining to the worldly sanctuary, with all its work and ordinances of divine service, were patterns of things in the gospel heavens, we may see the church presented in these figures, as the mother of a household, working willingly with her hands to provide what is necessary for the clothing of her family and for the proper service of her house. The church of God does not hold the doctrine that works are necessary to salvation, for nothing that a sinner can do can possibly take away his sins. But though good works can never effect the salvation of the sinner, yet salvation, when experienced through the grace of our Lord Jesus Christ, will surely cause good works. When one has been raised up together with Christ from under the condemnation of the law, he

will "walk in newness of life." From the time of that experience of divine life he will desire to do good works. This woman is the church as a whole, including every member, and yet she is presented under this lovely figure as having the care of every one, and authority over all. By one spirit all are baptized into one body; one spirit moves all, and in this sweet work there can be no unwilling workers. She "worketh willingly with her hands," and maintains good works throughout her household, yet her work seems to be principally in making and putting on clothing. This really covers all the ground, for to walk worthily in the order of the gospel is all that can be done. This is to put on her beautiful garments, which Jerusalem is graciously commanded to do. To walk in Christ is to put on Christ; to walk in love is to put on love; and so by this beautiful figure this virtuous woman, the church, is showing forth in her life and conversation the praises of her Husband. In obedience to his loving commands she is working willingly in wool and flax, preparing suitable garments for her household, in which they appear as "the perfection of beauty."

"She is like the merchants' ships, she bringeth her food from afar." A very important truth is presented by the use of this peculiar figure. The merchants' ships bring from distant lands such delicious fruits and other products as cannot be obtained at home. This faithful and thoughtful wife and mother is well aware that nothing which grows on earthly soil can answer the needs of her household; they are ever hungering after righteousness, and no righteousness can be found in all this world which they can feed upon. This woman, whose whole care is for the well-being of her family,

is ever on the watch to see that no food is placed before them which grows in this world, for she knows that, although it may present great attractions to the flesh, it will be injurious to them. They would often, like little children, put forth their hands to take the doctrine of salvation by the works of the creature, and would try to eat it, but she sees to it that the good and wholesome food, which she brings from far away in Immanuel's land, is placed before them. The doctrine of salvation by grace is always good for them, and is always pleasant after it is eaten, and it is only when there seems to be a famine of hearing the word of the Lord that they are liable to try to eat that which is not good. Their true and proper food comes from afar, even from heaven, and no place nearer than that will furnish one particle of food which is good for the soul. Jesus said, "I am the bread of life;" "This is the bread which cometh down from heaven;" "She bringeth her food from afar."

"She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." The mother has the care of the whole family on her mind, and feels the responsibility of all the work which is to be done, and she will see that they are up in time. It is yet night, and darkness still covers the earth, and some of the household would be glad to lie longer in bed; but the faithful, virtuous woman is up in time, notwithstanding the darkness, and has the meat ready to give to each one, and a portion to the maidens, who are those servants who wait continually upon her. The church has night seasons, when the activities of the day have in a manner ceased, and there seems to be but little manifestation of spiritual life, although the meetings and work continue. World-

ly occupations and interests engross the minds of many, so that it seems, with regard to spiritual things, that most of the members are asleep. But the mother-feeling of care and anxiety for the welfare of the household is still alive, and is made known in sweet authority, and the church hears and feels the mother call: "Let us not sleep, as do others; but let us watch and be sober." "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." "Awake thou that sleepest." "Seek ye first the kingdom of God, and his righteousness." "Who is among you that feareth the Lord, and 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." Be diligent in business; "fervent in spirit; serving the Lord." Thus the mother call is heard, and by the same words by which she calls them to arise she gives them meat. The gospel food she gives them in the word of God, and by that heavenly food the poor, hungry souls are helped and nourished and strengthened, and prepared unto every good word and work.

"She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard." Whatever belongs to her rightfully, and all that is needed by her, this careful and faithful woman is represented as obtaining and securing for her household. She is now, in this figure, under the legal dispensation, and all the gospel perfections we are considering are shown only in type, and appear only to the eye of faith. In the Song of Solomon the church is complaining that she has been made the keeper of the vineyards, but her own vineyard she has not kept. Again she is saying to her Be-

loved: "Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grapes appear." The field which was needed for a gospel vineyard must be a gospel field, for this kind of vine will not grow in earthly soil, could not flourish under the legal dispensation. It must be "a field which the Lord hath blessed," like that which the faith of Isaac recognized when he smelled the garment that Jacob wore. The church while under the law felt all this need, and she considered well the field that would answer the purpose, and then she bought it, giving in exchange all her legal riches, all the earthly fields she possessed while under the law. In this gospel field she planteth a vineyard with the fruit of her hands. Moses in his prayer (Psalms xc.) expressed the desire of all the people of God under the law when he said, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." All of the legal work they had been engaged in had a sweet spiritual meaning, and under the gospel the fruit of this virtuous woman's hands now appears in the vineyard she has planted. Here in the tender grapes, and in the new wine of the kingdom of our God, is seen the gospel fruit of all the legal works. This vineyard is necessary to the gospel church. It is the fruit of her hands while working under the law which is now established upon her in this new gospel dispensation. This field is altogether a spiritual field, and has been carefully considered during all the legal dispensation. It is not a field in the world, outside of the church, but is entirely within her sacred limits, inclosed by the walls of salvation. The delight of this dear mother is to cause all of her household to enjoy the precious fruit of this vineyard she has planted with the

fruit of her hands, and this fruit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance and every grace of the Spirit.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March, 1910.

CHAPTER I.

"THE heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Psalms xix. 1-3.

(Continued from page 172.)

The Lord said by the prophet Isaiah: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10. Since he has told us to remember these things, and that because God is God, and there is none else, I shall try to speak briefly of them in this and the few succeeding chapters of this book, and indeed it will be briefly told, for time would fail me had I a mind to speak of all there is in my text, for to me this Scripture embraces everything that one could think of; but I shall try to speak of some of the types and shadows as they appear to me, and of the experiences of God's children in connection therewith. We are told that "all Scripture is given by inspiration," that "holy men of God spake as they were moved by the Holy Ghost," and, dear reader, let us ever have this in view when reading or meditating upon it. We are also informed that, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;" but I wish to state that these

things are remembered in two ways, by two classes of people, and there are but the two classes considered in the Scriptures: the natural man and the spiritual man, and one of these has only a natural, or historical, understanding of all the incidents narrated in the Scriptures, while the other has a spiritual, or experimental, understanding of them. The prophet Isaiah says, "Who hath believed our report? and to whom is the arm of the Lord revealed?" None but those who are born of the Spirit have ever understood these things. The word of inspiration belongs only to the kingdom of heaven; it is Zion's book, and none but the subjects of this better and higher kingdom have any use for this sacred truth; it applies to none other, and none other love it, and in order to know the truth one must first know God, whom to know is eternal life, for God is truth itself.

Now let us turn to the book called "Hebrews," eleventh chapter, and read: "Now faith is the substance of things hoped for, the evidence of things not seen." For fear some one might not understand how man can come into possession of this faith, let us turn to Ephesians ii. 8, and see what Paul says about it: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." So we see that faith is the gift of God; then, vain man, no longer boast of your ability, for even if you had ability (which you have not) you could not attain unto faith, for it is "not of works."

Now let us turn back to Hebrews, and to our subject: "For by it the elders obtained a good report. 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. By faith Abel offered unto

God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house," &c. Then Paul mentions a great many other things of which we have a record in the Old Testament, such as the going forth of Abraham, and his sojourn in a strange land, and Moses' choice to suffer affliction with the people of God, the deliverance of the children of Israel through the Red Sea as by dry land, the falling of the walls of Jericho, the saving of the harlot Rahab, all of which was by faith, that faith which is the gift of God, all of which declare the glory of God. Then Paul adds: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," &c. O how evident does this faith appear, how powerful is faith in God, how necessary it is for God's little, helpless ones to have it, for without faith it is impossible to please God. Then faith is the substance of things hoped for,

it is that gift of believing that he is God, and that beside him there is none else, and that he will do all his pleasure; that he will fulfill every purpose which he purposed in himself before the world began, and when he has put it in one's heart to believe that he will do a certain thing, that belief or faith is the very substance of the thing hoped for, for the preparation of the heart in man and the answer of the tongue is of the Lord, but it is not everything we look for or expect that is by faith, it may be at times of the flesh, and comes to naught.

After Paul remembered all of these former things of old he speaks these beautiful words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set [yes, it is a set or fixed race] before us, looking unto Jesus the author and finisher of our faith." Then Christ, the second person in the triune God, is the author of this faith and the finisher as well; then with Paul and the prophet Isaiah we can remember all these former things of old, how His love and fatherly protection have been manifested in his care for his chosen people in every age of the world, how that he has been with them in the day of their prosperity and in the night of their trouble. What a wonderful cloud of witnesses, all being dead, yet speaketh, declare his glory and shew his handywork.

All of the following is scriptural proof why we should remember the former things of old, both as typical and antitypical, and I will add here that I verily believe all these miraculous things recorded in both the Old and New Testaments did actually occur as therein described, such as the creation, the flood,

the departure of the children of Israel from Egypt and all the plagues connected therewith, the fiery furnace, the den of lions into which Daniel was cast, &c., and are not mere metaphors, as some would have us believe, and when we can see the antitype of these things in our own experience they declare the glory of God indeed to us. Note the following Scriptures: "Remember the days of old, consider the years of many generations."—Deut. xxxii. 7. "Remember now thy Creator in the days of thy youth, while the evil days come not."—Ecl. xii. 1. "Remember Lot's wife."—Luke xvii. 32. "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion."—Psalms cxxxvii. 1. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26.

(To be continued.)

WOODSTOCK, Ont., Dec. 18, 1909.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—I feel a great hesitation in calling you brother, as I often fear I am not a brother truly, but only by profession, which amounts to nothing. To be a real brother I must have the same Father, and be born of God, and O, is such the case with me, or am I one only in name and not in reality? How hard I have tried to find this out, but all my searching is vain; it is beyond my reach, and can only be revealed to me by the Spirit of God, and that knowledge or revelation seems most of the time far away from me, I cannot attain to or reach it by any effort I can employ. If I read the inspired word, the Bible, it is a sealed book, though I must say many of the doubts, fears, complainings and

cries of the children of God there expressed seem to meet my case, and that gives me a little comfort. I was reading yesterday about some who worshiped the Savior, and a new light seemed to come upon me, for I found that true worship consisted in a knowledge of our own helpless state, and also a knowledge of where our help lies, as it is said of the leper that he worshiped Jesus by acknowledging that He had power to cure him, and so also the Syrophenician woman, of whom it is said she worshiped him, saying, Lord, help me. How different from worldly ideas of worship, yes, and from my own, too, as I have felt that worship consisted in praising his name, &c., but as I read the inspired record I find it just consists in knowing our helpless condition and crying to God for mercy; here is the true worship, the worship in spirit and truth, and this does away with all boasting and all conceit of men, and brings one down to be a little child.

Dear brother Ker, I would like to hear what you think of the words, "The effectual fervent prayer of a righteous man availeth much." How can any mortal's prayer avail anything, only as it is in accord with the will of God? and then it is the will of God that avails, though I acknowledge that will may be manifested by the prayer that is in accordance with it.

I hope I love to see brethren dwelling together in love and unity, but I feel that unity must be founded on a unity of faith. I have met many that I believe are subjects of God's grace whom I would not like to see members of our church. I love the order of God's house, and to know that each one is established in the doctrine of God our Savior, and not driven to and fro by every wind of doctrine. We should be kind to each other, but we

should be faithful, too. The Savior says if one neglects to hear the church let him be as an heathen; that is, accursed, or laid aside from the church. My mind has been led to dwell a little on the broad and narrow ways. The Savior says, Broad is the way and wide the gate that leadeth to destruction, and many go in thereat, but strait the gate and narrow the way that leadeth unto life, and few there be that find it. To my mind this applies especially to this age of the world. How many of God's people seem to be taken up with the world and worldly things, to the exclusion of spiritual things, and I include myself in the number building on sandy foundation, for I believe it applies to a worldly walk and conversation as well as to building on false doctrines and principles. We do not seek first the kingdom of God, O no, but our own comfort and ease; and if in doing so, though we may gain all our heart's desire in the world, what are we profited? we lose our own soul, the enjoyment of God's presence and love, and the love and esteem of the truly spiritual in the church. We may think we are gaining very much, but we are not, for the joys and comforts of the gospel are to be prized more than all worldly wealth. O how eagerly many of us have striven after wealth and worldly pleasure, but the words of the apostle come up before me as a warning: "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," yet I think he says to be diligent in business, or, perhaps, not slothful in business. What for? That ye may have to give to him that needeth. Do we work and be diligent in business with that object in view? Dear brother, I know that has not been my object, but rather my own ease and comfort, and yet

was not the apostle right? Did he not know what was the right object for a christian to have in view? I am now getting well on in years, being in my sixty-fifth year, and as I look over the past I think I can see that even from a natural standpoint one can get much more real comfort out of this world by giving than receiving, and by being generous and charitable than in being miserly or grasping, and how much more when we look at it from a higher standpoint, even from the word of inspiration; but unless we are given a heart to do these things from the love of God, and a love to our fellow-beings, it is of no avail. I quite agreed with you that one may be a subject of grace and not be a disciple of Jesus. O how few there are who are followers of the meek and lowly Jesus. I know I have not been one, though a professed follower for nearly thirty-five years, but O how barren and unfruitful I have been.

Jan. 9, 1910.—I wrote the foregoing some weeks ago, but did not feel at liberty to send it to you, as it seemed so worthless, but this morning I have some meditations on faith, which I feel constrained to put on paper, if the Lord will keep my mind in the same feeling, so that I can feel in words the thoughts that have been running in my mind, and the subject has been faith, which is, the apostle says, the gift of God. A gift, we know, is not a reward for work done, or a recompense in any manner for anything performed, and so when faith is given us it makes us feel we are very unworthy of it, and yet it creates a feeling of love and gratitude to God, and love to the brethren. The apostle says, "Faith is the substance of things hoped for, the evidence of things not seen," so when faith is given us to believe in God, we

have something in our hearts more than mere imagination, it is a divine reality, an evidence that we cannot and do not want to throw away, of things not seen, of those things we have been hoping and longing for, but which we knew we were not in possession of, and then we realize as the apostle says, how the world was framed even by the word of God, so that the things we see were not made "of things which do appear;" that is, were created, made, out of nothing. The natural mind cannot understand this, and O how much questioning there has been in my own mind on this wonderful question, and how many infidel thoughts arise in my mind, and how gladly would I get rid of them, but cannot until faith comes, and then all doubts and fears flee away and I find myself in the enjoyment of the promises of the gospel, but O how few are these seasons and how far apart. I think I can say in truth that I long to understand and enjoy the Scriptures, and to feel that God reigns and is the Creator and Sovereign of the universe, but when I am in doubt and in the dark will some one tell me how I can get into the light and into belief of the truth? If there is a way only by faith, "which is the gift of God," then I must confess my ignorance, and O how I have prayed and begged that the Lord would lead me out of the land of darkness and doubt into the clear light of the gospel, He who sees the secrets of all hearts knows. I have thought of Noah, who it seems at that day was all alone in the whole world as a true worshiper of God, and during all the years he was building the ark how he must have suffered persecution and trial, being taunted and ridiculed by a vain and wicked world, but the faith God gave him never faltered, and he went on working and toiling until his work was finished,

and then God caused them all to go into the ark, with all he purposed to save, and then the wonderful thing happened which made him safe from all the storm of wrath that was about to burst upon the world: "the Lord shut him in." If we are shut in the ark of God's covenant of grace all the storms of wrath will beat in vain; yes, and all the storms of time and the temptations of the devil, and it seems to me worse than all, the allurements of the world, will assail us in vain, for though we may go down into the deep, and all the waves of temptation, the depravity of our nature, which is as deep as hell, and the billows of infidelity, doubt and fear seem as if they would overwhelm us, yet the ark rises to the top of the waves, and there is a window in the top of the ark, which I think may be likened to hope, that always points upward, and is never shut. Abraham had faith given him, so that he went out from his kindred and his father's house, not knowing whither he went. O how often I feel that I know not whither I am drifting, a stranger in a strange land, nothing that I can call my own, knowing we only hold all we have at God's command. It is said of Moses, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." O the power of faith to make such a choice! He had all the pleasures the world could supply, but he turned his back on them all to join the poor, afflicted children of God; rather suffer affliction and be persecuted, than enjoy the worldly pleasures that were offered him. Why could he not have said, I will serve God in secret, and do what I can to alleviate the bondage of these poor slaves, and probably I can do more for

them if I stay where I am? How plausible such reasoning, and yet faith said, No, you cannot do that, you must give up all these worldly pleasures and prospects and join yourself to the poor, afflicted, persecuted people of God; no halfway course, you must be bold and faithful. Faith never takes a halfway course, but if it guides and directs us we will never consider what the world will say, or what our friends will say, but, like dear sister McKinney said, it will be the words of the Savior that will stand: "What is that to thee? Follow thou me." If we could always follow the Savior what a different walk we would have, what different actions, for we would always be willing and glad to go to the house of God; would leave our worldly affairs, and everything else that hindered us, and not forsake the assembling of ourselves together, as the manner of some is, and may I not say now as the manner of many is? How little it takes to keep us away. We must not lose any worldly advantage for the sake of the cause, and then if there are any other worldly pleasures, may I not go to them? and then the children must have some amusement, and why cannot I provide it for them, and not let them go from home? Ah, I am afraid you do not let faith have her say, but rather your carnal reasoning. Faith says, "Touch not the unclean thing; and I will receive you." I believe we should not walk after the world, but in all things show that we are followers of Jesus, and not of the world; but alas, how little do I do so, and therefore fear I ought not to write on these things, but I have only written because I felt constrained to do so.

Unworthily your brother,

R. SCATES.

OAK LANE, PHILADELPHIA, Pa., Dec. 16, 1909.

DEAR HOUSEHOLD OF FAITH:—Once more I feel a desire to address you, and I feel that if the Lord sees fit to guide my pen as he has my mind for a few short hours back, it will prove of enjoyment to you, but I am made to feel more sensibly than ever that if my pen is guided by this selfish and self-filled life, no comfort or pleasure can come to you from it. I do not know that I could tell you the period of time my mind has been in a turmoil over some things. At times it would seem settled, and then would take another start, if not along the same chain, on another, and I would try to break some of the links, but I do feel once more that the Lord has brought me out on his side. O that I could always be at his feet, and not roam so far astray. I do not know that I can tell you all of these, my distresses, and I do not know that they would be profitable if I could, but of some of them I must speak, to let you know where I have been. I fear that possibly at times I have questioned, Is religion real and sincere, or is it only a myth handed down from some ancient time, that now has come to be a belief? Who knows that there ever was a Savior? And if others know it, how do I know it? Is not the man who believes there is a God, and that he rules the universe, leaving out all religion, after all right? Then I would try to smother the fire, and feel ashamed of such thoughts in one who had been favored with such great certainty that there is an overruling Hand. Then up would come this thought, Do I really know these proofs as I have felt them to be? Were they any more than any other sect of people might have had? How do I know that Christ died for an elect people? I would read in the word for some proof of it, and sometimes I

would close the book with a feeling that I did not know one thing about it; then again I would read the Bible and it all would seem plain to me. Why could I not tell it as I saw it?

But I must leave out so many, many things, or this letter will be entirely too long. I have felt that I had no jealousy lurking in me as some had, and then have had such a shaking up that I have found it in me in many terrible forms, and beside this, so much self-will and envy, finding fault with others, strife and confusion. I have been striving to overcome for the past few days, and all the time failing. On Sunday Elder Coulter took his text in the thirty-eighth chapter of Isaiah, I think the sixteenth verse, and read other parts of the chapter. I sat there, as I have much of the time for so long, without seeming to have a hearing ear, but rather with a spirit to find something to overthrow what I was hearing, yet I felt that I knew the things he said were true. While he was speaking I had a view of a prisoner of hope, and I thought of a natural figure in this way: Now suppose a man had been put into a vault, or some other dark place, where it was impossible to ever see one ray of sunlight when it was closed up, and the keeper of that place, for some reason, for an instant should open the door, and into it should shine the full daylight, or rather the real sunshine, and before the prisoner could collect his thoughts the door was again closed; he could, I am sure, only think: If I ever get out of here I will be in that great light; and he will feel as though he must beseech the keeper to give him light, even though he must be shut in. And with these thoughts I could see how in this tenement of clay, in which we groan, being burdened, we do at times see the rays of light from

above, if only for a second, which are more than the sunshine, and we know it is the light from heaven. Then how we do desire and long for another glimpse, and think, Could we but leave this earthly tabernacle, we would forever be in such realms of light, (how glorious!) and we can but ask for more of the light to cheer us on our lonely way.

Well, from Sunday on, my way has been one of sadness and gloom; I have been trying to overcome obstacles that were in my way, not feeling that I could talk to any one, and almost fearing that visitors might come in and I should be compelled to talk. This I have all the time been trying to overcome. When I retired last night I was very tired, and it seemed that my strength was almost gone, but there was a strong desire to overcome my indwelling sins; but when I awoke they were still there. I sighed, because I did not know what to do; I seemed so very helpless. Then it seemed as though it was spoken to me in a low voice, I will undertake for you; and with this came a lightening of the burden, and comfort, yet all was not clear to me. All the time I was being led to see that I must set my house in order, and I thought of this thirty-eighth chapter of Isaiah, and I went and read it, or a portion of it, and it seemed that I could see how confused was all my house. There dwelt in it hatred, envy, jealousy, contempt, backbiting, criticism, self-will, strong-headedness, all, all in wild confusion. Now in order to set the house in order, all these must be purged out, and I had no control of them. Then again came these words, I will undertake for you, and somehow they seemed to fit into their place in my heart, if indeed they have place in me. I expect that these evils will appear again at another time, but for the present there is rest.

After dinner, I thought I would read the thirty-eighth chapter, and I had such rejoicing that I could not stop until the close of the forty-fourth chapter, and in it all I found more and more comfort. The twenty-second verse of the forty-fourth chapter was the last that I read, and it was much to me: "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee." My sorrow has flown, and I wish I could tell all the joy that I have seen in the last few hours. After I closed the book, the words came to me: "To him that overcometh." I could not think of the rest of it, so I took the concordance, and I found wonderful promises connected with those words. But again came the thought, Your strength failed, but Christ undertook for you. And so all these promises are in Christ, for in him dwelleth all the fullness of the Godhead bodily. But special comfort comes to me in the words, He is the vine, we are the branches. So through him do I rejoice, and through him I overcome. And, "To him that overcometh will I give to eat of the hidden manna." So through him do I rejoice, and once more feel to say, "I know that my Redeemer liveth." That I may never question or doubt these great matters again, is my earnest desire, but ere the going down of the sun this day such doubts may come again, for I am prone to wander. Now I am singing, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

I thought that I might be able to tell you something about this season, but have failed to tell the half of it, but I have written so much that I fear you will be wearied in the reading. Surely the Lord has been gracious to me all my life. O that I could praise him more for his

great care and protection over me. I can say with Paul, "By the grace of God I am what I am." There is no merit in one of my own deeds.

Accept this from one who would love to know you all. I am wonderfully blessed in knowing as many of you as I do.

Unworthily,

MARY HILL TERRY.

BALTIMORE, Maryland.

DEAR BRETHREN EDITORS:—I send inclosed what seems to me a very excellent letter from Elder Keene, and I have his consent to forward it to you for publication, if you deem it best.

Your brother in hope,

J. T. ROWE.

NORTH BERWICK, Maine, Dec. 7, 1909.

ELDER JOSHUA T. ROWE—MY DEAR BROTHER:—It was gratifying to my heart to hear from you. I have been for some months very much exercised before the Lord over many things. The conflicts of my soul have been sharp and heavy and prolonged, and I find at times that I am weary, cast down; I am wishing for a cessation of hostilities with the world, the flesh and the devil; I should like to see them driven off the field, or I should like a furlough, that I might be for a little season in some quiet place to attend to my wounds and bruises and recuperate my health and strength, and then? O, then I should return and fight the enemy again. I never can make peace with my enemies, the world, the flesh and the devil. Your letter cheered me, I felt you were one of "like precious faith," and thus a companion with me "in tribulation, and in the kingdom and patience of Jesus Christ."

The other day I was letter-writing, be-

cause I felt I had to answer letters; I was much depressed in spirit, but I labored along at my writing. As I was writing to one dear child of God I thought, This one is passing through sharp trials, I must write some encouraging things, so mentally I turned to the Scriptures, bringing forth here and there things new and old, food and wine and cordials, clothing and armor and weapons of war, and I told of the wisdom and valor and of the achievements of the Captain of our salvation, and of his eternal friendship, and that he was determined to bring forth all his chosen army in everlasting triumph over sin, the curse, death, hell and the grave, and to have them with him at last in glory, their whole spirit and soul and body blameless, without a spot or wrinkle, or any such thing, immortal and incorruptible, conformed to his own image, and thus they should be with him in eternal bliss in heaven. Well, as I was writing of such things what do you think I was doing? I hardly realized it myself at first: I began eating some of the Bread of life; I drank some of the wine of the kingdom; I began to forget my poverty and miseries; I arose from the dust, and put on my beautiful garments, and then I remembered the foe, and I put on the whole armor of God, and with weapons mighty through God to the pulling down of strongholds I engaged the enemy and beat him down small as the dust of the earth, in the name of the Lamb that was slain and who liveth again, and my spirit gave a shout, and I said, "In all these things we are more than conquerors, through him that loved us." Then, as it were, I was one that awakened from a dream, (I was still writing to this dear child of God,) but it was no dream, for the Holy Spirit had, while I had been seeking to edify another, brought up my

soul from the deeps, and I was upon the mount with the Lamb of God, and all my foes, sin, temptations, trials and all the powers of darkness were beneath my feet, scattered to the four winds, put to flight, and these words came into my mind: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee."—Isaiah xxxvii. 22. I felt, Thus it is now with me, and my heart breathed forth its gratitude to our merciful, pitiful, covenant God. "Through God we shall do valiantly, for he it is that shall tread down our enemies." I have a "little faith;" I believe this, but just now I find surmisings, questionings, unbelief buffeting my soul; I am in the midst of the bitter conflict again, and I feel I shall have to cry unto God in the battle, (1 Chron. v. 20,) for I cannot, with my little strength, stand against the foe. Lord, increase my faith. The trials and conflicts of the household of faith are many, especially so is this with the ministers of Jesus Christ, as you, my brother, know. For myself, I find I am such a poor soldier that I need to have our Captain near all the time, or I am thrust back, cast down, and I feel I am getting the worse in the fight. See how David cried out in the battle; he must have felt the foe was more than his strength could equal, for he cried like one in desperation, nearly overwhelmed: "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation."—Psalms xxxv. 1-3. O David, I have been in such battles, and my cries unto the Lord of hosts have been almost as fervent and as bold as yours. Yes,

and he has come to my relief and covered my head in the day of battle. (Psalms exl. 7.

“My conflicts are oft so severe,
I cannot tell where they will end,
Till Jesus, my Captain, draws near,
To act the kind part of a friend.
He shows me that all shall end well,
His blood is my prevalent plea,
And this to his glory I tell,
He saved a sinner like me.”

There is another verse in my thoughts that pleases me, and I will pen it:

“My conquest is sure through his blood,
Though now there's a warfare within,
And Satan comes in like a flood,
To draw my poor heart after sin.
Fresh succor from Christ I receive,
Who did all my conflicts foresee,
And through his rich grace I believe
He saved a sinner like me.”

Yes, your letter was comforting to my tired soul, and I felt grateful to the Lord that he caused you to write those few brotherly lines.

I am your brother, I hope, in the gospel of the grace of God,

FREDERICK W. KEENE.

NASHVILLE, Tenn., Jan., 1910.

ELDER F. A. CHICK—DEAR BROTHER:—If the Lord wills, I will try in my weak way, after reading so many good letters from the dear brethren and sisters, to also write a little for them. In giving their reasons for a precious hope in God I have been much drawn to them in love. I have felt to praise God for such wonderful works of love, which also, I trust, the dear Lord has bestowed upon me, so that I feel to fellowship the household of faith. I trust that we see alike and speak the same things. This love is stronger than death. It was not invented by man, neither was it wrought by the works of man. It is a great secret, which it has pleased God to reveal to poor sinners, who are dependent upon him to bestow

this wondrous gift, and who are needy. It is a great source of comfort to hope that we have passed from death unto life, having been made alive by his Spirit which abideth forever, and not by works of righteousness which we have done, for of these we have none to offer. I feel to thank God that when days and years have passed away we shall be where there will be no more doubts and fears such as we pass through now. There is one thing I feel that I do know, viz., that I love to meet with the brethren, the dear children of God, in singing and praising his holy name. I find great comfort and consolation in reading his gracious word and His promises, but I feel my unworthiness very much, and often am much condemned. As Paul describes it, I groan, “waiting for the adoption, to wit, the redemption of our body.” I desire to be at home with Him. I feel my weakness, and have nothing of my own to offer. I desire to thank God for his protecting love and mercy toward me in my old age. I am dependent upon him for food and raiment, and for the breath that I draw. Paul said, “We hope for that we see not.” The things that are seen are temporal. No man can love God unless he knows him, and when we know him there is union and fellowship one with another. Here there can be no holiness, for it cannot be obtained by the natural man. Such holiness is given in the Lord Jesus Christ, and is partaken of by union and fellowship with him. God works in us to will and to do of his good pleasure. But I fall so far short in my meditations of him, while I fail in examining myself. I feel sure at times that I am a stranger to grace, but God knows my heart. It is eternal life to know him, even if I have not attained unto it. My mind is so much depressed at times that I ask,

"Am I his, or am I not?" I hope that I have been made to love the truth of God and to understand it. I hope that I have had a heart opened to receive it for about fifty years, and hope still holds me, through the power of God. I know that had it not been for his loving arm to bear me up I should have been most miserable; I should have felt that I was without God and without hope in the world, and far from his presence. O for the eye of faith to always feel assured that God, for Christ's sake, forgave my sins manifestly about fifty years ago. I trust that he gave me an assurance of love, by shedding it abroad in my heart, and he gave me a heart to rejoice to give him all the praise. I felt that I loved all the people of God, and all who truly follow him, the meek and lowly Lamb of God. There is rest and peace in praising his adorable name, nothing can give such rest to the weary, longing soul; to this I long to come.

I have written this hoping that God would direct my mind as to what to write, and give me understanding. It is my desire to be submissive to him in all things. He is the bright and morning Star. May what I have written be food to some hungry soul, and cheer some of God's little ones. May God bless the wandering strangers who are seeking to know and love him, and who put no confidence in the flesh, is my prayer. Now remember me, dear brother, at the throne of grace.

Your brother, I hope,

O. B. HICKERSON.

LANHAM, W. Va., Dec. 28, 1909.

DEAR BRETHREN EDITORS:—I am thankful for the precious gifts God has given to the church, who write for the comfort of the household of faith, such

comforting words in honor to God the Father; they ably set forth the doctrine of the Bible, to the edification of the dear saints of God, who are scattered in all parts of the earth, or wherever the SIGNS OF THE TIMES is received into the family circle. It has been, and is yet, a welcome messenger to all who love the truth as it is in Jesus. We are all aware of the fact that the doctrine advocated by the SIGNS is not, nor ever will be, popular; it is too distasteful to the modern Pharisees for them to love it; it seems evil to them; to them it is a dangerous doctrine; to them it is death; so "if our gospel be hid, it is hid to them that are lost." "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. This is the language of Jesus, and was addressed to the Pharisees nearly two thousand years ago, but is just as applicable to the Pharisees of the present generation, who believe there is eternal life in the Scriptures, as it was to the Pharisees whom Jesus addressed. He told them at the same time that "the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not."—John v. 37, 38. They were not of his sheep, for had they been they would have heard his voice and would have had his word (Christ) abiding in them. Is it not evident that if the Pharisees, who believed they had eternal life in the Scriptures, had not heard his voice at any time, and had not his word abiding in them, that the Pharisees of the present day, who believe and teach others to believe the same thing, are in the same deplorable condition? Of course the Pharisee does not know anything but

the letter; he is blind, and as a leader of the blind all shall fall into the ditch together. They are trusting in an arm of flesh; they are trying to tip the scale in their favor by doing enough good to overbalance all the bad they do while here. Yet these carnal Pharisees have, or pretend to have, wonderful zeal for God, but it is not according to knowledge, for they, being ignorant of God's righteousness, are going about to establish their own righteousness. Jesus said unto them, "Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths, and honoreth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines, the commandments of men." Jesus called them a wicked and adulterous generation, and warned his disciples to beware of them. They loved the chief seats in the synagogue, and made long prayers, all for the purpose of being seen of men. How different is the faith of the ransomed of the Lord, who believe in God, whose omniscient eye beholds the end from the beginning, who worketh all things after the counsel of his own will, and will do all his pleasure, who bringeth the counsel of the heathen to naught, and maketh the devices of the people of none effect. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations," before whom all nations "are as nothing; and they are counted to him less than nothing, and vanity."

Yours in affliction,

J. W. McCLANAHAN.

DUTTON, Ont., Jan. 12, 1910.

ELDER H. C. KER—DEAR BROTHER:—
You have been in my thoughts much since you were here in October, and I have written you many letters in my mind, and

if I could only put some of my thoughts on paper I would be glad, but whenever I would think of writing something seemed to say, You are not fit to write to Elder Ker, and, dear brother, surely I did feel to be so ignorant and stupid, I just felt there was no use for me to make the attempt, but still it was in my mind to write, feeling there was love enough in your heart to overlook all the blunders I might make. When brother Fenton was here he said you were not very well, and we were all very sorry to hear it, but I have heard since that you are better, for which I am glad.

We were all glad brother Fenton came up here; he is a monument of God's grace, and was well received. I went to Duart on Saturday to hear him, and indeed I was well paid for going; it was as it was when you preached there after Mr. Graham's funeral, a feast of fat things, of wine on the lees well refined. He is a young man, not yet ordained, and I was not looking for great things, and, as he said himself before starting to the meeting, while at brother Gillis', "I am only a boy," but there was a desire in my heart that the dear Lord would be with him through the services, and surely I felt my desire was answered, for his preaching was good, and he felt to be at home among us, and we were no more strangers, but one in Spirit. In the afternoon he took his text in Exodus xxvi., from the beginning, and read to the tenth verse, I think. While he was reading I was wondering what he was going to say about the things he read. O how little we know until it is interpreted. I can hear that dear brother yet; surely it was the Spirit of the Lord in him, for it was with power he preached. My poor heart was comforted and rejoiced. Sister Gillis said, "You would not have missed that."

Indeed I would not. I had his company on Tuesday, which I enjoyed much. He seems to be a live man (if I may use the term), filled with the love of God, and to me there is nothing like love.

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

Dear brother, I have not forgotten the sweetness of the meeting in Lobo; I can hear you as you spoke on Monday morning of the many temptations we have to endure and fight against; it is a continual fight, so I find it. How many times I have looked back to the time when the candle of the Lord shone round about me and all was love, joy and peace, and I felt it would be that way to the end of my days, but O how very little I knew of the way. I had to learn that it is through great tribulation we must enter the kingdom. No man can teach these things, they must be known by experience in the furnace of affliction. I hope I know what I am talking about. I feel unable to express myself as I would like, I feel so ignorant in spiritual things, but when you, or others of the tried servants of God, preach Christ and him crucified, you can tell it all better than I can, and, dear brother, when I can witness to the precious things of the gospel of the Son of God it is strength and comfort to my poor soul. I am looking forward with longing heart to our February meeting, when again I hope to hear you and dear brother Lefferts, another one of the Lord's jewels. May the dear Lord send a message, that we may receive a crumb from the Master's table.

I have a sick friend whom I hope you will be here in time to visit, as I hear you are going to remain over after the meeting. I wish you could come home with me after the meeting, if you have no

other arrangements made. Mrs. McIntyre is my sick friend, she takes the SIGNS, and is a precious soul. I fear she is not going to get better. I miss her company very much, for she was a true companion, one whom afflictions weaned from the world. David said it was good to be afflicted; before he was afflicted he went astray; I feel it is true. The dear Lord knows just how to humble our proud hearts. It takes a great deal of pruning to keep us right.

Brother Ker, I was reading your editorial in the SIGNS on "A Great Supper," and O how very many good things I found. It does my poor soul good to hear one speak out their mind without fear or favor of men. I am glad you speak as you do about the church and its members. I feel it is needful to be reminded again and again of our duty as those professing to be followers of the meek and lowly Lamb of God. In the last of your article you spoke of what a sad thing it would be to bury a man alive, not being dead to the world. How many baptisms I have witnessed since I came into the church, and how many times the same thoughts were in my mind; I think it a very solemn ordinance. I feel I have nothing to boast of in any way. I am thankful that I am kept so far, for I realize I cannot take one step in the right way except as the dear Lord leads me, and it is my grief by day and by night that I cannot walk more to the honor and glory of God. I feel sometimes that my hands and feet talk louder than my tongue, but O when I think of the goodness and mercy of God all the days of my life, in watching over and caring for me while in nature's darkness and having no light, and rolling sin as a sweet morsel under my tongue, that he did not cut me off and send me where mercy could never

come, is a wonder. O the longsuffering of God toward us! How good to be made willing to forsake all and follow him. You spoke also of forsaking father and mother, husbands and wives, and all, or we cannot be His disciples.

Now I will close, as I have written far more than I intended. Pardon all you see amiss, realizing that I am a poor, helpless sinner, saved by grace if saved at all. We join in love to you and sister Ker, and hope this may find you all well.

May the dear Lord be with you and yours to bless and comfort, is the desire of your little sister, in hope of eternal life,
(MRS.) THOS. E. LILLY.

WILMINGTON, Del., March 7, 1910.

DEAR ELDER KER:—I herewith hand you an experimental letter I received from my father; it seems to be according to things I have experienced, and feel that if you think well I would like to see it in print. If I know anything about a christian experience it is a rugged, winding road, a strange path that no one in nature knows, completely hid from natural view. "The vulture's eye hath not seen" it, &c. I have had but little pleasure in hearing preaching for some time. Miss Pearl Thornton's letter to Elder Bird, published in the last SIGNS, did me more good than anything lately.

Yours in tribulation,

F. SELBY FISHER.

JAMAICA, N. Y., March 3, 1910.

DEAR SELBY AND FAMILY:—We have just read your card of yesterday, and are truly glad to hear that you were some better, and now I want to write a little of my experience for the last few days, which caused me to say, God has forsaken me; and I do believe I tell the truth when I say so. If I am not a

child of God, and never have enjoyed his favor, and made to acknowledge his loving care, which I know I have, I could not say in truth that he has forsaken me, but now for the last few days I can say that he has forsaken me, and I feel just what I say, notwithstanding we believe that God is faithful, and that he will never leave nor forsake his people. Yes, we believe this, and the Scriptures declare it, according to my understanding, yet I believe God does forsake his people, for if I am one of his I have been made to experience it and say so in the last few days, and the Scriptures declare the same: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isaiah liv. 7, 8. So we see that God said he had forsaken the church, his people, and we have Christ's language recorded in Matthew, where he himself cried out, "My God, my God, why hast thou forsaken me?" Then should it be thought of as strange that one, or many, of his little ones should be made to see, feel and realize, and declare, the same truth? I must contend that God's people are the only ones who are forsaken, or are made to see themselves forsaken, for surely they are the only ones who are in union with and married to the Lord, and no one can be forsaken by another unless there is an existing union, and that union must first be felt in the soul before they in truth can realize a felt sense of being forsaken. Yet God rules, and that is my only hope. If the God that I have been made to adore and worship does not control all things, then I know not the true and living God, whom to know is life eternal. But, as I have said, I feel that my hope

is gone; I have had hope, but it is now gone; God has forsaken me. But to-day a little comfort came to me again, when I was enabled to see who of all the people of the whole earth are the people that were forsaken; it never came to me this way before, but "remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope." Yet I said, My hope is perished. These things seem so paradoxical, so contradictory, yet they are true, for it is recorded that way in the Scriptures, and it is so in our experience, and the two witnesses agree; although I have not been as clear in trying to give you my idea as I would liked to have been, maybe you can understand me. I have been made to realize very plainly that we know not how to pray as we ought, and often it is the case we are brought to the place where there seems to be no prayer in us; at other times we feel to come boldly to the throne of grace and find grace to help in time of need. But I have not perished yet, and a little hope springs up; whether it is to be followed in a short time by being plunged into the dark again I do not know, but in every conflict there must be a final victory, and the Stronger will overcome. I shall either lie down in shame and confusion and utter contempt, or the victory will be mine, and if mine it is mine through our Lord and Savior Jesus Christ; he alone conquers for all those for whom he undertakes; whether he has undertaken for me I know not. We know this to be true, that we have no strength of our own, and hope it is for us that he has undertaken; if so, hope will be realized.

Your father,

MARTIN D. FISHER.

ARENA, N. Y., Jan. 26, 1910.

DEAR BRETHREN:—While writing to renew my subscription to our family paper, I want to say that I wish the editors, publishers and contributors all a prosperous and happy new year. Further, I would say, the SIGNS OF THE TIMES has been very dear to me for more than forty years, and I should hate to be deprived of it now. I trust you will be enabled to maintain sound principles, contending earnestly for the faith once delivered unto the saints, in the future as in the past. Your writings are very interesting and instructive. I would not wish to particularize where all are so good. One brother or sister has light on one passage of Scripture and another on some other portion, thus the different gifts are useful for the whole family. I have not written often for publication of late, for our medium of correspondence is so well filled that it is very satisfactory to me, but I will here say the promises of the gospel are more precious to me as the years go by. It is more than forty years since I made a profession of religion, and the cause is dearer every year. When the dear Savior arrested me (in the dancing hall) with these words, "I am the way, and the truth, and the life," that truth was so deeply impressed upon my mind that the experience remains with me to this day; I have never lost sight of it. He taught me over and over again that "salvation is of the Lord," and there is no other name given under heaven among men whereby we must be saved. When I (like the young sister who recently wrote on the subject) desired more evidence, in the silent hours of the night two contrasting cases were presented; one was Nathanael, who, when his Master said to him, "Before that Philip called thee, when thou wast under the fig tree,

I saw thee," was constrained to say, "Rabbi, thou art the Son of God;" the other was doubting Thomas, who said, "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand in his side, I will not believe." But the Savior convinced him also. I think it is like this: If we know whereas we were blind now we see, it is enough. The eunuch's experience was very brief, but it was sufficient.

In conclusion I will say that my prayer is, Dear Lord, be with us all our journey through, and bring us off conquerors, and more than conquerors, through him who loved us and gave himself for us.

With love and fellowship to the household of faith, I remain your unworthy sister,

JULANA H. DICKSON.

SCHOHARIE, N. Y., Jan. 24, 1910.

DEAR BRETHREN EDITORS:—As my subscription expired the 15th of last month, I feel it is time I send on my remittance, as I feel I cannot do without our family paper. I say family paper, for I cannot remember the time that it was not in our family.

I shall soon be seventy-three years old, and have had a name and home with the Old School Baptists for fifty years this month, and as I am writing my mind goes back all those years, and how I did enjoy reading the letters written by the dear saints, as also the editorials of dear Elder Gilbert Beebe; and, coming all the way down to the present time, I feel to say they are as dear to me now as then; yes, if anything, I prize them more and more as I grow older, for I feel now I enjoy the strong meat as well as the milk; yes, we need both as we go on in years. Another thought comes to me as

I write: how little I have lived all those years as I then thought I would, for I then thought as I grew older I should grow better, but alas, how different, for I see more and more of my unlikeness to Him who said, "I am meek and lowly," but I think I am made to rejoice that I have been given the light to see the difference between the natural and spiritual, for it gives me hope that my name is written in the Lamb's book of life, for when I was made to hope in his mercy these words came to me as though spoken: Thy name is written in the Lamb's book of life; and they have always been a comfort. I know I did not receive them of man, for they were given me in the silent watches of the night; still how often I have been made to doubt and fear, for I see so little of the fruit of the Spirit in myself how can I deem myself a child? If a child, then an heir. Heir to what? To all that belongs to the Head; not only the joys, but the sufferings of Christ. But O how quickly we draw back from the sufferings, and even in this we are with him, for hear him saying in that prayer, "If it be possible, let this cup pass from me." Again, hear him say, "Nevertheless, not as I will, but as thou wilt." O that I might always feel to say the same. I often think of a prayer of a dear old saint that I heard when but a child and was at meeting. He would say, "O Lord, may our will be swallowed up in thine."

I see I am making too long a letter of this, so will stop, hoping you will overlook all mistakes. I feel to say in closing, that as I loved to read the editorials written by Elder Beebe, so I enjoy those written by you as much, and feel to rejoice that we are blessed in having others raised up to fill the places of those who have gone home.

Now, dear editors, do with this as you think best; it is like the writer, very imperfect.

Your unworthy sister in hope,
(MRS.) P. S. KINNEY.

SENECA FALLS, N. Y., Dec. 7, 1909.

DEAR BROTHERS EDITORS:—You will please find inclosed with my mother's order one dollar from me, to aid the poor of the flock. I have tried to send before, but family sickness has detained me until now. I am sorry to send so little, for I do love to read the dear old SIGNS and to see the old familiar names of those who have proclaimed His precious name so long, and it seems as if I want every one who loves it to have it. As I live next to my mother, Mrs. E. Chandler, who takes it, I do not have to subscribe for it, therefore I send a little to aid others in having the paper. I feel to rejoice that you both are spared to carry on this good work for the aid and comfort of others, especially for mother, myself and a sister Brown, in Clyde, for it is all the preaching we have. May the Lord spare you and prosper you in the cause for years to come, is the prayer of a poor, weak sister, if one at all.

Yours in love,

(MRS.) W. J. PECK.

SENECA FALLS, N. Y.

DEAR BROTHER CHICK:—It is time for me to send on my remittance for another year, so I will inclose two dollars for the SIGNS and one for the poor of the flock. The SIGNS brings much comfort to me, as I cannot get out, and have no preaching here that I care to hear. I would much like to hear a good gospel sermon, for I love salvation by grace, Jesus from first to last; I want to crown him Lord of all. I would like to see some of the

dear brethren and sisters I used to mingle with. Dear brother May was such a dear, good christian, I would like to hear from him. Brother Hamilton, would you send me a few lines? for I am so low down in the valley, and as I grow older I feel a greater sinner. How the poor workers think they can help save themselves I do not know, for every day I feel more helpless, dependent entirely on Christ's power to save. I would like to write for the SIGNS, but you see I am a poor writer.

With much love to you and brother Ker, and hoping the dear Lord will give you strength to rightly divide the word of truth, I am your little sister, saved, I hope, by grace,

(MRS.) E. CHANDLER.

PENNINGTON, N. J., Jan. 9, 1910.

DEAR BROTHER AND PASTOR:—As it is so that we cannot get to meeting this evening, I feel as though I would like to write you a few lines. Since the storm, I begin to think that we are too far from Hopewell. I would like to be there this evening, but shall not be able. I hope you had a good meeting at Harbourton this morning, and that it proved a feast for many of the hearers. I feel that I am making a poor start for the new year, missing, as I have, the first two Sundays. I certainly hope this will not rule the year. I feel very thankful for the blessings of the past; I was not compelled to miss a Sunday for more than nine months, until the blizzard, and I feel very thankful for the privilege of hearing so many good sermons. We shall miss our dear friend, Johnson Drake, at our meetings. I am glad to have had the little talks with him that I have had concerning the different sermons; how highly he spoke about them, and it gave me to feel sure

that he was very much interested in these glorious truths. I hope that it is well with him. I have written a few lines to our dear sister Drake, his mother; she has had many heavy trials of late. May the dear Lord comfort her, and family. The Lord will give strength.

The holidays are past; they have been very pleasant for some, and very sad for others. Some have had very serious sickness, and some have had death; in either case it is sad. How thankful we ought to be that it has been as well with us as it has. We so often complain with blessings in our hands. I often feel what a poor sinner I am, and how little I walk like a child of God. I often ask myself the questions, Did the dear Savior die for me? Have I any right to claim his love, which has been so precious to me? Should I be a wolf in sheep's clothing, what a great hypocrite I should be. What evidence have I to give me a hope? If I had such a bright experience as some are given, my hope would be brighter, I think, yet I still cling to the hope that the dear Savior has made me to love the things for which I once did not care. I know that our meetings are very dear to me. How often we feel sorry that some do not get out to the meetings. I believe that it is good for us to meet together as often as we can, and to speak one to another about these great and glorious things of the Lord; but I, a poor worm of the dust, can never speak at the right time, yet I do love to hear the brethren talk about the blessed name of Jesus.

I must bring this letter to a close. We have colds at present. I hope that your family and self are well. We hope to get out to the next meeting on Sunday. With love to you all, I remain your unworthy brother,

PAUL LEIGH.

ALICEL, Oregon, Dec. 26, 1909.

DEAR EDITORS:—It seems a long time since I have written to the ever dear SIGNS; my duty demands all my time and also imposes great tasks upon my strength. I sometimes feel impressed with a desire to write for the SIGNS, then time is lacking and I seem to be as nothing to any one who reads the SIGNS, until it has become a habit for me to think of all my dear brethren and sisters so far removed in spiritual things, and I find myself cold, distant and unforgiving. Yesterday morning I was made to say, Let not your heart be troubled, is not God greater than your heart? The day before yesterday I was walking blindly along when I was made to exclaim aloud, Greater love than this hath no man, that he lay down his life for his brother, and to-day I feel like singing,

“Be the living God my friend,
Then my joy shall never end.”

There seems to be the one thing lacking in all this, however, and that is the humility or patience which, if from above, would enable me to face great trials with an “Even so, Father: for so it seemed good in thy sight.” Then could I taste the sweetness of that prayer which our Savior uttered when he said, “Glorify thou me with thine own self, with the glory which I had with thee before the world was,” and in that fullness of blessing I could rejoice in hope that all things work together for my good and His glory.

(MRS.) M. J. LEE.

WARWICK, N. Y., Jan. 26, 1910.

DEAR ELDER KER:—Inclosed you will find one dollar to aid in sending the SIGNS to some poor of the flock. I often think what a privilege it must be for those who cannot hear the gospel preached to read the SIGNS. I know that I enjoy reading it, and I am blessed with church

privileges. I was particularly impressed with sister Florence Beebe's letter, in the January 15th SIGNS, as I could not have told my travel of mind better than she did; so very different from what I thought when I first came to the church. I thought then that I would try and walk in Christ's footsteps, but I find I come far short of it every day, and sometimes wonder if I am a child of God, or if I am deceiving the people; I feel my unworthiness more and more every day. I often think of Christ when he was here on earth, and how lovely it must have been for those who could walk and talk with him. My prayer is that he will direct my steps aright, and have mercy on me, a poor, miserable sinner.

Your unworthy sister, if one at all,
(MRS.) A. H. DREW.

VAIDEN, Miss., Jan. 23, 1910.

DEAR EDITORS:—I will drop you a few lines this beautiful Sunday morning to tell you how much I have enjoyed the SIGNS OF THE TIMES the past year, but I cannot begin to tell how much comfort and pleasure it has been, and still is. I hope I am thankful to the Giver of all good gifts, and to the editors and writers also. I want to thank brother Durand for the little book, "Songs in the Night," and for his kindness in writing on that passage of Scripture. I was very much pleased with the editorial brother Ker wrote for me last spring; many thanks to him. I dearly love to read his writings, and also to read all the letters of the brethren and sisters in the SIGNS, and I hope the good Lord may bless them all, and be with you all, to keep and comfort you. I hope they will write on, for it is about all the preaching I get.

Please excuse me for troubling you, but I do love you all. Farewell.

As ever, your unworthy sister in the Lord,
M. M. MILNER.

BURDETT, N. Y., Dec. 12, 1909.

DEAR EDITORS:—As the time is up when I should renew my subscription for the SIGNS, I herewith inclose money order for two dollars. To express my gratitude for its semi-monthly visits to me is beyond my ability to do as I feel I would like to. I feel unworthy to receive such blessings of divine grace; and then I think of those who hunger and thirst, that they shall be filled with the riches that come from God only. What has been in my mind was expressed in the last number of the SIGNS better than I can tell it, so I will close, hoping that God may still give you the ability to continue to send the good tidings of great joy, and that I will still pray for the peace of Zion.

Your brother, I hope,

NORMAN BROWN.

ELGIN, Oregon, Jan. 14, 1910.

DEAR BROTHERS EDITORS:—I should have sent on my subscription to the SIGNS some time ago, but have had quite a serious spell of sickness, and as I promised several brethren while on a tour down on the Sound country, Wash., that I would write an account of my visit among them and send it to the editors of the SIGNS to dispose of as they saw fit, I want to say to the brethren I have not felt able to do so, but I want to thank them all for their kindness toward me while with them.

Brother Chick, I would be glad if you would give us your views on Hebrews ii. 14. How is it that the children are partakers? Does this imply they existed before they partook? and how is it that Christ took part of the same?

In gospel bonds,

G. E. MAYFIELD.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1910.

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

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

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

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

ENMITY.

A FRIEND has asked us, by letter, the following question: What shall we say of two members of the church who have fallen out with each other, and have become bitter enemies, and who lived and died without any reconciliation, in view of the Scripture in Mark xi. 25, 26? This Scripture reads as follows: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Similar language is found also in Matt. vi. 14, 15, and in Matt. xviii. 35. We suppose that our friend is perplexed in mind in this way: The two brethren to whom he refers had no doubt made a good confession before others, of faith in Christ, and had been received into the fellowship of the church, and had been regarded as sons of God, and heirs of eternal life, and enjoyed apparently the privileges of the sanctuary, as well as others, yet after a time they for some cause became enemies, and retained the bitterness of their enmity until death. How could they be the children of God at all and yet retain bitter hatred in their hearts to the end? We

cannot wonder at the perplexity in the mind of our friend. Some such things have aroused great questioning in our own mind many times in the past. It is not ours to read the hearts of men, or to judge men, except that we must judge their doings, whether they are in harmony with the Spirit of Christ which dwells in his children, or not. God alone can judge the secrets of all hearts; he alone knew whether these two men were really his children, born of him, or not. From the word of God we do know that the state of feeling between these two men was of the flesh, and that they were behaving in such a way as dishonored the holy name that had been called upon them. If they were really children of God, we also know that by such a course they were warring against their own souls, and cutting themselves off from all the joy of salvation, and that they could have no gladness in their association with the house of God. They were feeding upon husks, while their enmity of heart would not allow that they should eat the children's bread; they were robbing their own souls, bringing distress and perplexity into the hearts of their brethren, disturbing the peace of the church and bringing reproach upon the blessed Savior. Just how far heirs of glory can go in the way of wandering we do not know, but we do know that unless restrained by divine grace there is no limit to their wandering; there is no excess of riot into which they will not go if left to themselves. We do not need to go outside of our own self to be convinced of this. But how far will the God of grace and salvation suffer his chosen ones to depart from his ways? We know how far Jacob wandered in his youth from the right; we read of the double sin of David, in the case of Uriah and Bath-sheba; we

are told of the denial of Peter, and of his dissimulation afterwards, for which he was to be blamed. It has seemed to us that there is no sin into which the children of God may not stumble, no fault which may not overtake them, but will the Lord long leave his own without repentance? These two men of whom our friend speaks were left to the end of their lives, and died at enmity with each other. So far as appeared, they never forgave each other; could the Lord's dear children be left in this gall of bitterness to the end? It has not seemed to us possible that it could be so. If the spirit of forgiveness never appears toward one who may have grievously injured another, how can such an one know the forgiveness of God? And if the consciousness of our own sins against God be with us, and there be an assurance in the heart that he has for Christ's sake forgiven our sins, will not this melt us down so completely that we cannot retain hardness against our enemy, and especially our brother? If we love our brother we shall bear much and forgive much, and if we love not our brother, whom we have seen, how can we love God, whom we have not seen? Jacob suffered for his duplicity, and desired the blessing of God greatly, and David confessed his sin before God, and Peter went out and wept bitterly at one look of the blessed Lord. It seems as though, somewhere and some time, just such sorrow would fill the hearts of all men who had been at enmity, if indeed they were heirs of the inheritance of God, and that then there would be again the upspringing of love in their hearts and the enmity would be slain and forgiveness would reign in them. It is most certain that while thus dwelling apart from each other in feeling, even though still dwelling together as to the form of

membership in the church, there could be no secret communion with God at the mercy-seat in either heart. If branches at all of the living vine, they would be fruitless, and be cast forth and withered and trampled under foot of men. There could be no acceptable worship in their hearts, nor any pleasure in their association with the people of God, and their brethren, who were truly spiritual, could not come near to them, nor find any pleasure in them; their sin would separate between them and every privilege in the house of God. They might indeed never fail to be present at the meeting of the church, though that is hardly possible we believe; they might contribute of their substance for all good purposes, and yet it would all be as sounding brass and a tinkling cymbal, seeing that charity did not reign in them. Without love no manner of outward exactness of life can be a fulfilling of the law. Love is the fulfilling of the law, and where love reigns forgiveness is near at hand.

The Scriptures to which our friend refers declare that if we do not forgive, neither will our heavenly Father forgive us, and he desires to know how these Scriptures can be understood in view of the case of which he speaks. It is sure that the doctrine of the final perseverance of the saints is true; this we cannot question. It is sure also that we do not know how far the dear Lord may suffer his children to depart from him before he searches them out and brings them home. The Scriptures under consideration, therefore, cannot be understood as a denial of either of these truths. They do not mean that any for whom Christ died can ever get so far away as to be beyond the reach of the grace and mercy of God. But what do they mean? We note first, in reply to this, that the blessed Master used

the words, "Your Father," in the places to which we have called attention. Jesus never used that term of any but his own disciples. These had been forgiven through the finished work of the dear Redeemer, and by the revelation of that finished work to their hearts through the Spirit they had received assurance of the forgiveness of all their sins, but it is sure that day by day and hour by hour disciples need renewed assurances of forgiveness. So Jesus taught his disciples though they had been the recipients of his forgiving love once and for all, to still pray day by day, "Forgive us our trespasses;" "Forgive us our debts." Now it seems to us that it is this daily forgiveness, of which we all always stand in need for our peace of heart and mind, of which the Master said, Neither will your heavenly Father forgive you. So David prayed, "Restore unto me the joy of thy salvation." Note it is the joy, not the salvation itself, for which David felt the need of restoration, and for this he prayed. In this joy would be included the word of forgiveness from the Father in heaven. So the prodigal son in the parable prays for restoration, and this also would include the forgiveness of his transgressions as a son. In view of these considerations, would it not be in full harmony with the teaching of the word of God to say that the forgiveness which our heavenly Father will withhold from us if we forgive not from our hearts every one his trespasses, refers to this daily experience of the favor of God? The teaching of the texts referred to, then, would be that if there be no forgiveness in our hearts for our brother, or even our enemy for that matter, there can be for us no experience of the love, favor and forgiveness of God toward ourselves. While holding hardness in our hearts

toward another there may be indeed a false peace, a false assurance, wrought in us by the devil; and we may even talk glibly of the blessedness of communion with God, but this will be, all of it, a snare of the wicked one to beguile us into false security, while yet we remain strangers to the true peace which is in our blessed Lord. God's word is true, and whether Satan perverts it, or we ourselves make light of the wrong in our hearts, and imagine that we are enjoying communion with God, it still remains true that if the spirit of forgiveness be not in our heart toward our brother who has wronged us, neither have we any assurance of the forgiveness of our heavenly Father. Our sin will shut out prayer, and every other heavenly exercise. It is sin that rises up between the soul and God. Our sins have separated us from him. They did so in the first place so that a Daysman must be found, and an atonement provided to bring us near to God. Sin in the heart and life of believers erects a barrier between us and the joy of the Lord, according to the testimony of David, and as every child of God of any length of experience sorrowfully knows, and there is no greater evidence of the evil of our fallen nature than unwillingness to forgive another his trespasses against us. This, many of us have found out for ourselves, and having found it out we can but be troubled at finding so little of the spirit of forgiveness dwelling within us.

We have suggested these thoughts concerning the Scriptures named by our friend, and in all that we have written we must not be understood as undertaking to judge any man. The two men of whom our friend spoke must be left to the great Judge of all. If they were chosen vessels of mercy, it is sure that at

last the Lord sought them out, though that they should have been left to stray so long and so far seems a great mystery. If they had not been made heirs of glory, then it is sure that their brethren had been deceived in them, as we doubt not has been the case many times in the reception of members, and we can testify for ourself that in view of these awful realities we have many times had, and still have, great searchings of heart. How many times even the brightest hope seems to tremble in the balance. May the Lord keep us walking softly and humbly before him in view of these teachings of his word. C.

ROMANS VII. 14.

ELDER H. B. Jones, of Winnsboro, Texas, calls our attention to Romans vii. 14, which reads as follows: "For we know that the law is spiritual: but I am carnal, sold under sin." It must certainly be true that this one verse must be understood in full harmony with the general teaching of the whole chapter. Paul, as it appears to us, does not mean by the expression, "I am carnal, sold under sin," that now, as a believer and an apostle of Jesus Christ, at the time when he was writing this letter, he was yet in his former dead state, that state in which all men are by nature. He does not mean that he does not now love the law which is spiritual, neither does he mean to deny that he has been redeemed unto God and made a partaker of the divine nature; but he in this verse, as in the whole connection, declares that his fleshly nature, the old man in distinction from the new man, still stands in opposition to the holy law. It is himself, and all other believers with him, as possessing what he elsewhere calls the law in his members, which wars against the law of his mind, that he means when he says, "I am carnal, sold under sin." As a nat-

ural, unregenerate man he had been carnal altogether, and sold under sin. That former nature remained with him still, and is what he denominates in this connection, "The body of this death," from which he desires to be delivered. As he feels the workings of this law he cries out, "I am carnal," while the law of God is spiritual. He does that which he would not, and in this manner consents to the law that it is good. There is no fault in the law of God. The word "spiritual" expresses the holiness of the law. He would say, All the fault is mine. Read carefully the four or five preceding verses. By the law sin had revived, and though ordained to life, was found to be unto death. Sin, which had entered, took occasion by the holy law to slay him. But though this was so, it did not follow that the good law was made death to him, but sin wrought death in him by the law, to the end that sin might by the commandment become exceeding sinful. Thus the holiness of the law of God is set over against the sinfulness of man. Death has been wrought in man through the working of the law, yet as sin has been the cause of all this, though it were so through the law, it still remains that the law is good, and that all the evil is in the sinner. The fifteenth verse shows more clearly still that Paul is not speaking of himself directly, either as a believer or an unbeliever, but of the unclean nature which had belonged to him while yet dead in sin, and which still belonged to him now as a child of God. Paul had been redeemed, and given a new nature, the new man of grace, and thus had come to know how vile the flesh was, and of this flesh, as it appears to us, he is speaking when he writes the words of the text, "But I am carnal, sold under sin."

We will leave these reflections to the consideration of our brother, and all who may read them. C.

MARRIAGES.

By Elder Thomas M. Poulson, Feb. 23rd, 1910, at the home of the bride's parents, John W. Morrie and Miss F. May Shockley, both of Wicomico Co., Md.

By Elder P. N. Moyers, at his store, Goin, Tenn., March 11th, 1910, Elder Henry T. Williams and Mrs. M. M. Dunnett, of Goin, Tenn.

OBITUARY NOTICES.

Mrs. Martha E. Robey, wife of our dear brother, F. E. Robey, of the Ebenezer Church, Loudoun Co., Va., died at their home near Bluemont, Loudoun Co., March 15th, aged about 66 years. Her death was the result of a severe stroke of apoplexy on Wednesday night. The only warning the family received of the fearful event was a severe headache, which lasted several hours, growing in intensity and resisting every effort to alleviate, until she suddenly collapsed into complete unconsciousness and paralysis of the entire system, except the lungs and heart; breathing and heart action were the only signs of life. Physicians were promptly summoned, together with a specialist, a skillful surgeon from Washington, D. C., who, after consultation, decided upon an operation. The skill of the surgeon located the part of the brain involved, and a removal of a small piece of the skull revealed the blood clot and the ruptured blood vessel or artery. After the operation some little hope was felt from some slight symptoms following it. The sufferer lingered from Thursday night until the following Tuesday eve, when she quietly and painlessly breathed her last. At no moment did she show any sign of returning consciousness. So gently, so quietly did her life go out that a glass was held to her mouth to determine whether she breathed at all. Death in her case seemed like falling into a sweet sleep, and so I believe it was. She and her husband, brother Robey, had lived in close and harmonious union forty-five years. Nine children were born to them, seven sons and two daughters; five sons and one daughter survive. The mother lived to see them grow to noble manhood and womanhood, an honor to their parents and ornaments to the society in which they move. Mrs. Robey was not identified with any church, never having made a public profession of religion, but I am confident, after more than thirty years of quite intimate acquaintance, that her heart was with the Old School Baptists in love and sympathy, and that she believed the doctrine they hold. Indeed, her life spoke more convincingly of a work of grace in her than mere lip profession can do. She showed her love for God's people in her deeds up to her final summons. Such a character or life as Mrs. Robey's stirs my mind to speak or write of the secret, still, hidden ways of the Lord as he carries on his mighty work of grace in the heart of his people.

Those works testify of him; love of his truth manifested by the desire to hear it preached, and the gladness with which it is received; love for his people, shown in gladness to serve them in any and every way which presents itself; a sweet, humble and quiet spirit, a kind heart, leading to acts of kindness and unselfish service, gladly giving a cup of cold water to a disciple of Jesus, because he is a disciple, and not doing it for some selfish reward, and more than all, a willingness and readiness to sacrifice self, its comfort and desires, to help the needy, to minister to the wants and comfort of God's needy poor, especially those who are in trouble and affliction, all this was abundantly shown in the daily life of Mrs. Robey. A token of the estimation in which she was held was the large and sympathetic gathering of people from different parts of the county attending her funeral, and their testimony to her worth, who had known her nearly all her life. I hope I will be pardoned if I add in my own behalf that I have lost a dear and faithful friend by her death. May God comfort brother Robey, who in mature years has lost the companionship of a faithful wife, and the children, who mourn a devoted mother. Mrs. Robey's maiden name was Gaines. If I am not mistaken, she was the last of her father's immediate family.

J. N. BADGER.

MANASSAS, Va., March 19, 1910.

Catherine C. Thompson, wife of Harrison Thompson, died at her home at Pompton Plains, N. J., Feb. 14th, 1910, aged 71 years, 1 month and 16 days. Deceased was born at Hopewell, Orange Co., N. Y., the daughter of Horace and Mahala Horton Thompson, and is survived by her husband and the following children: Ella Eugenia, wife of Wm. Ashton, and Horace B. Thompson, both of Salt Lake City, Martha, Hortense, Catherine, Elizabeth, Mary Briuk and Marie Teresa, at home; also by one sister, Frank M. Thompson, of this city. The following children are deceased: Adeline P. and Albert. Mrs. Thompson was a devoted and loving wife and mother, and will be greatly missed in her home and by a large circle of friends and acquaintances. She united with the Old School Baptist Church at the age of twenty years, and had been a consistent and devoted attendant at its services.

Her funeral will be conducted by her pastor, Elder H. C. Ker, at the home of her sister, on Sproat St., this city, Wednesday, Feb. 16th, at 2 p. m. Burial in family plot in Hillside Cemetery.

[THE above appeared in one of our daily papers at the time of sister Thompson's death, and while it gives a full account of our dear sister's departure, we feel that we would like to add a few words with regard to her life in the church. She was baptized in 1860, by Elder Gilbert Beebe, making her membership fifty years. During all those years she lived

her religion; in every walk of life she manifested that she had been with Jesus and was taught of him. Her life was not one of sunshine, but of affliction and care, yet her faith failed not, and she met every cross with christian fortitude. Devotion and self-sacrifice marked her whole life and manifested her noble character. We as a church shall miss her, but in her home and by her sister she will be missed more. Brother Thompson, the children and the sister have our sympathy, and we hope the Lord may comfort their hearts.—K.]

Eliza Jane Grove, the subject of this sketch, was born May 23rd, 1837, near Plymouth, Ill., died Feb. 1st, 1910, aged 72 years, 8 months and 8 days. She was the daughter of David and Rebecca Grove; was married to S. H. Grove, May 20th, 1855, and was the mother of eight children, six sons and two daughters. Her husband, two sons and two daughters preceded her to final rest. She had been a widow for nearly twenty years. Four of her sons: James Harvey, William Douglas, Homer Lawrence and Eldah Junius, survive her and were present at her funeral to lay her body in the grave to await the resurrection morning. She resided in the home in which she died, near Baring, Mo., for the past thirty-five years. She united with the Predestinarian Baptists at Providence Church, near the place of her birth, at an early age, and for nearly half a century never wavered in her fidelity to her church, nor in her faith in a merciful God.

I HAVE been asked to write an obituary of my dear and much beloved sister, Mrs. E. J. Grove, of Baring, Mo., but a sense of my unworthiness and inability to do so makes me hesitate. Praying that the Lord will guide my pen, I have resolved to try. The above brief notice was written by her son and read at her funeral. Two of her sons, Homer and Eldah, were with her during her sickness and death. Her brother and sister from Illinois, and her two sons, Harvey, from Texas, and William, from St. Louis, all came in response to telegrams, but arrived too late to see her alive. They had hoped to smoothe her dying pillow and say a word of comfort as she passed through the valley of the shadow of death, but her hour had come and she passed peacefully away. In one of her last letters to me she said, "I am my Lord's and he is mine. I feel that he is holding me in his right hand, that he is leading me beside the still waters. How secure I am." And her peaceful countenance in death showed that she had passed through, fearing no evil. Words are weak in describing a heaven-born, heaven-taught soul in the triumphs of living faith. She was blessed with the graces of a follower of the meek and lowly Nazarene. Few possess a deeper sense of humility than did she. She was always ready to put herself at the feet of her brethren and

sisters in Christ, and her faith grew stronger every day. As she neared the sunset of her day the golden glow of the evening was to her the dawning of the future. All was done for her that human hands could do. She would have felt better while living if she could have known how kind and good would be the ministering hands of relatives, neighbors and friends. But the time of her departure was at hand, and we feel that she could say with Paul that she had fought the good fight, she had kept the faith, and was now ready to depart.

Brother Louis Frazee, whom she loved dearly, preached her funeral. He gave an account of her life and faith in a once crucified but now risen and exalted Savior, to a large and sorrowing congregation. Her four sons and only brother and one neighbor acted as pall-bearers, and gently laid her in her grave beside her husband and two daughters. May her dear children learn by divine grace to bow in humble submission to the will of God, knowing that the Lord giveth and the Lord taketh away; blessed be his name. It will be doubly hard for those two sons who had spent the whole of the forty years of their existence with her to give her up. How they will miss her! The life or light of that once happy home has gone out. We all will miss her. No more of those good, strong, inspiring letters, no more of the singing of those sweet hymns she used to sing so beautifully, no more of her joyous welcome, no more of her tears of sympathy and grief, no more of her words of encouragement and love; but our loss is her eternal gain. How we all sympathize with the boys left so lonely in the home. May the Lord reconcile them to every dispensation of his holy will, is the prayer of their loving and affectionate aunt,

BELLE FRAZEE.

PLYMOUTH, Ill., Feb. 25, 1910.

SISTER E. Theobald, widow of Elder John Theobald, died at her home in Sadiesville, Scott Co., Ky., Jan. 29th, 1910, in her 83rd year. Our dear sister was well known to many of our brethren at home and abroad, and had entertained many at her little home. She was a woman of great zeal and energy in the church, and was seldom absent from the meetings while they kept them up. In the five or six years I attended them I do not think she was ever absent. I am informed our sister experienced a hope in Christ in early life, and united with a church in Owen County, and after her marriage to Elder Theobald, about the year 1880, moved her membership to Elk Lick Church, near her home. About eighteen months prior to her death she had a partial stroke of paralysis, which enfeebled her very much. About a week before her death she had another stroke, from which she rapidly sank until the end came, which was peaceful. Her religion was true and vital; she lived it, it was her stay and comfort in life, her all

in death. She had anticipated the end, and had perfected every arrangement in detail that was possible. I had met with them many times in life in her dear home, but this time it was death, yet we felt though she be dead she yet speaketh. As I looked upon her peaceful countenance in that blessed sleep in Jesus I could but feel that I would gladly exchange and be freed from the sorrows of this life. She leaves one sister, Miss Aggie Vallandingham, who had been her companion since Elder Theobald's death in 1883, one stepson, T. D. Theobald, of Grayson, Ky., by whom Miss Aggie will be cared for, and many friends and brethren. We shall all miss her, but none as our friend, Miss Aggie, and I am sure all join in deep sympathy for her in her sad bereavement. May the Lord Jesus dwell richly in her heart to reconcile.

I attended the funeral the 30th, after which her remains were laid to rest in the family burying-ground, near Sadieville. One by one the old and faithful are passing away. P. W. SAWIN.

SHELBYVILLE, Ky.

APPOINTMENTS.

If nothing in providence prevents, Elder B. F. Coulter, of Philadelphia, Pa., will fill the following appointments in Canada: Wednesday, March 30th, London; Thursday, March 31st, Lobo; Friday, April 1st, Ekfrid; Sunday, April 3rd, Dunwich; Monday, April 4th, Duart; Tuesday, April 5th, St. Thomas.

DUNCAN McALPINE, Church Clerk.

IONA, Ontario.

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MEETINGS.

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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(ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78.

MIDDLETOWN, N. Y., APRIL 15, 1910.

NO. 8.

CORRESPONDENCE.

THE VIRTUOUS WOMAN.

(Proverbs xxxi. 10-31.)

(No. 2.)

“SHE girdeth her loins with strength, and strengtheneth her arms.” Nowhere is strength more needed, and nowhere is it more fully and blessedly provided for every need, than in the church of the living God. Within the walls of the new Jerusalem this song is sung: “We have a strong city.” “God is known in her palaces for a refuge.” Those who have the blessed privilege of entering in through the gates into the city can most sweetly sing: “The Lord is my strength and my song; he also is become my salvation.” This woman, then, must have strength enough for every case of need. She bears the burden and fights the battle of every one of her children, for they are cast upon her, therefore her loins must be girded with strength. She must carry every one of her family through the waters and through the fire, even to hoar hairs. How strong then must be her arms! This wonderful woman has never found her equal for strength, and never will. Her children in their trouble

and pain sometimes struggle and exert a fearful strength, like the man among the tombs, who could not be bound with chains; but when this woman takes them up in her firm but loving arms they become as little infants and nestle in her bosom. If all the saints could realize how strong a church of our Lord Jesus Christ is, when walking in love and in gospel order, how trustful they would be when permitted to dwell within her sacred courts, and how careful they would be to “maintain good works.” How blessed are they who “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.”—Col. i. 10, 11. All power in heaven and in earth is given into the hand of Jesus, the heavenly Husband, and he is in the midst of Zion, therefore she shall not be moved. He sitteth in the gates, the place of the wise men, and is known among the elders of the land. A poor soul may feel solitary, deserted, sick and weak, unable to stand; let him, in his soul’s experience, be given an entrance into this city, and come under the

guardian care of this strong, wise, tender woman, and in a moment he feels strengthened with heavenly might.

"She perceiveth that her merchandise is good: her candle goeth not out by night." Great care must be used to examine well the character of the merchandise which is received for use in a home, when it is known that many are trying to introduce articles that are not fit to be used. In the various kinds of food needed for Zion's children, which are all brought from afar, great efforts are made to deceive this woman and her household by offering that which is not good, but positively injurious. All doctrine that is not sound must be cast out. Not the least mixture of conditional salvation can be allowed. The food must all be of the one kind: salvation by grace. It is given by Him who said, "I am the bread of life." If any clothing is among the merchandise each garment must be of one kind of cloth. There can be no mixture of linen and woolen. There will be nothing allowed as food or clothing which would signify a mixture of grace and works; each must be by itself, either all woolen or all linen, either all of grace or all of works.

If there is any peculiarly favorable time for the bringing in of food which is not good, it is at night, so the candle is kept burning through all the dark hours. "Her candle goeth not out by night." This also may refer to the constant watchfulness of the mother when any of the household are sick. How many remember the long, tedious days and nights of sickness during childhood, and can remember, when awakened by pain in the darkness of the nights, the comfort of seeing the mother with her lighted candle standing by the bedside. This peculiar mother-feeling and mother-ministration

on the part of the church, and the child-like feeling of each member toward the church as a mother, is shown to us in both the Old and New Testaments, and is very pleasant to contemplate. The church is presented as having the mother instincts of love and care toward each of her members, and each child, when actuated by the true gospel spirit, looks upon the church as a mother, though he himself, with all of the other members, make up that mother church.

There is an unspeakably sweet rest experienced by the poor, sick child of God, troubled by doubts and fears and heart sickness on account of sin, when he can feel the love and fellowship of the church like mother arms about him, and hear her singing in sweet accord with the melody in his own heart the songs of redeeming grace and dying love. This world presents no such resting-place as an orderly gospel church for a tired child. When one is sitting at home among his brethren, acting in his lot and feeling a desire to be submissive to the will of the Father, then the promise is fulfilled: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"She layeth her hands to the spindle, and her hands hold the distaff." She is here seen spinning the wool and flax which she was gathering. This manner of spinning is not often seen to-day, but the older people can remember the pleasant home scenes in their childhood, when the mother sat contentedly at the work, her right hand holding the distaff, while her left hand deftly drew out and guided the thread until it came in perfect form upon the spindle. It is a pleasant family picture to recall to mind, where each member was employed in some way for the benefit and enjoyment of the whole

family, under the care and direction of the mother. Her especial work is to make clothing, and procure and prepare food for her household, as still further appears in the continuation of this wonderful description. But this is not a narrow field, in which the needs of the body only are considered. This field is as wide as the dear Savior's kingdom, and embraces all his perfections, and every spiritual faculty and grace is engaged in the work, for Jesus is the clothing of his people, who are told to put on Christ and walk in him; and he is their necessary food, for he said, "He that eateth me, even he shall live by me."

"She stretcheth out her hand to the poor; yea, she reacheth out her hands to the needy." The church of God is not engaged in the work of making converts, nor in trying to induce people to join her ranks and become members of her household; but she is ever on the watch for the poor and needy, who are to be seen here and there among all crowds of men. These are the poor in spirit, who have no righteousness to answer the demands of the law, but are hungering for it. To their surprise the church is willing to receive them and ready to help. Instead of looking coldly and with contempt upon them because of their poverty and rags, as they feared she would, she stretches out her hand to give them warm and clean clothing and bread, and to welcome them to her pleasant home. She is never so busy about her work, nor so occupied by those in the house, but that she can see one of these poor and needy, even afar off, and will reach out her hand to him and draw him into the sacred circle of her home; and none to whom she thus reaches out her helping and welcoming hand will ever find one of the family preferred before him or occupying a more

honorable place. How sweet it is to see one of these especially poor and needy ones sitting with the members of this dear family in the church, timid but at home, rejoicing in the love and fellowship of the saints.

"She is not afraid of the snow for her household; for all her household are clothed with scarlet" (double garments). The psalmist says, "He giveth snow like wool." Wool is for warmth, either on the sheep or made into garments for men. Snow causes the body to feel a painful cold, yet when it covers the ground to a good depth it will prevent freezing and keep the earth warm. Snow may therefore well represent the afflictions which the Lord sends upon his people to keep the warmth of spiritual life in the soul, and prevent it from being frozen by the wintry atmosphere of this world. In the text, snow is used to represent something that must be provided against by suitable clothing, so that it shall not work injury. The church has ample provision for every need of her household, and in this verse attention is directed to one of these especial provisions, brought into use to prevent excessive and dangerous cold from the snow. She has prepared suitable garments for the inclement atmosphere of this world, so that any of her household can go out in the stormy seasons for any necessary work for the poor and needy, without fear of harm by the severe cold of the falling snow. They all have on double garments. These double garments are quite a necessity for winter, to thoroughly protect the body. In the text it is said they are all clothed with scarlet, and this presents the real reason why the church is not afraid of snow for her household. The blood of Jesus Christ has washed away their filthy rags of self-righteousness, and has pro-

vided for them a royal robe of true righteousness, which renders them secure from the falling rain and snow of God's judgments against sin, and against every danger and affliction. Scarlet was one of the colors which denoted royalty, and the household of this virtuous woman is a royal household; they are all kings and priests unto God, all children of the King.

"She maketh herself coverings of tapestry; her clothing is silk and purple." Wealth and royalty are again manifested in her clothing of silk and purple, and in the tapestry she is making for her coverings. Nothing in the world can be too rich and noble and queenly to appropriately set forth the honorable and exalted character of those who are called by grace unto glory and virtue, and who are recognized as children of that Jerusalem which is from above, whose Husband is the God of the whole earth. Royal clothing and coverings fitly represent the beauty and glory of this virtuous woman, who is mother and keeper of a royal household, and who yet worketh willingly with her hands.

"Her husband is known in the gates, when he sitteth among the elders of the land." The wise men of the city came together in the gates, and there the councils were held by the elders and rulers of the land. The gate was most important in its significance, it represented the strength of the city. Enemies assailed the city at the gates, and there her forces were congregated for its defence. It is said to Zion, referring to the time of her gospel glory, "Thou shalt call thy walls salvation, and thy gates praise." Jesus is the gate of this gospel city, the church. "This gate of the Lord, into which the righteous shall enter."—Psalms cxviii. 20. Through Jesus alone can any one enter into the city of the great King. "I am

the door," he said. The city which John saw coming down from God out of heaven had twelve gates, and at each gate was an angel, which was one of the apostles of the Lamb; also the name of one of the twelve apostles was in each of the twelve foundations. Each gate is Jesus, for he is the Way, and there is no other. As these apostles, who are elders, sit in the gates, manifesting the authority he gave them by directing all things in the doctrine, ordinances and order of the gospel church, Jesus, the Husband of this virtuous woman, is known in the gates, as he sits among the elders of the land, as they rule and judge only by his authority. From him is received all the knowledge, wisdom, authority and strength, and every gift and grace by which this woman works, and rules, and exercises all needed care in all her household, using with infinite prudence and discretion all the abundant provisions which he supplies. Without him she and her family would be helpless. His name is known in all that spiritual land as the Fountain of all power, goodness and grace, and in all this woman's household it is a most sweet and blessed name.

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchant." We are now told why she gathered flax, and why she put her hand to the spindle. She is making fine linen to sell, as well as for the clothing of her household. Fine linen is frequently spoken of in the Old Testament. It was a principal part of the clothing of those who were distinguished. Pharaoh arrayed Joseph in vestures of fine linen. The priests' garments were principally of linen, and the various portions of their clothing are mentioned as to be made of linen, or of fine twined linen, as the coat, the mitre, the breeches, the girdle and other things.

This seems to indicate purity. Angels, seen in vision by Ezekiel, Daniel and others, are said to be clothed in linen. In Revelation it is said of the wife of the Lamb that, "To her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. xix. 8. This truth was indicated in the Old Testament Scriptures, and now it is plainly declared. To the church at Laodicea the faithful and true Witness said, I counsel thee to buy of me white raiment, that thou mayest be clothed. In all this world there are none who care for or desire the fine linen which this woman is making and selling except those thus admonished to buy, when they come to know that they are wretched and miserable and poor and blind and naked. To the world there is no value in this linen, and they do not want to buy it. But these who are members of the church, and who have transgressed and become thus wretched and naked, now long for the righteousness they neglected and despised. But how can they become possessed of it again? The rich of this world have nothing which they could give in exchange for this linen if they wanted it, for its price is above rubies. But how can these poor and miserable people buy it? for they have nothing. It is with these as with those who are told to buy wine and milk without money and without price. (Isa. lv. 1.) In their extremity they are told, "Thy Maker is thine Husband." So they buy in his name, "without money and without price." All who have wandered from this household, and have become naked before God, return in the Lord's time from all their sinful wanderings, humbly acknowledge their transgressions, and buy this linen in the blessed name of him who pays all the debts of his people.

She who sells this fine linen also delivers girdles to the merchant. The girdle is important to those who need strength in their work; it enables one to bring all his strength into use. It was said of Jesus, in the work of salvation, that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." So the girdle is delivered to the merchant for those who have need of it, and who have bought it in the name of Jesus. This girdle is also of linen; it is righteousness and faithfulness, and without it no one can possess any spiritual strength, and cannot stand before his enemies, but with this girdle on he can bear whatever trials and burdens are in store for him, and experience victory over all his enemies. Thus all the gifts, and helps, and graces, and all the spiritual clothing furnished by the heavenly Husband, are dispensed by the virtuous woman among all her household faithfully, as they are needed and called for. All the blessings of Jesus, all his restoring mercies, with all the Fatherly, loving chastisements, come to all who receive them, through the church. These things, this Husband says, I have spoken unto you in the churches. And again he says, "He that hath an ear, let him hear what the Spirit saith unto the churches."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 10, 1910.

MANASSAS, Va., March, 1910.

DEAR BRETHREN EDITORS:—It has been in my mind at times, since my severe sickness of last summer, to write to the readers of the SIGNS some of the reasons for the faith that is in me concerning the doctrine which is most surely believed among us, and which I have never heard questioned by any claiming to be Old School or Primitive Baptists, until com-

paratively recent years. While upon a bed of intense physical suffering it pleased God, I trust, to give me anew the anointing of his Spirit, and to fill my soul with his love, joy and peace to an extent I had not felt before in many years. His great and abounding grace towards his people, and to me, the most wretched and sinful of them all, and the most unworthy and unprofitable of all his servants, if indeed I am his servant, was felt with a comfort and peace indescribable. I could pray with all my heart and soul for any enemy I ever had, for those who hated me and cast my name out as evil, for had not God for Christ's sake forgiven me? My Savior seemed very near me, and filled my soul with great longing to do his people good, if that were possible, especially those who were "the lost sheep of the house of Israel." I prayed that he might bring them back to the shelter of the fold, from which they had so strangely wandered "upon the mountains, wild and bare, away from the tender Shepherd's care." This sentiment was constantly in my mind: Well hast thou known what sore temptations mean; such was thy love, and now, enthroned on high, the same compassion in thy bosom reigns. In these varied exercises of mind the sovereignty of God in its height, depth and beauty was shown to me as it seemed I had never seen or felt before. After many weary years, years of darkness of mind, of severe trials and conflicts, of infidel doubts and gloomy, distressing fears, my God came graciously near me again as my Comforter; he came in the word or doctrine of his own divine sovereignty over all worlds, beings and things, and my soul was at rest. That doctrine has been the "bread of life" to me ever since I had any life. What I mean by the

"bread of life" to me is, it is something my soul craved or hungered for, loved, even when a child, and was satisfied with. If I was ever born of God, it was so early in life that I do not remember when the love of God was first shed abroad in my heart. It was my delight, even in childhood, to contemplate his attributes as I read of them in the Bible, for I loved to read that book, and as I heard my father and others talk of them. I loved to hear of God's perfections, and longed to be perfect as he is perfect. As I grew in stature and understanding the more forcibly I felt, If there is a God at all, he must be absolute in sovereignty, infinite, without limit, in all his perfections, his knowledge, his power, his justice, mercy, goodness, purity, truth; foreknowledge and predestination must be fundamental principles with him, so it always seemed to me. I never could worship a god other than the God of the Bible, who has all power in heaven, earth and hell, the God of the whole universe, who, when he had finished his work in creation, declared it all good. The fowls of the air, the fishes of the seas, the insect of a summer's day, the gentle lamb, the venomous reptile, the crooked serpent, and man, the crowning work of all, God pronounced good; that is, all, and each, perfectly adapted to the purpose for which they were created and made. In all the record God has given of his work there is no hint of any failure of any of his work to accomplish the purpose for which it was created, to impeach his wisdom in devising it, or his power in framing it. We read that all his works praise him. Concerning his people he says, "This people have I formed for myself; they shall shew forth my praise." Paul in his letter to the Colossians says, "For by

him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." We cannot conceive language more comprehensive; nor is there anything the mind can conceive as existing outside of this category, be it angel or devil, good spirits or evil spirits, physical or spiritual. To my mind this is a fundamental truth clearly laid down in God's word. I am sometimes impressed with the thought that these words of the apostle are not given the heed and importance belonging to them by many of our writers when discussing the subject of predestination. Another important thought to me is, that with God, in his relation to his works, there is no such thing as evil. It seems to my weak understanding that the God of the Bible, in surveying his universe from his high imperial throne, the work of his own hand, sees nothing otherwise than he would have it. "What his soul desireth, even that he doeth." Evil cannot dwell in eternity, God's habitation. We have no record of the existence of evil, or sin, until man appeared upon earth, formed of the dust of the earth. Of course I realize I am dealing with great mysteries, but I hope I seek to go no further than the plain declaration of God's word justifies. If there is anything my soul reverences it is God's word; I never could have felt such joy in these glorious truths did I not find them recorded in the Bible, that precious book. Another very comforting declaration to me is, He hath made us, and not we ourselves. Very many times I have found myself at variance with my Maker; I am prone to ask,

"Why hast thou made me thus?" It is a great thing for me that at such times I am not finding fault with him, but with myself, and feel condemnation for what I see in myself, a seeming paradox, which I hope may appear less so as I proceed. I find the same lust working in me that our mother Eve exhibited when looking upon the forbidden fruit; to her it was pleasant to the eyes, good for food, and desirable to make one wise. Her sin or transgression was in working out what was in her nature, and also in that of her husband, Adam, for she was "flesh of his flesh." It seems plain to me that Adam, Eve being one with him and of him, being God's own work, soul, body and spirit, must have been in all respects just as he would have them, for he pronounced them good; not as he himself is good, for in that sense our Savior said, There is none good save God. But Adam was a good man and Eve was a good woman, a helpmeet for the man; they were good in that they were perfectly adapted to the purpose for which they were created and made. To my weak mind the proposition that man was made "able to stand, but liable to fall," contains an absurdity put forward to give the man a power and independence which I do not believe he possessed of himself. When the lusts of the flesh conceived they brought forth sin, is the record of inspiration. My firm conviction is that the lusts, the desires of the flesh and of the mind, are one and the same thing as the beguilings of the serpent, or Satan. The forbidden fruit was the fruit of the tree of knowledge of good and evil. Reasoning after the dictates of the lusts, the desires of their flesh and mind, they say, By eating this fruit, which is so desirable, we not only satisfy our appetites, our desires, but we shall

become as gods, knowing good and evil. How can knowledge cause us to die as the Lord had said? They ate. What wonderful things are veiled in this peculiar language and figures of inspiration; God grant us his power to read them aright. What was the effect of eating? Their eyes were opened, and they perceived that they were naked. They were no more naked than they were before, but now they know it. A strange effect has the fruit of knowledge, and strange that knowledge must come through sin and transgression, and that in their innocency and guiltlessness they did not know good and evil, and that that knowledge must come through their disobedience and alienation from their God. Now we, the offspring of this earthly pair, partakers of their nature, know by experience something of the power of their temptation, and as Paul writes to the Ephesians, "Wherein in time past ye walked according to the course of this world, * * * fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Can we believe for one moment that man, fulfilling the desires of his flesh and mind, disappointed his Maker and showed a disposition, a will, contrary to His purpose and expectations or will? No believer in God can think it. God's infinite wisdom is shown in the immutable law stamped upon all his works. Every tree must yield fruit after its kind. This is the law in the vegetable kingdom, there is no exception. In the animal kingdom every living creature shows its nature, the disposition given it, or stamped upon it in its creation. When the tiger leaps upon its prey, kills and devours it, be it the gentle doe or the inoffensive lamb, he merely shows the law of his be-

ing, the way his Maker ordained that he should support his life and satisfy his needs. When the deadly serpent darts his venomous fangs into the flesh of his victim, he obeys the same law to procure his food and defend himself from danger. Even so man, when he transgressed, worked out the desires, the cravings of his nature, but God distinguished him above any of his other creatures in giving him a commandment to practice self-denial, to refrain from the gratification of any of his desires or appetites. "Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat." It would seem that for man and his predetermined destiny, as the language of Paul already quoted indicates, was the world created, and all therein contained. We read that Adam was made in the image of God, "the figure of him that was to come;" that is, the second Adam. The first Adam did not love the Lord with all his heart, all his mind and all his strength; that law was not stamped upon his being, nor written in his heart; but he loved the gratifications of his own fleshly desires, rather than the favor of his God, to be retained by obedience to the commandments, by denying his own lusts. When the "perfect man" appeared we hear him saying, "I delight to do thy will, O my God: yea, thy law is within my heart." The love of God was the law of his life. I drop these hints in passing, for to me they are very instructive. We are told it was God's counsel that the "earthy" should first appear, afterwards the "heavenly." The earthy man showed his nature in disobedience to the commandment of his God and contempt for his law, so sin and its dire train of evil came into the world, for "sin

is the transgression of the law." Our comfort or joy is, as stated by the apostle, that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Some one may say, If the above reasoning is correct, wherein does blame or responsibility rest upon the sinner? A great and continuing lesson that the Lord is teaching his people is contained in Joseph's words to his brethren when they stood before him trembling, self-condemned criminals: "Ye thought evil against me, but God meant it for good." I must quote further, for there is such depth of meaning and instruction for those who love the word of God: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. * * * And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance." Joseph, like Job, attributes all the evil that came upon him to the handiwork of God in working out his own sovereign purpose of love and mercy to his beloved children. This is the law of the universe, that "all things work together for good to them that love God," in the final analysis. As I have already intimated, when I realize something of what I am, I am disposed to ask my Maker, "Why hast thou made me thus?" As driven back step by step from viewing the fruit to the tree, from the streams of sin and corruption to the fountain; in a word, from what I do, or say, or feel, to what I really am, and under the condemnation I feel for what I am, if there is any rest for me it is in the fact, He hath made me, and he knew what I would be and what I would do, "the steps that I take, and the station I fill," before I had a manifest being.

Does this thought make me a bit better satisfied with myself? Not a whit. But I have a hope that when God's purposes concerning me are fulfilled, when I can believe in God, even for a moment, then I believe in the God of infinite love, and if I can feel for that moment his love shed abroad in my heart, then I can rest, and can say and feel that he doeth all things well. Strange and paradoxical as it seems, though I am all evil, and know it, yet no evil can come nigh my dwelling. Is it not wonderful that the "fires of hell" are burnings of God's love? "God is love," in heaven, in earth and in hell. The devouring flames, the everlasting burnings of the infinitely pure and holy love of God, consumes all evil and impurity. That is why hell is so terrible. That love burns to the lowest hell. There can be no fear of God where there is no love of God. Man in a state of nature is his own god, for there is no being in heaven or earth he loves above himself. If a man hates himself it is because the love of God in his Son Jesus Christ is revealed in him. God is manifest in the flesh by the mighty power of the love of God. Here are the two men manifested, the one "earthly, sensual, devilish," the other "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." The one a corruptible seed, hence a harvest of corruption springs from it, the other an incorruptible Seed, "the word of God, which liveth and abideth for ever," whose harvest is "children of the resurrection," gathered out of the earth. Can a lover of God quarrel with these sublime truths? I think not.

It may be asked if I have not departed from my subject of predestination. I think not, but I have given some of the reasons for the faith that is in me. Jesus

says, "A garden inclosed" is my beloved. In the division of the earth by its owner God's portion was peculiarly set apart as his garden, we are told according to the numbers of the children of Israel. "The Lord's portion is his people." Now we know that the part of a man's farm set apart for the garden in no essential particular differs from the balance of the farm; the soil, its nature and products, are much the same. The purpose, wisdom and ability of the husbandman determines whatever difference there is between the appearance and fruit of the two portions. Whatever "fruit of the Spirit," whatever "fruit unto holiness" may appear in God's garden, his church, his people, and abound, it is of his own planting, the product of his husbandry. "I am the true vine, [says Jesus] and my Father is the husbandman." Of all his planting the love of God is the life. The apostle enumerates many of the fruits (works) of the flesh, which he says are manifest, and there is not one good one among them, not one well pleasing to God nor satisfying to his people, but rather hateful, poisonous, deadly. How terrible at times is the lesson I hope he teaches me, that "in me, (that is, in my flesh,) dwelleth no good thing." Years ago my hopes were blasted by that teaching, and I was in despair; now I hope I can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." This is all my salvation and my hope. Now I wish to ask in all seriousness and humility, Is there anything inconsistent in the declaration, "The wicked shall do wickedly," inconsistent even to finite reason? Certainly we do not look for grapes from thorns, nor figs from thistles. Is it not absolutely determined, predestinated, that thorns shall bear thorns and fig trees shall bear

figs? Infinite wisdom teaches that none of God's works are in vain, and that nothing exists or can exist independent of God and his purpose. Both the Bible and profane history are full of the record of the works of sinful men and evil spirits, all used by the mighty hand of him who, with unlimited sway in heaven, earth and hell, doeth all his pleasure and accomplishes his vast designs. The wrath of man shall praise him, the remainder of wrath he will restrain. "Hitherto shalt thou come, but no farther; and there shall thy proud waves be stayed." So has he set the bounds of iniquity. It would be necessary to transcribe a large part of the Bible, both the Old and the New Testaments, to enumerate the occasions and the manner of the use of evil spirits and sinful men, by the mighty hand of God, in working out his purposes of love and grace concerning his people. I would call attention briefly to the crowning work of the powers of darkness, the extreme limit to which wicked men and devils could go in fulfilling the purpose of God. I mean the persecution, the murder, the shameful murder of the dear Son of God, "the perfect man," the Savior of the world; all the wickedness that can be conceived dwelling in the heart of men and devils seemed concentrated in the work of persecuting, dishonoring, humiliating and casting out as evil and unfit to live the Holy One of God, the brightness of the Father's glory, the express image of his person, rejecting him who was sent unto them, and desiring a murderer in his stead. All this while, and at all times, we see him doing his Father's will, fulfilling the work he gave him to do, drinking the cup prepared for him. He addressed his murderers in that declaration so awful to my mind, and so significant of things I am

calling attention to, viz., "This is your hour, and the power of darkness." Add to this the travail of soul, the conflict with the very spirit of all evil in the belly (or midst) of hell, the tempter who overthrew the first Adam so easily, but who now is conquered and his kingdom destroyed. Now add to this the terrible scene upon the cross; I ask in all humility, Is not every link in the chain of manifest evil and wickedness, from the cause of the flight into Egypt of Joseph and the infant Jesus, all down through the thirty-three years of his life on earth, until death claimed him as its lawful victim, I ask with the deepest reverence, Is not all this the handiwork of God, devised by "his determinate counsel and foreknowledge," yet executed by evil men with wicked hands, which his omnipotence used as instruments of his work? I use this crowning example, for it sets forth clearly and unmistakably the doctrine we love. In it we can see only a part, of course, of the great handiwork of God in the redemption of his people. Before Jesus yielded up the ghost we hear him praying, "Father, forgive them; for they know not what they do." Here we get a glimpse of another power, far mightier than the power of darkness, the power of the love of God, "the power of an endless life," which brought our Lord again from the dead. But notice, as soon as God's purpose was fulfilled and the wicked hands of sinful men had crucified the Lord of glory, Joseph could go in boldly to Pilate and beg the body of Jesus, place it in his own new tomb, and there was not a dog to move his tongue, nor any one to ask, Why or what doest thou? An awful spell seemed upon that mad throng of bigotry and murder, but not a moment before their work was accomplished. A terrible day of evil, for

which the wicked were created, we are told by inspiration.

I am making this article altogether too long to go into the details of the important points to which I can merely call attention. Coming to our individual experience, I wish to ask my tried brother or sister, Is there anything more effectual to bring you to the feet of Jesus, a humble suppliant for mercy, than the conscious knowledge of your sins and transgressions? Does not your God make your sins his rod and your transgressions correct you? How do you grow in grace and in the knowledge of your Savior, but by an increasing knowledge of your sin? and hence your greater need of that grace which abounds even to the chief of sinners. Study well, my brother, in this connection the example of Peter for instruction, and comfort, too, when under temptation. See Satan's inability to touch a hair of his head until he had received power of Jesus. See also how God used Satan in Peter's conversion. "Satan hath desired to have you, that he may sift thee as wheat." Satan seemed a very effective sieve in God's hand for that purpose. "And when thou art converted, strengthen thy brethren," were Jesus' words to the self-confident Peter. Remembering how Satan prevailed with him to the very point of fulfilling the words of Jesus to the very letter, and that beyond that point he could not go, we have an illustration of how God by his infinite wisdom and almighty power uses the sins, the depravity of his servants, for their own good, the good of his people, and his declarative glory. What depth of knowledge did Peter gain by his weak manifestation of the evil of his nature, and of the abounding grace and mercy of his Savior! His words burn like fire as the Spirit of God rests upon

him like cloven tongues. How many times has my soul been thrilled as I have read his words of divine eloquence on the day of Pentecost. The rod I speak of descends in love, everlasting love, so the apostle can say, The goodness of God leadeth you to repentance. Two great mysteries develop side by side, if I may so speak: "the mystery of godliness" and the "mystery of iniquity." I hope my brethren, if this article ever comes to their eyes, will not think I am so foolish and presuming in my old age that I undertake to solve either mystery. It is my utmost hope to point out some of my God's works in both mysteries, and wherein I have thought I have seen his glory revealed. God makes his glory known to his people by and in his works. "The heavens declare the glory of God: and the firmament sheweth his handywork." His wonders are revealed in the depths, to those who do business in the deep waters, and go down to the sea in ships, like Jonah, as well as those who are caught up into paradise, and see things unlawful to utter, like the apostle Paul. It is in my little measure that the truth has been shown me, I trust, and I have tried in this writing to give a glimpse of how it has come to me, line upon line, precept upon precept, here a little and there a little, as I have been able in my great weakness and ignorance to bear it. I have not written in a spirit of controversy, but to help, if possible, some poor, perplexed souls to understand some of the perplexities of their experience, and justify the ways of God to men. If you see fit to give this a place in the SIGNS, I pray its readers to receive it in the spirit in which it is written.

Affectionately your brother in hope,

J. N. BADGER.

CHAPTER II.

"In the beginning God created the heaven and the earth."—Gen. i. 1.

(Continued from page 200.)

The beginning here spoken of is the beginning of time, and before this beginning there was eternity, just as will be when this time world shall cease to be. Almighty God is eternal, and was the same before time began that he is now, and will be the same after time shall be no more; he is not affected by time and change as we are, since we are but creatures of time in the flesh, and while in nature we know but little of eternal things. When man is born into this world he is ignorant indeed of the things of this world, knowing nothing of the natural kingdom only as he is taught by nature and otherwise. Truly "vain man would be wise, though man be born like a wild ass's colt."—Job xi. 12. While with us time is flying fast, and we are hastening to the dust, yet with God there is no yesterday, no to-morrow, no past, no future, but one eternal now; with him one day is as a thousand years, and a thousand years as one day. With God everything is present before him. Then, vain man, hide your face for shame for becoming so conceited as to believe for one moment that you can be of the least assistance in the salvation of souls, when that great work is eternal and was perfect in the purpose of God before this earth was created by him. Since we know so little, even of the mysteries of this (in God's sight) little world on which we live, after we have learned all we can of these natural or earthly things, we are no higher or nearer the kingdom of God than we were when we were delivered into this world. By our natural birth we were only the sons of our earthly head, Adam, and could not of ourselves rise above our head, for

God has enacted certain fixed laws, both natural and spiritual, to govern all things which he has created, and not one of these fixed laws can be altered or changed by us, such as the course of the sun, moon and stars, with the regular variation north and south, causing the change of seasons, spring, summer, autumn and winter, also day and night, and the mysterious attraction called gravitation, and that law that governs man and beast, the fowls of the air, the fishes of the sea and every creeping thing that creepeth upon the earth, together with every plant and tree of the vegetable kingdom which God in his wisdom hath created, that everything shall bring forth after its kind, and all other things are equally fixed and we cannot alter one of his purposes. He is God, and changes not, and his work, like himself, is unchangeable, unalterable and infinitely perfect; nothing therefore can be added thereto or taken therefrom. "I know that whatsoever God doeth, it shall be for ever: nothing can be added to it, nor anything taken from it: and God doeth it that men should fear before him," that all these things should declare his glory and shew forth his handywork. All the divine Scriptures, together with all the redeemed of the Lord, and even the world and all therein, form one vast witness to the glory of God; even "the wrath of man shall praise thee: the remainder of wrath shalt thou restrain;" all things whatsoever come to pass are fulfilling his righteous purposes, from the perfume of the little flower, the song of the beautiful bird, to the wrath of man; from the voice of the tiny insect to the roar of the mighty thunder, the disaster of the awful cyclone, even the rushing of the waves of the troubled ocean, all obey his command and all declare his glory and shew his handywork. This doctrine,

which every heaven-born soul loves, is in harmony with the following Scriptures: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasures."—Psalms cxxxv. 6, 7. "The Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke."—Psalms civ. 31, 32. Also see Jeremiah x. 13; li. 16. "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isaiah xlv. 7. There are many other Scriptures just as clear to which I could refer, but do not deem it necessary. This may be called by some absolutism. Well, that is what I call it, and that is what I believe, for the Scriptures teach nothing else. But "thou wilt say then unto me, Why doth he yet find fault? [why doth he condemn any one?] for who hath resisted his will? Nay [no one has ever resisted his will] but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Romans ix. 19, 20. All these things declare his glory and shew his handywork.

According to the law of gravitation, mentioned above, a fountain cannot rise above its head in and of itself; so we, being of the first man Adam, who is of the earth earthy, cannot rise above earthy things of ourselves, and in order to attain unto higher things we must be born of the second man Adam, who is the Lord of glory; we must be born in the kingdom of heaven, the new Jerusalem, which is not in bondage. The following poem expresses some of my thoughts, and is in

accord with my understanding of the Scriptures :

" Jehovah in council resolved to fulfill
The scheme from eternity laid in his will ;
A scheme too profound for seraphs to pry,
And all for the lifting of Jesus on high.

'Twas not from the creature salvation took place,
The whole was of God, to the praise of his grace,
And all to his glory shall attend by and by,
To accomplish the lifting of Jesus on high.

His wisdom contrived the adorable plan,
Grace, mercy and peace, and good will toward man ;
The great Three-in-one did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine :
Love, wisdom and power, and goodness divine ;
His justice and grace were honored thereby ;
'Twas all for the lifting of Jesus on high.

When first the great project to angels was known,
They hailed him in songs as the Lamb on the throne ;
The concave of heaven resounds with their cry ;
God-man, Mediator, they lift him on high.

Creation proclaims the great work of thy hand,
All beings and things in the order they stand ;
Productions by chance we are led to deny—
'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,
For of him and to him and through him they are ;
All systems and worlds that revolve in the sky,
Were made for the lifting of Jesus on high.

Set up as the head of his mystical frame,
He honored the records of fate with his name,
And nothing was wanting which God could supply
To aid the uplifting of Jesus on high.

When man was created what wisdom we see,
The whole he possessed was the image of thee ;
But O, in his fall we are led to espy
'Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was inclined,
It answered the end which Jehovah designed ;
No purpose of wisdom was altered thereby,
'Twas all for the lifting of Jesus on high.

Here Satan was nonplussed in what he had done ;
The fall wrought the channel where mercy should run
In streams of salvation, which never ran dry,
And all for the lifting of Jesus on high.

From hence it appears he made nothing in vain,
For Adam thus formed was a link in the chain ;
In him 'twas decreed that his members should die,
And all for the lifting of Jesus on high.

The man that betrayed him prediction foretold
The pieces of silver for which he was sold ;

To prove his salvation the world we defy,
He fell for the lifting of Jesus on high.

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

In fullness of time he came under the law,
Its jots and its tittles he answered we know,
And stretching his arms, did on Calvary die,
To accomplish his lifting to glory on high.

He slept in the tomb till the morning arose
That signed his release and confounded his foes,
Then bursting its bars he ascended the sky,
To reign in his glory eternal on high."

"And the earth was without form, and void ; and darkness was upon the face of the deep."—Gen. i. 2. Imagine the condition of the earth at this time ; there was no sun, moon or stars, but the whole world was enshrouded in darkness and covered with dark waters ; it was void of man, beast or bird, neither was there any green thing there. "And the Spirit of God moved upon the face of the waters." O how desolate the earth would be to-day in the absence of all things which God created and placed here, which shew his handywork. But he began the work, and there is none to hinder him, for he worketh alone with his own mighty power. We hear him saying, "Let there be light : and there was light."—Gen. i. 3. However desolate and dreary this might appear to us, this is the very condition of the hearts of all natural men and women before God quickens them into divine life by shining in their hearts. The prophet says, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." It is only to the chosen in Christ Jesus before the foundation of the world that this divine life and light shall come. When it is with their hearts as it was with this world before God commanded, saying, "Let there be light," Paul calls it "dead in sins," and indeed it is ; no form or

comeliness in that heart of stone, no grace, no love, no fruit of the Spirit, no Sun of Righteousness, but all is one dark mass of sin and folly; there is no living thing there, no binding faith, all is death. This was our condition before God began the good work in us, for we were by nature the children of wrath, even as others; but hear the voice saying unto you, "Let there be light: and there was light." Paul tells us that "God, who commanded the light to shine out of darkness, hath shined in our hearts." This hard and stony heart is softened, broken up, and is no longer void, for we are now given a heart of flesh, which will bring forth fruits meet for repentance. We now bear the fruits of holiness, and in our hearts is the voice of melody, the singing of birds in our land, the Sun of Righteousness has arisen in our hearts, and we enjoy the great sabbath of the Lord, that rest which remaineth to the people of God, where we for ever rest from the labor of the law, for we are no more under law, but under grace; the Son hath made us free, and we are free indeed; the law dispensation is now ended with us, and a new day hath taken its place. Perhaps you, dear child of God, may have imagined that all your nights of trouble and sorrow were passed and gone, that all your days would be happy days of peace; but this was not so, for in the world ye shall have tribulation, you shall be hated of men, you shall be buffeted by that awful thorn in the flesh, but the grace of God is sufficient for you. You must follow wherever you are led, whether it be by the side of still waters and in the pastures of his love and to his banqueting-house, or through fiery trials, through deep and stormy paths, into the den of lions; but fear not, for you are led by the Spirit of

God, and are therefore sons of God, hence are not bastards, and he that leadeth you is all-powerful, and is able and will care for you, for "if God be for us, who can be against us?" He will lead you in paths of righteousness for his name's sake, and will never let you perish, but will lead you as seemeth good in his sight, through every trial to perfect victory, only trust in him who doeth all things well. When he found Jacob in this condition he led him about and instructed him, and he is leading you all, dear children of God, about and instructing you with the rod of his love, teaching you in this way to declare his glory, teaching you to praise his holy name, weaning you from this vain world and all its allurements, bringing you to his banqueting-house, where his banner over you will be love. O what a wonderful banner is over God's little ones, the banner of his everlasting love, and because he has loved you with an everlasting love, with loving-kindness he hath drawn you, called you out of darkness into his marvelous light, that you should shew forth his praises: declare his glory.

(To be continued.)

WALKER, Ore., Feb. 23, 1910.

ELDER H. C. KER—DEAR BROTHER:—Your editorial in February 15th number of our dear old family paper appeals very forcibly to me, and many things are made fresh in my mind. First, I must say, I have been a reader of the SIGNS OF THE TIMES, more or less regularly, for about twenty-four years, and have found but very little, if anything, in it with which I could not heartily agree. I have very much enjoyed reading after the several editors who have been called to the work, and also the long list of correspondents whose names appear in each

December 15th number. I have written very seldom, for fear of crowding out better matter, and each time have been surprised to see my article published. I have found your writing very much to my comfort, and have often felt sorry when I failed to see "K" at the finish of the editorials. Elder Chick's writings also have much comforted me, and many others in our far distant corner of the United States. Perhaps your preface to February 15th editorial partly explains why we have not seen more from your pen. We know it were better for us that a millstone were tied about our neck, and that we were cast into the midst of the sea, than that we should offend one of God's little ones. This is part of the fear that both David and Solomon had in mind when they said, "The fear of the Lord is the beginning of wisdom." "It is a fearful thing to fall into the hands of the living God." When my mind is exercised on these things I am not surprised that our dear Elder Morningstar is often reminded to say, Tread softly, for the place whereon thou walkest is holy ground. This fear that is the beginning of wisdom is not only felt by His little ones when their eyes are first opened to a faint knowledge of his mighty power, but it goes with them, and increases the more as we learn of his wonders. Thus we hear the silvery haired fathers and mothers in Israel say, I thought I would grow better, but the longer I live the more I realize my shortcomings. And the dear inspired writer says, "I cannot attain unto it." God's little ones who have this fear in their hearts, and thus are given a measure of repentance and humility, have love and fellowship for all who are likewise led.

I am not surprised at your complaint that the spirit of division and strife is

abroad in the land; it is not only abroad, but it is in yourself and every heaven-born child. Indeed we are, and must be, thankful that we are in a warfare in which there is no discharge as long as we are the battleground of the flesh and the Spirit; so much so that the children of Israel, who had suffered the terrible bondage of Egypt, had a desire to return to it for the sake of the fleshpots, but God had enlisted them in the march to Canaan. Paul, who perhaps was our greatest example of gospel ministry, met often with strife and contentions, as evidenced by his many admonitions against these things, and it was with him as I said of you and all who are born of the Spirit, a hard striving, a mighty battle, to do the things he would, and not do the things he would not, until we, with him, are made to cry out in deep anguish of spirit, "O wretched man that I am! who shall deliver me from the body of this death?" My dear brother, this is the only discharge from this warfare. God's ways are as high above our ways as the heavens are above the earth. Many of his servants have great depression of spirit, and cause for grief, but when the warfare in each lump of clay is so great, should we wonder that it is distressingly great in many earthen vessels? The good Shepherd faithfully warned us of these things. We are not equal to these things, but our great Mediator tells us the hairs of our head are all numbered, and we are glad he has fought our battles for us.

Again, when you say, "There seems to be a falling away in every part of the earth where the truth is known," it reminds me of the great prophet Elijah. Should we not take courage when in tribulation to find God's dear servants of old endured the same? In 1 Kings xix. 10-13, Elijah

expressed your feelings, and more, when he said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thine prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount [Horeb], before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." Have not the adversaries of the truth ever hissed great torrents of wind, shaken the earth, produced fire, compassed land and sea to make many proselytes, and made them worse than themselves, who have been turned into angels of light, deceiving, and if it were possible would deceive even the very elect? But the Lord is not in all this rushing, mighty wind, this shaking of the earth, this imaginary fire. It is the still small voice that denotes the presence of the Lord, and causes those who have his fear in their hearts to cover their eyes and cry, Unclean, unclean; he quietly speaks, and it stands fast, commands, and it is done. He said to Elijah, and to you, in the eighteenth verse of the same chapter, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

The dear old SIGNS OF THE TIMES has often reminded me of the Lord's still

small voice, the patient, humble and unwavering spirit with which he has endowed its writers, the calm with which it has stood in many a raging, mighty wind of false doctrine, the shaking of all earthly religion, the fire of persecution and poverty, ever the still, small, unshaken advocate of God's wonderful grace. Yes, from its first issue it has been in the storm center of, and attacked by many high aspiring brethren and enemies, boasting of greater numbers, financial support and many other marks of the "beast." It has thus been God's small voice to many of his Zion, to whom it has spoken comfortably, and cried to Jerusalem that her warfare is accomplished. This may not be food to those who only have an ear to hear the great earthly commotion of wind, earthquakes and fire, but the poor man who cries, "God be merciful to me a sinner," is often reminded of good news from a far country, as of cool water to a thirsty soul, even as Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." "Comfort ye, comfort ye my people," preach the gospel, Christ and him crucified, unto every creature. Let him that lacketh wisdom ask of God, who giveth to all men liberally, and upbraideth not. Then we poor weaklings of the flock are constrained to say, All his ways are ways of peace. Can we not of a truth see all his works praise him? Isaiah iv. 12: "For ye shall go out with joy, and be led forth with peace:" and see the mountains and the hills break forth before us into singing, and all the trees of the field clap their hands. And again with the same dear old servant: "How beautiful upon the mountains are the feet of

him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah lii. 7. Also when we are crushed with many doubts and fears for the welfare of Zion let us read Isaiah liii. 3-6: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and [O shame] we hid as it were our faces from him; he was despised, and we esteemed him not. 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. * * * The Lord hath laid on him the iniquity of us all." A picture that reminds us that we are not our own, but mercifully bought with a price no mortal can comprehend. Can we not feel assured that the wrath of man shall praise God, and the remainder of the wrath will he restrain? So far as I know, the Lord has thus far spared the Baptists in these parts from very much strife at present, and no doubt will, if we are prompted to the more than worthy task of singing God's praise.

Dear brother, you are several years my senior, both naturally and spiritually, and I have not the desire, neither the ability, to instruct you in the school of the Lord. I only had these things in my mind, and felt perhaps God would bless them to your comfort, by way of stirring up your pure mind to the memory that many of his servants have been tried in the same furnace of affliction; also knowing you have the spirit of charity, to kindly consign this to the wastebasket if it is not profitable.

Your unworthy brother, I hope,
G. O. WALKER.

[We very much appreciate the foregoing kind letter from brother Walker, and thank him for his encouraging words reminding us of the discouragements, conflicts and persecutions of those in olden times, and of the faithfulness to the Lord of his servants then and since.—K.]

PRINCETON, Ky., Jan. 10, 1910.

DEAR BRETHREN EDITORS:—If one such as I am dare thus address you. If the Lord will, and you can spare the space in your valuable paper, I wish to reply to many requests for me to write my experience. I must say I am much in doubt if I have an experience of grace at all, as it seems to me at times that surely the Lord's wrath is poured out upon me, and I am only laboring under a strong and wretched delusion, but God is just in all he doeth. Dear and faithful in the Lord, I have said I would not write my experience until I found one who had walked the road I had walked, but alas for me, I have asked many brethren and sisters, and read and searched many papers to find some one who had an experience like mine, if mine can be called an experience of grace, but for the past fourteen years I have failed. I have always felt ashamed to tell the dealings of the Lord with me, or else I was afraid I would be laughed at. O that I knew it is of the Lord, then I could feel more confident; but the Lord willing, I will tell what I hope he showed me, and then you can judge for yourself whether I am deluded or not. I used to be very wicked, and thought nothing of it. I cared nothing for church or church people. I was made to see myself a wretched sinner when I had an oath on my tongue, and for three years and a half I know I was the most wretched man that ever lived. I would try to stop cursing,

but I could not; I would get so angry, then I would cry about it. I would make resolutions and break them; and so I continued on for three and a half years in this wretched state of mind, until the fall of 1896, when I felt if I did not get relief I must go to torment. O children of God, if I could have died, but no, I could not die. I often thought of destroying myself. About this time there was a meeting going on at the Presbyterian meetinghouse in town, and one of my friends asked me to attend. I was like a drowning man, grasping a straw; I thought, If I could only hear some good man preach I might get relief. I felt impressed to go, so I told my wife, and asked her to go, too. She seemed surprised, and made excuses, but I insisted, so we went. As the preacher seemed to have no mind to preach, he put in his time telling the members they were in the way of sinners, and then he called on an old man to pray. This man was of a stammering tongue, and had a whining voice, so when he began to pray I thought his feelings were hurt because of what the preacher had said, and that he was crying. As he prayed he said, "Lord, if we are in the way of any sinner in this house, take us out." Dear child of God, you can imagine my feelings at that moment; to think I was the worst sinner in the world, and here was a poor old man asking God to cast him out if he was in the way of sinners, so I determined in myself that as soon as he stopped praying I would get out, for I did not want to be in the way of good christian people, and as soon as he stopped praying I picked up my hat and started to leave the house. At this point I lost control of myself, for instead of leaving the house as I desired and intended to do, I found myself up at the pulpit shaking

hands with the preacher, and asking him to pray for me. He told me he would, and told me to sit down on the mourners' bench. I looked at the bench and felt lost in despair, for I felt there could be no relief there for me; so I sat down at the end of the front bench that several old ladies were sitting on, and there I beheld a sight I shall never forget. I lost all knowledge of myself and surroundings, my eyes were fixed on a horrible pit, and in this pit of fire I saw men and women alive and burning in the flames, and I felt myself slowly slipping into that pit. I resolved to make one more effort to get away. At this point the preacher put his hand on my shoulder and asked me if I felt Jesus was my friend. I told him no, that I had no friend on earth or in heaven. O children of God, that was my feeling about myself. The preacher turned from me and said, "You will come around all right." I said, "Yes, in hell," for that was my feeling, that I had sinned away my day of grace, and now I must be lost forever, and I felt sure I must go into that horrible pit of fire alive and burn forever. I thought, If I could but die first, it would be some relief, but no, I felt sure I must go to hell alive; so while I looked into that horrible fire my sins came up before me like a great mountain of smoke, black as tar, and I was made to feel that God was just in condemning me and casting me into that pit; but I made an attempt to rise to my feet, and as I did so a great weight seemed to fall on me, and I was crushed down again. Then I gave up, to go into the pit of fire alive, and I saw myself go down; but at this point I felt something take hold of me and lift me upon my feet, and I looked, and there seemed to be a screen stretched across the house from one side to the other, and

through that screen I could see sparks like diamonds glittering here and there about over the congregation, and a voice said, All who see this are saved. I at once threw up my hand and cried out, Come up here everybody, for I wanted every one to see it; I thought they would be saved. But at this point I seemed to awake out of a trance, and people were crowding around me, shaking my hand and crying, even to the preacher. Words are inadequate to express my feelings, I felt so happy, and I went right to work to save sinners, and did all I could do to get them to come up and be saved, but I found only a few who would come, and I worked so hard. I thought if they would only come up to the altar and see what I saw they would be saved, so I worked that night, and the second night, and the third night, but at the close of the meeting the third night I was in doubt about the Lord being in the matter, as everybody seemed so cold and unconcerned about their salvation, so I blamed our failure to the lack of prayer, and on my way home I decided to have every christian in the congregation all pray at once, and we would drive sin out of every sinner in the house. At this point it seemed something said to me, You think there is power in prayer, why do you not get it and cast sin out of people yourself? Then and there I accepted the proposition, and commenced praying to God to give me the power that I might cast sin out of the people. I know you will say I was very ignorant, and so I was, but I did not know it then, for I truly believed it could be done, so I went home and continued praying, and after my wife had gone to bed and was asleep I kept praying in my heart for power to cast sin out of the people. Near midnight I laid down on my bed, still trying to pray; I

do not know how long I had been lying there, but my eyes were directed to the east wall of my house; the room was so dark that nothing could be seen, yet there appeared a very black round spot, and in the center a small bright light shone through it, and the light kept expanding until it became as perfect a circle as the moon, and of the brightest gold color; I cannot describe its beauty to me. Suddenly it stopped expanding, and there appeared Christ's face in the circle. I thought, O my joy is full. He seemed very calm, and as I looked I saw his face had never been shaved; the beard was very light in color, and on his chin it seemed to be about an inch in length; the hair on his head was light in color, and on his head was a wreath of plaited thorns, and one thorn had pierced the top of his face. O how I wanted to speak to him; I felt if I could I would give the world, but I could not open my mouth. At this point his lips parted, and I heard these words: The power is in me, and not in man, and suddenly all vanished. I cast my eyes toward the window, and it seemed to be all aflame. I was frightened, for I thought my barn was on fire; I jumped up, and as I did so I realized that all was dark and still. I then laid down again, and as I did so there appeared a vile looking man standing at the foot of my bed with a broad grin on his face, making fun of me; he seemed to me the image of Satan. When I awoke the next morning I was at peace with all the world. I awakened my wife, and asked her to tell me her experience. I felt ashamed to ask her, for I had many times made fun of her experience before I became concerned myself, but now I desired to have her tell it to me, after which we both rejoiced. All the morning it was joy and gladness with me;

everything seemed to be praising God, and I could not keep my mouth shut, and was talking with every one I met about the wonderful works of God; but I would take no more part in the work of trying to save sinners, for I had lost all desire to do so. About this time I met one of the Presbyterian preachers on the street, and he asked me to join with them, and, after some talk on the subject, he said to me, "That is Hardshell doctrine you are advocating." I did not know what he meant by the term "Hardshell," for I had never heard it before. He told me the Hardshells were very ignorant people, and preached pernicious doctrines, so I did not want to get in with them. All with whom I talked called me a Hardshell, until one day I met a Predestinarian Baptist and talked with him, and we agreed in our conversation, so I felt that he was my brother, and I loved to be with him. I asked him where I would find a church of that kind of belief, and he told me to go to Cerulean Springs, there I would find a people who believed as I did; so I became very anxious to go, but as it was seventeen miles from my town my wife and I decided we would go on the train. When we arrived at the place it was about meeting time, and several had gathered for service. At this point I almost lost hope, for I had been raised in the city, and never was used to being in country churches, so imagine my feelings when I saw my first Old Baptist church-house and people. I could hardly believe it was a churchhouse, and when we entered it O how my poor little hope fell to the lowest ebb. I felt I had thrown away carfare to come to such a place. I sat down in a back seat and took a look at the people up in front, who I supposed were the members of the church, the brethren on one side and the sisters on

the other. O what feelings I had about them; I thought I never saw such ugly people in my life, they had no pride or style, and all seemed to be so common; no organ, no choir, no fine pulpit, no nice seats; in fact I felt sure I had made a big mistake in coming to such a place to find the truth preached as I believed it; but at this point one of the men arose and said, "We are expecting brother Carnell with us to-day, and we will wait awhile," and he sat down. They then began to sing; at first I thought they did not know how to sing, but they sang, "Amazing grace! how sweet the sound! that saved a wretch like me." You cannot imagine my feelings, it was as if heaven had opened and angels were singing, and I was made to weep. At this point the door opened, and in came a young man with a smooth face, about my own age, and up to the front he went and spoke to some of the members, and then into the pulpit. My hopes fell again as I looked at him, for I thought he was too young to preach, and I preferred to hear an old man preach. He picked up the Bible and, it appeared to me, just let it fall open, and read this verse: "No man can come to me, except the Father which hath sent me draw him." This preacher's name is W. I. Carnell, and my eyes were fixed on him at once, as I was greatly interested to know what he could do with such a text. He began to speak, and his preaching was so different from what I was used to hearing that I was astonished, and more so because he stood there and preached just what I believed; he preached the doctrine of predestination of all things, just what I had been called a "Hardshell" for believing, and for talking it in my town. I had never before heard it preached, and yet I had been talking it

to my friends for a month, or at least from the night I saw Christ's face, and my friends said I was crazy, and called me a "Hardshell," and I thought that perhaps I had gone crazy, but here was a man telling it with boldness and great power just as I believed it. O how I wanted to jump up and go to him and tell him how I loved him, but I was afraid to do so. What a mystery it was to me, to see a perfect stranger stand there and tell me just what I believed; I thought surely some one had told him what I believed. When he stopped preaching I turned my eyes on the members, and what a change had taken place; it seemed to me all the ugly looking people had disappeared, and their places were occupied by a different looking people. That to me was a mystery; their faces seemed to shine with joy, gladness and brotherly love, and I thought they were the best people I ever set eyes on, and I found myself wanting to join them, but did not know how to do so, for I had never seen any one join the church, and I had been told by my Arminian friends that it was easier to get into heaven than it was to get into the Old Baptist Church, so I did not know what to do, for such a strong impression took hold of me to join them that I felt if I did not I would surely see the wrath of God again poured out upon me. O how I feared God; what should I do? At this point I rose to my feet and said, I have been for some time searching for the people who believe and preach the truth, and I believe I have found them. I could say no more, all was dark, and my mind a blank, and I felt I was lost. I sank back in my seat, but at this point dear Elder D. R. Turner came and spoke to me, and my hope revived, and the next thing I realized I was up in front, full of joy and praising

God for his wonderful mercy to poor me; I felt I was in a heavenly place, and God was in the midst. I have ever since loved to talk and write of the mercy, power and wonderful works of God to the children of men. My dear wife came forward at the same time and was also received, and dear brother Turner baptized us, and so we became members of the Muddy Fork Church. I often feel to be in the way of others, and for the past fourteen years I have gone through many hard trials and afflictions. I have had the finger of scorn pointed at me, and many hard things said about me, but I hope for the truth's sake, yet out of it all the Lord has delivered me, and I trust he will deliver me, but, dear children of God, I so often get down in the valley of despair I am made to fear that this is all a delusion, God only knows; but, after all, if God at last casts me off, and I fall into that pit of fire, I feel to say, God is just and holy, and what he does is right, so if I am saved it must be alone by the mercy of the all-wise and all-powerful God, who doeth all things well. May God guide, direct and keep all his jewels in faith and love. When he comes to make up his jewels shall I see him? shall I be like him? Then shall I be satisfied.

Dear household of faith, remember poor me when you pray, as a servant in bonds and afflictions.

C. K. HAINES.

CENTERBURG, Ohio, Jan. 24, 1910.

DEARLY BELOVED EDITORS:—I am receiving a number of what are to me excellent letters, and will send you one I received from a dear sister who moved to this State from Nebraska. She learned of me through the SIGNS, our dear family paper. There are no Baptists near her, and she is very lonely. We can visit

each other when the weather is pleasant. She has lived in this State two years or more, and just learned of me last fall. I feel very unworthy of the love and loving words of my many dear friends asking me to write, but I am not able to write much. Wherein I have ever been able to say a comforting word to any dear one it has been given me of dear Jesus, for I am not able of myself to even think a good thought, but by the help of Jesus I have been telling what I hope he has done for me for over forty years. I am now weak and feeble in my earthly body, but I do not get tired talking of Christ. It is a great comfort to me to read the good letters of all the dear saints.

With love to all the dear ones, I will bid you adieu, hoping you will remember unworthy me in my weakness.

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

CROTON, Ohio, Nov. 27, 1908.

MRS. S. C. BOYD—DEAR SISTER:—
Something seems to make me want to write to you of myself. I think of you much, and wish I lived nearer you, for I want to see you. It seemed to me when I first saw you coming down the steps to meet me that my heart went out in love to you, and I wanted to throw my arms around you and tell you of my troubles. It seems that I have many dark days of doubt and fear; I go mourning and groping in darkness most of my time, and asking myself, What hope have I in Christ Jesus? I do so long to hear the gospel preached. I enjoyed my visit much with you; your talk of Jesus was like manna to my hungry soul.

In Stanton County, Nebr., when about sixteen years of age, I was troubled about my condition. I felt wretched and lost, and wanted to join the Baptist Church,

to which my father, mother, some aunts and uncles belonged. I cannot explain how I felt, only that I was made to weep and cry. I could not tell the church much, but was received, and baptized by Elder McKnight in the fellowship of Pleasant Run Church, at Stanton. I felt so great a sinner I did not think they could receive me into the church, but they did, and I was very happy when I came up out of the water. I have always tried to live right, but often it seems to me that I have strayed from the right path. I used to go to meeting and would want to get up and ask the dear brethren and sisters to pray for me, but I never could get to my feet to ask them; not that I was ashamed of my Lord, for I am not, I wish I could tell the whole world of my Savior. I often try to pray when alone. It seems that I cannot speak when I would like, the tears come unbidden, and my tongue refuses to speak. When I met Elder Beadle at Mr. Perfect's I began to say to him that it had been a long while since I had been to a Baptist meeting, but I had only begun speaking when I broke down and had to stop talking or cry. I wonder why it is; is it because I am such a sinner? I know I love the dear Old Baptist people; wherever I meet them they seem very dear to me.

"Sometimes my hope's so little,
I almost lay it by;
Sometimes it seems sufficient
If I were called to die;
Sometimes I am in doubting,
And think I have no grace;
Sometimes I am a shouting,
And Bethel is the place."

I think these words express my feelings. I love the Baptists and want to be with them, to hear their preaching and hear them talk of Jesus.

I wonder how my letter sounds to you; I have wanted to write to you, I do not

know why. I felt that I ought to try to tell what I think the Lord has done for me, or tell what is my experience of the Lord's dealings with me. We are poor in this world's goods, and have no home of our own, but I would not give my little hope of life eternal for everything money can buy, for I think it is not with joy and happiness we enter heaven, but through much tribulation.

I feel you will understand this letter; I could not tell you as well as I can write. I ask an interest in your prayers. I want you to come and see me, if the ride will not be too much for you.

Yours with love,

(MRS.) HAYES MITCHELL.

OAKFORD, ILL., Nov. 25, 1909.

ELDER F. A. CHICK—DEAR BROTHER:

—I have done without the dear old SIGNS a long time, feeling I was not able to pay for it, but I have had the pleasure of reading dear sister Bone's SIGNS, but being away from her now I will send one dollar to pay for the paper six months. I miss the good editorials and letters, as I have not read the SIGNS for six months, and I miss it much. Often when I felt that I was the worst of all who claim to be the followers of the meek and lowly Lamb, I would read a letter from some dear one feeling just as I felt, and I would feel that I was not alone in my awful feeling of unworthiness. I try to live as Paul says, that I may not be a castaway. The love for my Lord and Savior, and desire to honor, praise and adore him for what he has done for me, prompt me to try to serve him, and to beg for grace to enable me to walk lowly before him. We are commanded in the Bible to walk worthy of the vocation wherewith we are called, and we are commanded, or exhorted, to go to the throne of grace to find help in time of need, and O, I feel that every hour is a time of

need, and when I feel his blessed grace in my heart I cannot murmur, even when sore trials weigh me down. When grace is in my heart it dispels the dark clouds that hover over me; when they gather around me I can see nothing but my own unworthiness, and, like Paul, I cry, O wretched one that I am! But when I feel his blessed grace in my soul I can sing:

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought,
And cast it all around."

I cannot see how any claiming to be Baptists can feel that they merit anything by their good works, when it is grace that produces good works. Can we claim any merit for what grace does for us? Jesus says that after we have done all, we are to say we are unprofitable servants, we have only done that which was our duty to do. It is our duty to go to him for grace to enable us to humble ourselves before him.

Brother Chick, I did not think I would write much, but my mind has run on. When I begin to write of God's grace I can hardly stop, but I must, for I do not want to weary you with my poor writing, for I know you have an arduous task; but you have been faithful, and have conducted the SIGNS as ably as the editors before you. Two or three years ago I read some SIGNS printed fifty years ago, and I saw no difference between them and now. The Lord will uphold you and continue to give you the good judgment you have manifested, and the presence of his Holy Spirit to comfort his people with the same comfort wherewith you are comforted. I feel that I would love to talk to the dear saints of our dark seasons, and of our hope of heaven, and the joy that our hope gives us while it is our dear Lord's will to leave us here in this world of sorrow.

SOPHRONIA B. THOMPSON.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1910.

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

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

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

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

DEAR BROTHER CHICK:—If not asking too much, will you or brother Ker give your views upon the blood of Christ through the SIGNS? Is there any more efficacy in the blood of Christ than there was in the blood of bulls and goats, and the ashes of an heifer, which were slain upon Jewish altars? If not, what was this blood shed for, seeing that God never does anything in vain? If there be no more efficacy in the blood of Christ than there was in the blood of bulls and goats, what does Peter mean when he says, "Forasmuch as we know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot"? Also this language in Revelation, "Unto him that loved us, and washed us from our sins in his own blood"? Also the following language: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"?

Your brother,

D. S. KOONTZ.

ASHLAND, Ill., Jan. 16, 1910.

We can know no more concerning the efficacy of the blood of Christ, as compared with the Jewish offerings under the old covenant, than what inspiration itself testifies, and the testimony of Paul is, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix. 13,

14. This one Scripture covers all the ground of our brother's first inquiry, Wherein does the blood of Christ exceed in efficacy the blood of bulls and goats? The one is the Son of God, the others were brute beasts. The one sanctified only to the purifying of the flesh, the other to the purging of the conscience. The one could not purge from dead works, nor could it atone for sin, neither could it cleanse the conscience so that there should be peace there; the other did purge from sin, and give the guilty conscience ease. The one was purely a ceremony, and wrought out only a ceremonial cleansing; that is, it wrought no cleansing of the heart or of the mind, and no reconciliation to God in the soul of the offender. The sacrifices of the old covenant were never intended to put away sin, but they were representations of that one Sacrifice which could and did put away sin. When a Jew had sinned against the law of Moses, either in breaking any one of the ten commandments or in violating any of the ceremonies and rituals enjoined upon him by the same law, until the prescribed form of cleansing had been gone through with he was shut out from the privileges of that worldly sanctuary. He could be permitted to enjoy them again only when, by the prescribed sacrifices and washings of the body, he had become symbolically or ceremonially clean. But that cleansing did not involve any change of heart or feeling; if he had loved his sin before, he loved it just the same afterward. All the ceremonials did not bring the slightest spiritual good to him, but the blood of Christ did actually put away sin in the sight of God, and when by faith that sinner was enabled to see Jesus as the atoning Sacrifice for him then he would feel at peace with God. Through a view

of Christ by faith he would see that his sins were actually put away, and that nothing stood between him and that God against whom he had sinned. The one was a mere form in and of itself, yet it pointed to the great sacrifice of the Lamb of God, which was not a mere form, but a solemn reality. As our brother has said, if there be no more efficacy in the one than in the other, there was no need of the blood of Christ being shed, as the blood of bulls and of goats would have answered just as well; but surely our God does not do anything in vain. It is sure that if the blood of bulls and goats possessed the same efficacy that the blood of Christ possessed, then Christ died in vain. If forms could reconcile men to God, what need was there of the paying of so great a price? But because these forms could not purge the conscience there must be a Sacrifice found that could purge the conscience. It is true that if forms could do this the Scriptures to which our brother refers could have no meaning at all. It may seem, and it is, a great mystery how one could make atonement for others. It is a great mystery that the blessed Lord should come in human flesh at all, that the Holy One should be born of the virgin Mary, that he should tabernacle with men, that he should finally die and then rise again from the dead, and that his death should be a full atonement for our sins, and that his resurrection should be for our justification. But these things the Scriptures declare, and they are true whether we believe them or not. Convicted sinners come to know that these things are true, and that in them alone is salvation, as the word of God declares.

But there are a few thoughts and questions concerning the atonement of which we will here speak. Men of the world,

who never knew what it was to feel themselves to be what all men by nature are, sinners against God, with no good thing to plead in all their lives, or in their whole being, have laughed at the doctrine of atonement; that is, that Christ died, and by his death wrought out atonement for the sins of men. They mock at the doctrine of imputed sin and imputed righteousness alike. They seek to stigmatize the Bible doctrine of the atonement, as putting it upon the low ground of a mere commercial transaction; that is, that for so much sin so much payment was demanded. It is asserted by such unbelievers that the death of Christ was not an atonement in the proper sense of the word, but that our God only made an exhibition of his holiness and his indignation against sin through the death of Christ. But it is sure, whether the atonement taught in the Scriptures be commercial in its nature or not, that Christ did die for our sins according to the Scriptures, and it is sure that his death did satisfy the righteous judgment of God, and that by it men who were condemned to death now live forever. Let men call this by whatsoever name of reproach they may, let them urge that it is impossible, that it is contrary to right reason, all that they will, and that there is no such thing as the payment of a debt in the death of Christ, nevertheless this is the teaching of the word of God, and it is, and has been, the hope of millions of living and dying saints in all ages of the world.

It has been also asked, Was the efficacy of the blood of Christ sufficient for all men? Concerning this it need only be said that had it been the will of our sovereign God that all men should reap the benefits of his blood, that blood would have saved all men; but this was not the

will of God. Here election comes in. The election obtains the blessing; that is, in the atonement. Of this we are sure, because the Bible so declares. Why then ask whether that blood could have been a sufficient atonement for all, seeing that it was not intended for all? It is sufficient for all for whom Christ died. Is not that enough for us to know? Multitudes of sinners are saved through his blood, but were but one sinner to be chosen to salvation, still Christ must have died just the same. Without the shedding of blood (that is, without death) there is no remission of sins, either of one man or of a multitude of men. If the sin of one man only had been laid upon him, that would have brought death. The sins of all his people being laid upon him could bring no more than death. That blood has availed for me, each poor sinner must say, if he has faith and hope at all, and that which some one poor sinner must say, all the redeemed of God do testify as with one heart and voice.

One other thought is in our mind to present for a little space: It is the death of Christ that atones. Jesus suffered all his life in the flesh, very much in very many ways, but all he suffered in the temptation in the wilderness, and from then on to Gethsemane, and in the garden, when he sweat, as it were, great drops of blood, and then in the judgment-hall, through the scorn and smiting of men, did not constitute the atonement. All these things make manifest how close our Savior came to men in all their sorrows, trials and temptations, and in these things he came into fellowship with us, and we thus come into the fellowship of his sufferings, but all this did not make atonement. Nothing can be an atonement, nothing can remit sins or put them away except death. In the daily sufferings of the dear Redeemer we can share,

but into that which wrought out the atonement we cannot share. In that great and awful work it is true, and must ever be true, that of the people there was none with him. We could not, and we did not, help atone for ourselves. Suffering, even the sufferings of Christ, as said before, did not atone for sin, but his death did atone. The law of God demanded that the sinner should die: "Death hath passed upon all men, for that all have sinned." "In the day that thou eatest thereof thou shalt surely die." In all the daily sufferings of our blessed Redeemer up to the moment of atonement, the presence of the Father was with him, but at that moment we hear him cry, "My God, my God, why hast thou forsaken me?" When the lamb was chosen and set apart for the paschal sacrifice its liberty was taken away, and there must have been some degree of suffering while it was thus detained, but that did not help put away the sins of the people; that was not accomplished until the knife let flow the lifeblood of the lamb. In the type the atonement was in the yielding up of the life of the lamb. The same is true of the Lamb of God also, and so all our temptations and sufferings as believers do not add to the atonement. Salvation to any poor sinner is alone through the death of Christ. Hence none can lay anything to the charge of God's elect, because Christ died and rose again for them. There are glorious results flowing to us in the fellowship of the sufferings of Christ, but infinitely greater are the benefits of the death of Christ, by which we are redeemed from the curse of the law. It is by the atonement of Christ that any one ever comes into the experience of this fellowship with his sufferings, and into the knowledge of that peace which is secured through our Lord Jesus Christ. C.

LITERAL MEANING OF WORDS.

A DEAR brother has called attention to words found in our editorial of March 15th number of the SIGNS, near the top of page 184, in which we say, "One thing is sure, viz., that we cannot know what spiritual thing is set forth in any text, unless we first know the exact meaning of the words literally." We think it well to say a few words in addition to the above, as our brother says that some understand us to mean more than we did mean, and more than the words in themselves signify. First, this language was not intended by us to imply that men could not know the grace of God without being able to comprehend the exact meaning of every word of the Bible. This would indeed not only cut off many, of whom our brother speaks, from hope, but would cut ourself off, yea, would cut off that man who may have the clearest and best understanding of the meaning of the Scriptures, for no man ought to claim that he understands them all. We did not mean, either, that our God has not called and qualified men to preach his gospel who are unlearned as to the signification of words, to a very great extent at least. We have known some sweet preachers who at times mistook the meaning of the words of which they were speaking. In the third place, we did not mean that men could not present spiritual truth, even though that particular spiritual truth was very far from being the meaning of the text of which they were speaking. But still we feel sure that no man, learned or unlearned, can be sure that he is presenting the mind of the Holy Ghost concerning any text unless he knows the meaning of the words which the Holy Ghost has used in that text, and it seems to us most important that we all be careful to know the mean-

ing of the chosen words of God; we would give that much respect to the words of a friend. We should carefully endeavor to know the meaning of the words that he used. With the utmost care to examine the word of God to see what it does indeed teach we all shall make more mistakes than we desire. That our meaning may be understood, we will name one or two texts of Scripture: "Elect according to the foreknowledge of God." How can any one preach the doctrine of that text unless he knows what "elect," "according" and "foreknowledge" mean? These are great spiritual truths, but they are presented by words that are definite in meaning. Our God is without variableness, or the shadow of turning. This is a deeply spiritual truth. How can any one preach the truth that is in that text unless he knows what the words of the text signify? The most important thing in preaching is to expound the Scriptures and hold forth what they teach. One indeed, as said before, may preach truth from a text, when that text does not at all signify that particular truth, but can we be willing to hold forth that truth while at the same time perverting the meaning of the text used? We are glad our brother called our attention to this, and hope that here we have said nothing amiss in reply. C.

TO OUR SUBSCRIBERS.

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

OBITUARY NOTICES.

Mrs. Sarah Strong, who passed away Dec. 5th, 1908, was the first white child born in Anstin's colony, which was in 1825. Her maiden name was Cummins. Her first husband was seriously afflicted in mind, was adjudged insane and sent to the asylum at Anstin about the beginning of the war between the States, and because of her desire to go with him and nurse him, hoping that a cure could be effected, she secured a position as seamstress, and soon afterward was given a position as matron of the asylum, and remained there until the death of her husband, three years later. Left almost alone in the world, she was a poor widow indeed. About ten years later she was again married, to Channcey Strong, an excellent man, and they emigrated from south Texas to Hood County, Texas, in 1873, bought land and settled near F. M. Ryburn, who passed away a few months later. While attending our meetings at Mr. Ryburn's house she became interested in the preaching, came to Friendship Church and was baptized by the writer in 1885. Dear sister Strong had the great and sore trouble of losing her last husband in the eighties. She was greatly bereaved, but her loss was his eternal gain, for we believe he had received a good hope through grace. Sister Strong sold out some years before she died, and moved about thirty miles away from her old home and friends, but her dear Savior was with her in her last trouble. The day she died, also the day before, she was blessed with strength to sing and pray to the praise of her precious Savior.

The writer received a message to conduct the funeral service. The weather was so inclement it was not prudent to go, but on the fourth Sunday in last March I spoke in memory of our dear departed sister, at Salem Church of Old School Baptists, near Cresson, where she sleeps in her dear Savior. May God comfort all who mourn their great loss.

ALSO,

F. M. Ryburn, of Cresson, Texas, was born near St. Louis, Mo., November, 1832, and died April 7th, 1909, in the farm home he settled on in 1871. After he grew to manhood he served as mate on a steamboat on the Mississippi River until the war between the States, then he joined the Confederate army at New Orleans, and was a member of Capt. Anstin's company of the eleventh Louisiana regiment. At the battle of Shiloh he was so badly wounded that it disabled him for service on the field the balance of the war. He served, however, in the commissary department for some time, but as he could not be received back into the army, he, with other wounded soldiers, was sent back to Mississippi, where he remained a few years after the war. Mr. Ryburn was married to Miss S. E. Armstrong, of Mississippi, in

1871. She was the youngest daughter of the late Deacon James Armstrong. To that union were born seven children; three sons and three daughters grew to manhood and womanhood, one child dying in infancy. Their eldest daughter, Mrs. Cassie Stewart, died some years ago. Mr. Ryburn was one among the noble citizens of Hood County, and it can be truly said that he was a good neighbor, good to the poor and strictly honest in all his dealing. Our friend was not a member of the church, but was one who loved and lived on the doctrine of God our Savior. He was a constant reader of the SIGNS OF THE TIMES for perhaps thirty-five years, but was never able, it seems, to take up the cross and follow his dear Savior down into the baptismal waters and rise to walk in newness of life. Their house for many years was the home of all Old School Baptists. During the last illness of Mr. Ryburn, his three sons were with him. Dr. Bob Ryburn came from Montana to see and wait upon his father, as his daughters, on account of sickness in their families, could not be with him in his last illness, but were spared to attend his funeral.

The writer received a message to conduct his funeral service, but the train was gone before the message came. Several of his old friends paid loving tributes of respect to his memory. Our dear friend left to mourn, a sorrowing widow, five children, a number of grandchildren and many good friends, but we sorrow not as those without hope, for we are assured by the evidence he left us that our loss is his eternal gain. May God comfort all who mourn.

W. L. ROGERS.

BLUM, Texas, March 19, 1910.

Reuben Ratliff, our beloved brother, was born July 18th, 1834, in Scott County, Va., died March 8th, 1910, in Carter County, Ky., of pneumonia, after an illness of seven days. He was married to Huldah Plott, Feb. 3rd, 1853. To them were born eleven children, four of whom survive, seven having preceded him in death. He moved to Kentucky in 1855, and settled in Carter County, near where he died. He professed a hope in Christ, and joined the Sulphur Spring Church of Regular Baptists in 1869. That church was not sound in doctrine, a majority being of the Freewill faith, and some of them brought a charge against brother Ratliff, which he always said was unjust, and rather than be in trouble he asked them to drop his name, which they did, and in a short time the church dissolved, and most of them went into the United Baptist Association. In 1879 Union Church of Old School Baptists invited him to take membership with them, which he did. He was ordained deacon in said church in a short time, which office he filled faithfully until May, 1909, when he, with seven others, asked for letters of dismission, to

be constituted into a church near where he lived, which was done on the third Saturday in June, 1909. He was made deacon of that church when organized, which office he held until his death. Brother Ratliff was one of the most firm and unwavering of Baptists; he was a firm believer in the doctrine of predestination of all things, saying all hope of salvation rested on it. He held the doctrine of unconditional election, special atonement and salvation by grace through the merits of Jesus only. The writer had been personally acquainted with him for twenty-five years, and has served the church of his membership as pastor for the last fifteen years, and our relation as pastor and deacon brought us very close together. He filled the office of deacon well, and was as humble as a little child, saying he was not worthy of fellowship with the brethren, although he prized their company above all others. He delighted in hearing the perfections of God, the boundlessness of his love, the unmeasurableness of his grace and finished work of Jesus preached. He loved to talk on the Scriptures; to be with him going to and from the place of worship was like being at meeting all day. He believed in the resurrection of the body, and said if the body was not raised from the dead he could see no place for any benefit to be received from the suffering of Christ. We feel that in the death of our dear brother our loss is irreparable. He was widely known among the Old School Baptists, and for any one who was an Old School Baptist to know him was to love him; even those who opposed him (and truly they were many) respected him as a christian. His house was a home for any and all his brethren; it seemed to be his delight to make them comfortable. He was a great strength to the church, and a favorite with his brethren. As for the attachment between him and the writer, it was like that of David and Jonathan. I feel that one of the best earthly friends I ever had or ever shall have is gone; I feel that I can never get used to doing without him; he often gave me good counsel and words of encouragement, which I always felt in great need of. Beside our church relation, he was my wife's grandfather, and came often to see us. Our prayer is that our blessed Lord may give grace to support us in this our great and sore trial. His last hours were tranquil, and he passed peacefully away. May the same grace that brought salvation and sustained our dear brother to the end prepare and sustain each member of his family, and bring them to the same peaceful end, and all will be to the glory of God. May they feel in their hearts to say with David, "This God is our God for ever and ever; he will be our guide even unto death." May the Lord give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. May we all bow to him who doeth all things well.

J. E. THORNBURY.

RATLIFF, Ky., March 20, 1910.

MEMORIALS.

IN loving memory of our dear departed brother, **Deacon Reuben Ratliff**, who departed this life March 8th, 1910, the Lost Church of Old School Baptists, in session March 19th, 1910, adopted the following:

Whereas, it has pleased our all-wise and covenant-keeping God to remove from our fellowship in his visible church our beloved brother Ratliff, be it

Resolved, that while we feel our great loss is irreparable, and his place in the little church of which he was a beloved, faithful and devoted member is vacant, yet we as a church feel to be reconciled to the will of our blessed Lord, knowing he doeth all things well, and to his own glory. We as a church desire to express our love for our dear brother, and offer our sympathies to his bereaved widow, sister Ratliff, who is left lonely and desolate. May God give grace to support her and her children in this their great loss and bereavement. In his death the church has lost a faithful and dear brother, his wife a true and devoted husband, his children a kind and loving father, yet we sorrow not as those who have no hope, for we have the assurance that he is at rest with God, in whom he had the most implicit trust, and that when Christ shall appear, he shall also appear with him in glory.

Done and signed by order of the church.

J. E. THORNBURY, Moderator.

CURTIS E. ROGERS, Clerk.

MEETINGS.

THERE will be a May meeting held with the Sidling Hill Church, in Fulton County, Pa., on first Sunday in May and Saturday before. Elder B. F. Coulter, of Philadelphia, will be there, if the Lord will. Any of the brethren desiring to attend this meeting, and who have to come by train, will please write to Jonas T. Mellott or Jefferson C. Mellott, both of Needmore, Fulton Co., Pa., in order that arrangements may be made to have the same met, as the station is a long distance from the place of meeting.

J. C. MELLOTT.

THE Baltimore Old School Baptist Association will be held with the Black Rock Church, Baltimore Co., Md., Wednesday, Thursday and Friday before the fourth Sunday in May, (18th, 19th and 20th,) 1910.

THE Delaware Old School Baptist Association will be held with the Welsh Tract Church, near Newark, Del., Wednesday, Thursday and Friday before the fifth Sunday in May, (25th, 26th and 27th,) 1910.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, N. J., Wednesday, Thursday and Friday before the first Sunday in June, (1st, 2nd and 3rd,) 1910.

THE Warwick Old School Baptist Association will be held with the Middletown and Walkkill Church, Middletown, N. Y., Wednesday, Thursday and Friday before the second Sunday in June, (8th, 9th and 10th), 1910.

A union or three days meeting will be held with Bethel Church, at Tallman, Linn Co., Oregon, commencing on Friday before the second Sunday in June, 1910, at 2 o'clock p. m. We cordially invite all lovers of truth, and hope to meet as many as possible of our brethren and ministers. Those who contemplate visiting us at that time will please remember Tallman is situated on the Lebanon branch of the Southern Pacific R. R., forming a junction with trunk at Albany. There are two trains daily, one train leaving Albany about 12:30 p. m., the other about 8 p. m. Be sure to board Lebanon train, stopping off at Tallman. Church is near depot.

SILAS WILLIAMS, Pastor, Tallman, Oregon.
A. HORNER, Church Clerk, Waterloo, Oregon.

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

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 9.

CORRESPONDENCE.

THE VIRTUOUS WOMAN.

(Proverbs xxxi. 10-31.)

(No. 3.)

“STRENGTH and honor are her clothing; and she shall rejoice in time to come.” Every grace, and all perfections that one may possess, can well be represented as her clothing. When Zion came into her gospel inheritance of grace and glory she put on her beautiful garments, which were strength and salvation and honor, as she was gloriously commanded to do, (Isa. lii. 1,) and to-day strength and honor are her clothing. She has satisfied every demand of the law, and has paid every debt, and her honor is untarnished. The inhabitants of this gospel land of Judah sing, “We have a strong city; salvation will God appoint for walls and bulwarks.” Walls are built for the salvation of a city. Here the city is saved, so that salvation is the wall. Here is infinite strength, and no power can prevail over Zion, for she is already saved. This infinite strength of the Lord is henceforth her clothing; she wears it, and walks in it, and is seen in those beautiful garments of salvation as “the perfection of beauty.”

Under the old dispensation the church knew that the time for her to rejoice was not yet. The prophets, who told by the Spirit of “the sufferings of Christ, and the glory that should follow,” did not know what or what manner of time was referred to, but they knew they were ministering gospel things, not to themselves, but to a people that should be in the future. They were in darkness and sorrow, but they looked forward to a time of rejoicing. Weeping was to endure for a night, but joy would come in the morning. They knew the church would rejoice in time to come. That time has come; but to us under this gospel dispensation there is still the need of the sweet promise to the church, “She shall rejoice in time to come.” Bitter herbs are still tasted with the paschal Lamb. The dying of the Lord Jesus is borne about in the body of the true worshiper, that the life of Jesus may be made manifest in our mortal flesh. We are still looking much, necessarily, upon things that are seen, which causes our afflictions to appear great and long continued, and we cannot look as much as we wish to upon things that are not seen; we feel the outer man perishing day by

day, and the dissolving of "our earthly house of this tabernacle." But we rejoice now in measure in the daily renewing of the inner man, and in the sweet views we have of our other building, "an house not made with hands, eternal in the heavens," and we feel a holy assurance that we, with all the children and household of this virtuous woman, will rejoice in time to come, when we shall never feel sorrow or wait for unfulfilled expectations any more.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness." Two kinds of wisdom are spoken of in the Scriptures of truth: one is the wisdom of this world, which James says "is earthly, sensual, devilish." God hath made foolish this wisdom. (1 Cor. i. 20.) By this wisdom God cannot be known, it is not from above. "In the wisdom of God, the world by wisdom knew not God." The other kind of wisdom is from above, it "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17. This wisdom is spoken in a mystery by them that are perfect (in Christ). It is the hidden wisdom which God ordained before the world unto our glory. This wisdom is now made known unto the saints, and is known only in the gospel church. We hear it only from this woman, who opens her mouth with wisdom. All the expressions of this wisdom recorded throughout the Bible, as testified by the Spirit of Christ in the prophets, (1 Peter i. 11,) and by Jesus and his apostles in the New Testament, are given to us only by this woman. Christ is heard and known only in the church. He was seen by John in the midst of the golden candlesticks, and through the church only does his voice reach us. These things

have I spoken unto you in the churches. "He that hath an ear, let him hear what the Spirit saith unto the churches." Thus we understand that every one who has ever heard this wisdom of God has heard it as one of the dear children of this Jerusalem which is from above, to all of whom she opens her mouth with this heavenly wisdom, teaching and reproving and comforting them. "Happy is the man that findeth wisdom." "She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 13-17.

"And in her tongue is the law of kindness." There are those who will speak and act kindly while malice is in their hearts, ready to manifest itself at an opportune occasion. Others may show kindness sincerely, feeling kindly at the time, but can be easily swayed by prejudice, and use angry and bitter words, and act most unkindly, because there is no abiding principle of kindness in their heart. The words of kindness may be upon the tongue, but the law of kindness is not in the heart. But this woman does not need to see in one something meritorious or attractive in order to make her speak and act kindly to him. There is the law of kindness in her heart, which is always faithfully manifesting itself in word and act. She cannot speak or act unkindly, for the disposition to do so is not in her nature. The true church will be just in dealing with her children, and may reprove sternly, but she will never be unkind. Nowhere in all this world, among all the relationships of men, can there be found such tender loving-kindness as in a gospel church when in a

spiritual condition. Each living member has felt in his own soul the mercy of the Lord, and to each one has come in measure the sense of God's forgiving love, and the peace of God which passeth all understanding, keeping their hearts and minds through Christ Jesus; and each has known "the love of Christ, which passeth knowledge;" and so the law of kindness is in the tongue which gives expression to the kind and tender heart of the church. One or more members of the church may be harsh and unkind, and troubles and disorder may appear among them at times, to their great sorrow, but when even two or three are gathered together in the name of Jesus, there he is in the midst of them, and then all fleshly, evil propensities sink out of sight as his sweet command is felt in their hearts, "The Lord is in his holy temple: let all the earth keep silence before him." The law of kindness has not been broken or removed, though it has not been attended to for awhile because of the tumult; but now it is clearly manifest again, and no earthly mother can ever sing as sweetly and soothingly to her tired children as this woman sings and makes melody in the hearts of her children when the law of kindness is again in manifest exercise, and she tenderly and gently hushes them to rest. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

"She looketh well to the ways of her household, and eateth not the bread of idleness." In all this very peculiar parabolic teaching of spiritual truth a woman is presented to our minds who is at the head of a large and most important household, composed of her children and servants, who are all under her care and rule as mother and housewife. The various members of this household may be very

varied in disposition and character, but they all compose one family, and are all subject to the one will. So the church of Christ is composed of those who by nature differ so greatly from each other that it would seem impossible for them to dwell together, yet they are brought by the mighty power of God working in them to come not only under the control of one will, but to be of one mind and one soul. As these proverbial descriptions of this virtuous woman proceed, we see in them that which will be seen in a perfectly wise and obedient household naturally, under the care of a perfectly wise and able housewife. Such perfection cannot be seen in nature, but through these various habits and characteristics described to us, our faith beholds what is true of a perfect gospel church. While we may question whether any organized church on earth has ever been absolutely perfect, even those at Smyrna and Philadelphia, yet we have the perfect church shown to our faith in various figures and patterns in the Scriptures of truth, as in the city that John saw coming down out of heaven from God, and in the woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head; and in the psalms and prophecies, where glorious things are spoken of Zion, which is the "perfection of beauty;" also in the commands and precepts of Jesus and the apostles.

In the portion now considered the church is seen looking well to the ways of her household, and giving them all needed instruction, admonitions and encouragements. It is by the hand of the apostles and inspired writers of Scriptures that these instructions and corrections come. In what they have written we behold this mother looking carefully to the ways of her household, while they

are receiving her teaching to profit. Those who are in the spirit in this household may be at rest, but they cannot be idle. The more of that spirit they experience the more they desire to work, laboring in the gospel field and "abounding in the work of the Lord." They desire to work out, or manifest, their salvation in their lives and conversation, and "to maintain good works," the more as they feel that the Lord is working in them to will and to do of his good pleasure. Their desire is to show forth the praises of Him who hath called them out of darkness into his marvelous light. The work of the saints is to speak of the glory of God's kingdom and talk of his power. (Psalms cxlv. 11.)

How tenderly and faithfully the apostles admonished and instructed and corrected the household of God, and how gentle they were among the saints, "even as a nurse cherisheth her children."—1 Thess. ii. 7. All this is the virtuous woman, the church, looking well to the ways of her household, and seeing that they be continually engaged in the things of the kingdom, or church of God. The church is never in so low a state but that the mother call is heard and felt by one or more of the members, bidding them to awake and arise from the dead, and seek those things which are above. A soul that feels the life of Jesus moving him will never be as one who is seeking carnal ease. The dear Savior "went about doing good," and in this, as well as in suffering without complaint, he set us an example, that we should follow in his steps. (Acts x. 38; 1 Peter ii. 21.) He never ate the bread of idleness, and this virtuous woman is always finding sweet work to do, though it may often be painful work to the flesh, so that the bread which she and her children now eat to

satisfy their true, spiritual hunger will taste inexpressibly sweet, as the bread of idleness never can taste to a spiritual man. When a child of God has been resting in carnal security, and living after the flesh, and carried away with the world, and now hears the voice of wisdom in his soul, saying, "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God," how startled he will be, like one who awakes to find himself on the top of a mast. How he longs then to be given the blessed privilege of walking in the good works unto which the Lord's people are created in Christ. Then he longs to be about the children's work, then he desires to be saying, Come, all ye that fear God, and I will tell you what he hath done for my soul. His desire is to exalt the name of Jesus, telling of all his wondrous works. Now the bread of idleness is something very distasteful and loathsome to him, but the Bread of life grows sweeter and more precious every day.

SILAS H. DURAND.

NORTH BERWICK, Maine.

ELDER F. A. CHICK—DEAR BROTHER:—It is pleasant to receive a few lines from you bearing tidings of your welfare. The perusal of your editorial upon Heb. iv. 15, was very satisfying. I have read it several times, and with no diminution of sacred pleasure. The sorrows of the Man of sorrows were so many; he was acquainted with grief; he suffered being tempted, and the temptations he endured from the devil were but a small part of his sorrows. Though he was tempted in all points as his people are, and though in all their afflictions he was afflicted, (Isaiah lxiii. 9,) and in the deepest and all-extensive sense he could say, "I know their sorrows," nevertheless there were

afflictions and sorrows and sufferings that Christ endured that none of the church ever experience. They are not eligible or capable of sustaining such sufferings; I mean the atonement sufferings of Christ. In all these unutterable sufferings he trod the wine-press alone, and of the people there was none with him; there was none to help. (Isaiah lxiii. 3-5.) All the afflictions, temptations, chastenings and griefs that the Lord may lay upon his chosen ones are apart from, distinct from, those sufferings our Emmanuel endured to atone for and put away their sins.

“Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone,
 Thou must save, and thou alone.”

All the temptations, sufferings and griefs of all the elect could never atone for one sin of one of the chosen. Only the blood of Christ, the blood of the everlasting covenant, can make atonement for sin. Through him we receive the atonement; (Romans v. 11;) not an atom of it is derived from any other source. The saints of God in no measure whatever, by all that they do or suffer, contribute to the atonement with God. To our Lord Jesus Christ therefore all the praise and glory and everlasting gratitude belong. Under the types and shadows it was written, “It is the blood that maketh an atonement for the soul.”—Lev. xvii. 11. Without the shedding of blood there is no remission, no atonement for sin. (Heb. ix. 22; Matt. xxv. 28.) Ah, my dear brother,

“Much we talk of Jesus’ blood,
 But how little’s understood!
 Of his sufferings, so intense,
 Angels have no perfect sense.

Who can rightly comprehend
 Their beginning and their end?
 ’Tis to God, and God alone,
 That their weight is fully known.”

There are temptations, trials, sufferings

in measure common to all the human family, and then there are trials and sorrows peculiar to Christ and the church. Those who are without God, dead in trespasses and sins, are so hardened, so lacking that divine sensibility, that they are not capable of tasting those peculiar sorrows that those who are born of God experience in fellowship with Christ. We must have the Spirit of Christ to suffer with Christ, for only thus are we vitally joined to him (1 Cor. vi. 17,) and capable of experiencing the afflictions of Christ. (Col. i. 24.) It was Christ’s pure human heart that was so grieved and wounded by Satan’s temptations, and by what he beheld and endured from the wickedness of the human race, and it is because those who are Christ’s have his Spirit, have a new covenant heart, (Ezek. xi. 19,) a pure heart, (Matt. v. 8; 2 Tim. ii. 22; 1 Peter i. 22,) that they are partakers of Jesus’ sufferings. “Ye are they which have continued with me in my temptations.”—Luke xxii. 28. One thing that you have very clearly taught, dear brother, my soul holds fast with all affection, that is, the immutable spotlessness of Jesus Christ, the man of sorrows. Though found in fashion as a man, he was ever without blemish and without spot. (1 Peter i. 19.) He mingled with mankind, he ate with publicans and sinners, yet he was separate from sinners. Though Satan tempted him, and he suffered being tempted, yet not a thought, no unholy emotions could be excited and drawn forth by the gates of hell. He touched the leper, but he was not polluted; his flesh was incorruptible; sickness, disease, the pestilence, could not make him their prey. Jehovah laid on him our iniquities, for our atonement he was made sin, but he was not made sinful, and all the while he bare our iniquities he still was

holy; yes, beneath his unutterable woes, when he was made a curse for us, though he bore the pangs of hell, and the sorrows of death compassed him, he came through it all contracting no stain, with no taint of sin and mortality, and when Jesus' sacred body lay in the tomb it could not be said, "By this time he stinketh."—John xi. 39. He saw no corruption. (Acts ii. 31.) At the decreed moment he arose from the dead, and thus he was declared to be the Son of God with power, by the Spirit of holiness, by the resurrection from the dead. (Romans i. 4.) From the moment of his conception by the Holy Ghost in the womb of the virgin Mary, until the day that he ascended to glory, Jesus was immutably holy; he was pure, harmless, undefiled, separate from sinners, and made higher than the heavens. As by faith we see Jesus crowned with glory and honor, yet he was once, in the days of his flesh upon the earth, the man of sorrows. The Scriptures very fully set forth the afflictions of Christ, in which his people are one with him. He endured the contradiction of sinners against himself. (Heb. xii. 3.) Many times he was tempted by men. (Matt. xvi. 1; xix. 3; xxii. 35; Mark x. 2; Luke x. 25; John viii. 6.) They lay in wait for him, seeking to catch something out of his mouth, that they might accuse him. (Luke xi. 54.) They falsely accused him; they laid to his charge things that he knew not; they called him Beelzebub's servant; they said he had a devil, and was mad; they declared him to be a glutton and a winebibber; they mocked him, spit in his face, plucked the hair from his face; they crowned him with thorns; they did shoot out the lip at him, and wagged their heads at him in scornful derision. O my brother, how dark is the picture! He was reviled, but he reviled not again.

"For my love, [saith he] they are my adversaries: but I give myself unto prayer," and thus he prayed, "Father, forgive them; for they know not what they do."—Luke xxiii. 34. Lot was vexed with the filthy conversation of the wicked. (2 Peter ii. 7, 8.) How much more was the holy Jesus grieved at the sight and knowledge of the degradation and impiety of the human race. "He knew what was in man."—John ii. 25. He did not misname some of them when he said, "Ye are of your father the devil, and the lusts of your father ye will do."—John viii. 44. He called them hypocrites, a generation of vipers. There they were before him unmasked, naked, their secret sins all bare to his gaze; their envy, their malice, their murderous hatred, the filth, the dense, deep depravities of the hearts of men all naked and opened unto his eyes. O dreadful, shocking, appalling! Had his holy human nature not been sustained by his eternal Godhead, Jesus could never have endured the horrors of that knowledge. O brother, to think that our Christ, the Holy One, should have seen the lust, the hatred, the meannesses, the hypocrisies, the deep, foul villainies in the hearts of the multitude! Was it for such he gave himself a ransom? He was "grieved for the hardness of their hearts."—Mark iii. 5. But Jesus never had a hard heart, a heart of stone, O no; he never was hardened through the deceitfulness of sin as we are liable to be. (Heb. iii. 13.) "The reproaches of them that reproached thee are fallen upon me." "Reproach hath broken my heart."—Psalms lxix. 9, 20. A few times I have thought that I have had just a little glimpse into Jesus' tender, broken heart. "He sighed deeply in his spirit."—Mark viii. 12. "He groaned in spirit and was troubled." "Jesus wept."—John xi. 33,

35. "He beheld the city, and wept over it."—Luke xix. 41. How these Scriptures reveal to us the loving, suffering heart of the Man of sorrows. He enters into the sorrows of his loved ones. Christ's human heart took their troubles and sorrows unto himself. Though Jesus was never personally sick (it was impossible that diseases should prey upon his incorruptible flesh), yet it is written, "Himself took our infirmities, and bare our sicknesses."—Matt. viii. 17. He was "touched with the feeling of our infirmities." "My bowels are troubled for him."—Jer. xxxi. 20. Yet these sufferings of the holy, undefiled Savior were not penal sufferings, they were not his atonement sufferings, but in them all it was that it behooved him to be made like unto his brethren, and that the incarnate Son of God in his human nature should come into all nearness to the elect, that he should know how to succor them that are tempted. "In all their affliction he was afflicted."—Isaiah lxiii. 9. As you have so blessedly stated in your editorial, our High Priest was in all points tempted like as we are, yet without sin. His trials, sufferings, ignomy, reproach, the temptations of Satan, the temptations from men, all brought sorrow to his holy soul. He suffered being tempted. He was indeed the tried Stone, (Isaiah xxviii. 16,) subjected to every test, but no flaw was found in him.

"I feel at my heart all thy sighs and thy groans,
For thou art most near me, my flesh and my bones;
In all thy distresses thy Head feels the pain,
Yet all are most needful, not one is in vain."

"Touched."—Heb. iv. 15. "He that toucheth you toucheth the apple of his eye."—Zech. ii. 8. "Why persecutest thou me?"—Acts ix. 4. Shall I call this fellow-feeling? We are called his fel-

lows, (Psalms xlv. 7,) and he is "the man that is my fellow, saith the Lord of hosts."—Zech. xiii. 7. The temptations of the people of God are "divers" (James i. 2,) and "manifold." (1 Peter i. 6.) In all these things (Romans viii. 37,) his compassions flow out to us, his all-sufficient succor is at hand. O they never shall separate us from the love of Christ, but rather they are the decreed opportunities to pour forth his soothing, supporting endearments, and by his words and deeds of love in all these things we are more than conquerors. Poor, sinful, unworthy his people are, but "he hath not despised nor abhorred the affliction of the afflicted."—Psalms xxii. 24. Our miseries can never exceed his pitifulness and tender mercy. I love to think upon this, for I am so often sorely vexed with trials, without and within, that I am sometimes weary and faint in my mind, (Heb. xii. 3,) ready to halt, (Psalms xxxviii. 17,) and my sorrows from sin, the world and the fiery temptations of Satan are continually before me. But O, it becomes me to acknowledge that Christ is able to succor them that are in sore trials, and if any one has reason to know this I feel I have, and with Jeremiah I will say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." I am persuaded that the trials, buffetings, sorrows, afflictions, chastenings, from whatever source they may come upon believers in Christ Jesus, are never too heavy, or too many, and all will ultimately work for their good.

I have sketched some of the sufferings that are common to Christ and his called ones, but O, dear brother, how shall any

one portray those sufferings of Christ Jesus the Head for the redemption, the atonement of the members of his body, the church? Christ hath redeemed us from the curse of the law, being made a curse for us. The sword of eternal justice awoke against the Shepherd. (Zech. xiii. 7.) O for a heart to ponder the fifty-third chapter of Isaiah. Let me quote a few verses. "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: and 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. * * * 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." Upon our Ransomer was poured forth the wrath of God in his law, "for the transgressions of my people was he stricken." In his travail for our salvation "he poured out his soul unto death." Look into Gethsemane.

"'Twas there the Lord of life appeared,
And sighed and groaned, and prayed and feared,
Bore all incarnate God could bare,
With strength enough, and none to spare."

He entered that garden "and began to be sore amazed, and very heavy; and saith unto them, My soul is exceeding sorrowful unto death."—Mark xiv. 34. "And being in agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."—Luke xxii. 44. O that anguish of the incarnate Word no heart can con-

ceive, no tongue of mortals tell. He "delivered us from the wrath to come."—1 Thess. i. 10.

"That wrath would have kindled a hell
Of never abating despair,
In millions of creatures, which fell
On Jesus, and spent itself there.

'Twas justice that burst in a blaze
Of vengeance on Jesus, our Head;
Divinity's indwelling rays
Sustained him till nature was dead."

The spotless, unblemished Lamb of God gave himself a sacrifice for our sins, pouring forth his precious blood. His sufferings were law sufferings for his people, whom he came to redeem from under the law, that we might receive the adoption of sons. The atonement was his life obedience unto death, even the death of the cross, (Phil. ii. 8,) "and you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."—Col. i. 21, 22. Only because Christ was the Lord from heaven, (1 Cor. xv. 47,) only because he was the holy child Jesus, (Acts iv. 27,) was he eligible and capable of accomplishing our salvation; no other sufferings, no other blood than Jesus' blood, could make atonement for sin. And why is this that the precious Jesus' blood has power to cleanse from all sin? Jesus our Savior is Christ the Lord, (Luke ii. 11,) and therefore in an incomprehensible mystery his blood and righteousness are the blood and righteousness of God. (Acts xx. 28; 2 Cor. v. 21.)

"So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God."

He is the Man that is my fellow, saith the Lord of hosts, and this only fitted

him, sustained him and gave efficacy to his suffering, obedience and blood to reconcile us unto God and to present us faultless before the presence of his glory with exceeding joy. O what a destiny! O the blessedness of reconciliation, of eternal friendship with God, to be before him in justification of life. All the angels in heaven could never have made atonement for sin, and the sufferings of the condemned in hell will never atone for their transgressions. The atonement is the work of the Lord God omnipotent, who reigneth, and was wrought by "the exceeding greatness of his power." He who is the Word made flesh, the Son of God, being the brightness of the Father's glory, the express image of his person, and upholding all things by the word of his power for the atonement of the sins of the church,

"Bore all incarnate God could bear,
With strength enough, and none to spare."

He by himself purged our sins and sat down on the right hand of the Majesty on high. (Heb. i. 3.)

But, my brother, to write upon this deep and soul-satisfying theme would take many pages, and already my letter is lengthy; and now with love to you in Christ's precious gospel, and wishing you and your dear family all mercies, I am your brother in hope of eternal life,

FREDERICK W. KEENE.

[THESE are wonderful things of which brother Keene has here been writing; we cannot add to their fullness, and yet in reading these things our heart has been melted and filled. Of one thing we feel especially glad, viz., that the suffering and work of the atonement belong to Christ alone. In this no sinner can take part. All the glory of redemption belongs to our blessed Lord.—C.]

CHAPTER III.

(Continued from page 239.)

NOAH AND HIS FAMILY; THE ARK AND THE FLOOD.

By reading the book of Genesis we learn something of the lives and habits of the human family before the flood, covering a space of about two thousand years, and we are led to believe that iniquity abounded even as it does to-day, and when we look around us and see so much wickedness, so much blasphemy under the head of religion, can we wonder at it when we remember that we are just Adam multiplied, as were those of our fathers before the flood? But after God had seen all their wickedness it was his good pleasure to destroy almost all of the human family from off the face of the earth; indeed there was a very small remnant saved, (elected, or chosen,) while the great majority were lost, drowned in the flood, yet God was just in what he did, indeed he would have been just in destroying all the living things on the earth, but it did not so please him. He had purposed to save a remnant that should praise his holy name, declare his glory and shew his handywork, and while it was the good pleasure of his holy will to choose the small remnant, and while they were blessed indeed, yet the condition of the others was made no worse after the choice was made manifest than it was before, and while God was pleased to save a few, a very small remnant of the animal kingdom, yet the remainder of the beasts of the field and the fowls of the air left to perish in the flood had no right to reply against God, for all these things are but the work of his hands, his creatures, with which he had a perfect right to do as seemed good in his sight to the declaration of his glory and the praise of his holy name, and I wish before I close

this chapter to show that this choice is like that choice which God made before the beginning of time. We read that Noah was "a preacher of righteousness." Was it self-righteousness? No, no, but it was the imputed righteousness of Christ, for our righteousness is as filthy rags. God had chosen him to prepare an ark, and how did he go about it? Was he left to himself, to build it according to the plans of man? Let us read. Paul tells us that, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."—Heb. xi. 7. "Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it."—Gen. vi. 14-16. So we see clearly that God gave Noah the plan by which to build the ark; it was not guesswork, had it been it might have failed to have held all that God wanted in it, or it might have failed to float, and sunk, to the utter disappointment of God; but not so, it was all the perfect work of God according to his purpose. He is never disappointed, and when the ark was thus prepared all the animals that God had chosen, together with the eight souls, were brought into the ark, "and the Lord shut him in," after which the windows of heaven were opened and the flood came. Now let us see how this typifies spiritual things. Paul says, "According as he hath chosen us in him [Christ] before the

foundation of the world, that we should be holy and without blame before him in love," &c.—Eph. i. 4. And we are told that Christ is the same yesterday, to-day and forever, the Lamb slain from the foundation of the world. He is the ark of the new covenant, and all of the elect of God were chosen in him before the foundation of the world, in a mystical sense, safely housed in the Ark before the floodgates of sin and folly were opened into the world, yea, even before the world itself was made, and, we might safely say, the Lord shut him in, which represents his power to save always, both in time and eternity, and it was said of him that none of his bones should be broken. The salvation of Noah and his family, and also that of the animals and fowls of the air with him, begun before the windows of heaven were opened and the rains descended, so in like manner did the salvation of the redeemed of the Lord begin before the flood of sin entered into the world by Adam's transgression, and it was not only begun, but it was perfected in the infinite mind of God; every arrangement necessary was made by the hands of the perfect Workman in eternity. So their salvation is eternal, and there is but one, and it being eternal extends through time, and is all of the Lord, hence could not be in any sense conditional. Notwithstanding the raging of the destructive waters of the mighty deluge, the ark was safely kept through it all, God remembered Noah. So in the Ark of the new covenant all of God's children are safely kept; though the great deluge of Satanic power may rage and surge without, all is safe within throughout the entire flood, from the entrance of sin into the world until time shall end. Therefore, dear children of God, fear not, for it is God who called you out of dark-

ness into his marvelous light and made it manifest unto you that you are heirs of God and joint-heirs with the Lord and Savior Jesus Christ. He bade you hope in his blood and live by that hope. "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," for "in all these things [and truly everything is embraced in the Scripture above quoted] we are more than conquerors through him that loved us." (Romans viii. 38, 39; viii. 37.) If we are more than conquerors through our Lord, both in things present and things to come, in life and in death, what is left for us to do? How can these things be conditional? How can they be through our obedience, and at the same time through him that loved us? Let all God's little ones deny this man-exalting and God-dishonoring Arminian doctrine of conditional salvation, either for time or eternity, and let us be found in harmony with Paul the apostle, saying, "By grace are ye saved." "By the grace of God I am what I am," &c., and thus declare God's glory, to him all glory belongs.

Now to the subject. In the ark were Noah and his wife, and his three sons and their wives, eight souls in all, a very small remnant of the human population on earth at that time, but that remnant represented the remnant of the children of Israel that should be saved, though their number was as the sand of the sea, and the remnant of beasts and birds represented God's people that he redeemed out of every nation, kindred, tongue and people, that they should declare his glory. God cleansed them with his own blood, so there is now no condemnation to them

that are in Christ Jesus (the ark), and "what God hath cleansed, that call thou not common" or unclean, for he had a people beside national Israel. Think not to say, We have Abraham to our Father, (that is, we are of the national Israelites,) for that avails nothing, for even if you were a Jew outwardly, and could keep all the law given by Moses unto the Jews, it would not avail anything now, and I wish to say positively that none but Christ was ever able to keep that law, and he did keep it, and thereby fulfilled it in every jot and tittle. "For he is not a Jew [spiritual Jew], which is one outwardly. * * * But he is a Jew, which is one inwardly." "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually make the comers thereunto perfect." "For it is not possible that the blood of bulls and of goats should take away sins."—Hebrews x. 1, 4. "For if righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21. All the family of Christ in him (the ark) will be gathered home without the loss of one, where in a better world and with tongues of angels they will sing his glory forever and ever. Amen.

(To be continued.)

TEHUACANA, TEXAS, NOV. 24, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—The time has arrived for me to send my remittance for our dear family paper, the SIGNS. I cannot do without it, and be satisfied, for it brings good news from a far country to a wayworn traveler in a desert land. I have not heard any preaching for two years. My Testament, and the two volumes of editorials of the late Elder Gilbert Beebe, contain about all the

preaching I get. I also have "The Christ-man in Type," by Elder D. Bartley, which is good preaching; also the little book "Songs in the Night," published by Elder Durand, which is also good and sweet. Just a few days before the last number of the SIGNS arrived I was meditating upon the Scriptures which had once been precious to me, but had lost their sweetness, and I was made to cry, "My God, my God, why hast thou forsaken me?" Is there any one else to whom the Scriptures were once sweet, and now their sweetness is lost to them? But I had not read very far in that number of the SIGNS until I came to sister Young's letter. Then I could rejoice, for God had answered my question through her letter. I do rejoice when I hear or read of any one speaking of troubles, trials and difficulties; not that I am glad or rejoice because others are troubled, but because it is an evidence to me that they and I have been through the same experiences, and have been taught in the same school; I hope and trust that it is the school of Christ, and that we have both been taught by the Spirit of God.

I am living in the midst of the Methodist Protestant denomination, and within a stone's cast of three places of worship and their college. Naturally speaking, I never lived among better people in my life, nor had better friends anywhere I ever lived. There are also a few Presbyterians and Missionaries here, so you can see what little enjoyment there is for me from a spiritual point of view. I have not met with any of our brethren in a long time, but I do believe there are some who are called Primitive Baptists who pervert the truth the worst of any that I have ever heard. They speak of the law of God and his will as being

equal, or the same, but I cannot see the matter that way. I understand that his will is older than his law. It was his will to speak this world into existence, it was his will to create all things and give life to all. We find that after he had executed his will in creating and forming all things after the counsel of his will, he also gave to man a law according to his will. Our God is above all law, and amenable to none, therefore he could and did speak from a law standpoint, saying to our first parents, Thou shalt not eat of the tree of the knowledge of good and evil. He did not say this from the standpoint of his sovereign will, for had this been so, Adam could never have transgressed, for when He speaks (from his sovereign will), it is done, when he commands, it stands fast. I understand that the all-wise, sovereign, independent, eternal God predestinated, decreed or purposed, all things, times and events, and I also understand that all this pertains to the salvation of those who were chosen in Christ before the foundation of the world, and that it all finally works to the glory of that God who worketh according to his will in the army of heaven and among the inhabitants of the earth.

There was a time, if we may call it time, when nothing existed, save the eternal God, and this God had one great, grand and glorious object in view, viz., his own glory, and from the teaching of the Scriptures we know that he will be glorified in all his works. He made all things, as we are told, yea, even the wicked for the day of evil. He was as much glorified in the destruction of the Egyptians in the Red Sea as by the salvation of the children of Israel. He was as much glorified in the destruction of the enemies of the three Hebrew children as he was in their salvation from the

flames. The same is true of all other circumstances of the same nature.

But I will bring this poor letter to a close. I am so shaken that I have to use both hands to hold my pencil. If you can read this, pass your better judgment upon it, and if you consign it to the flames it will be all right with me. I am so lonely that I just wanted to have a little chat with you. Now may the grace of God guide, guard and protect you, is the prayer of a sinner saved by grace alone.

I remain your brother in hope of eternal life, which God promised before the world began,

JOSEPH H. BOZEMAN.

[WE desire to express our sympathy with our brother in his affliction, and trust that while the weakness of the flesh makes itself manifest he may be renewed continually in the faith and hope of the gospel.—C.]

FARMINGTON, ILL., Feb. 27, 1910.

DEAR BROTHER CHICK:—I have been impressed for some time to write you a little private letter, or rather, a love letter. It has been a long time since I have written you. I do not ask or expect you to answer it, for I realize that you have many letters to write, together with your labor on the SIGNS. I only ask you to read my little epistle and then cast it into the flames. I am writing to relieve my mind of the impression, hoping that you will pardon me for the time taken to read what I may write. I do not know that I have anything special to write, except to tell you of the comfort I have found these many years in reading your writings in the SIGNS, and to express my love for you. Nearly ever since the SIGNS has been in pamphlet form, at the end of the year I have put them together,

and then I begin and read them all over again; I am over half through with the last volume. I am unable to tell you the blessed comfort I have in reading them; it is food to me; it is manna that seems to come down from heaven, from the Father of all spiritual life and light; it is my daily bread; it brings me near the dear writers in love and fellowship. I feel sometimes like embracing each one in love and sweet fellowship, and like giving them a holy kiss. "Behold, what manner of love the Father hath bestowed upon us." "We know that we have passed from death unto life, because we love the brethren." Very many of the dear writers I have never seen, yet I dearly love them, let them be black or white. This surely, dear brother, is not natural love, and this assurance gives me comfort; it is a great comfort to know that it is the love of God. God is love, and his love is shed abroad in the heart where Christ dwells the hope of glory. "Blessed be the tie that binds our hearts in christian love."

Dear brother, it is now almost four years since I met you at the Baltimore Association; if you remember, you preached at my sister's (Mrs. Grafton) one evening. There have been many changes since then; our dear brother, Elder Grafton, has gone to his blessed home. What a good man he was! O that I were as good a man. He fought a good fight and kept the faith. Were we all as good as he was, there would be more love and fellowship among our people. You, my brother, are highly favored of the Lord; you have assurance that many dearly love you for the truth's sake, and this should encourage and hold you up; it should give you strength and consolation, and the good Lord is with you. These assurances do not make the

Lord's servants feel vain, but rather they are humbled by them.

I will add a little more with regard to reading the SIGNS. I get to hear no preaching in the winter, and in rereading the SIGNS I get much more out of them than I do when they first come to hand, for then I read them often mechanically and put them aside. I often have felt that they are as sweet-smelling flowers, and I would rather have them strewed on, or in, my coffin than any natural flowers, which fade away. I feel that my time in this world is not long. My health is rather poor since I had the stroke of paralysis nearly two years ago. I would like to meet you all once more in this land of sorrow, at your spring associations, but I am afraid of making the trip, as I still have kinsfolk, who would not be satisfied if I did not visit them, and I think that as my health is I could not undertake so much. I have a greatly afflicted daughter, who has been quite a care to us.

Now, dear brother, please pardon me for taxing your patience to read this letter. Pray for me, that I may be kept by the power of God. My love to your family, and all the loved ones.

Your brother,

E. D. VARNES.

[WHILE our dear brother intended this as a personal letter, yet we have taken the liberty to publish it, feeling sure he will not be hurt by our so doing. Many of his kindred in the flesh, and in the Spirit, will be glad to hear in this way from him. The brethren in Christ who have known brother Varnes, have these many years been drawn to him in hearty fellowship in the truth, and now, in his old age, the remembrance of these mercies must greatly comfort him. Should the Lord strengthen him, many would be

glad indeed to see him at the spring associations. How greatly we miss in these later years the old soldiers with whom we were so glad to meet forty years ago. Brother Varnes is one of that number. May the blessing of our covenant God in Christ be his until the end shall come to this life with him.—C.]

ASTORIA, Ore., Jan. 23, 1910.

DEAR FRIENDS:—You must be that at least, or you would not have continued to send me the dear old SIGNS so long without pay. Will you please accept my thanks, and an apology for my delay? I obtained a money order for you by my son some time ago, but after being away from home for some time I find the order still here. Many years ago I wept bitterly because of what I felt I owed you and those who contribute to your paper. I had been seriously hurt, and thought I should die very soon. My parents were then alive, and I came home to them, as I supposed, to die, but God ordered otherwise. My parents have had your paper with them ever since I can remember, and I often heard them read it with pleasure and delight. After being hurt I could not lie down for many weeks, and used to sit by the fireplace many nights alone with my conscience and my God. On one side was the pure and perfect light that so blinded poor, miserable Saul of Tarsus, and on the other the prayer, Merciful Father, deliver me from that awful sight. The darkness seemed to be a protection, or surely I should have lost my very reasoning powers. O that flaming sword! How true it is that man cannot get by it or around it.

But I started to tell you something else, and what I have written is to show you why I so eagerly read the Bible and the SIGNS, searching for the way and the

truth. Once while reading in the SIGNS the thoughts and experiences of others, my heart gave a mighty leap, and it seemed that I almost fell dead. What had I been doing? I had been looking at God's little children, and how the Lord did lift them up out of the miry clay and put their feet upon the solid rock, and I was crying with joy, because of the victory which he had given them. I had been alarmed because the thought had come, Who are you that would steal the bread that belongs to the children of God? Why, you have not even paid for the setting of the type, and the person who sets it needs the pay for his daily bread. The thought continued in this way: You have not only robbed people of their just dues for labor, but you have tried to establish your own comings and goings; yes, you have even tried to establish your own standard of righteousness. You would even try to build yourself a throne before the Lord. Yet the thought came, You mourn, you cry and lament, because you are not acceptable to God; now know this: it is not because you do or do not things that you are acceptable to him, but simply because you are his own workmanship. Our God does not recognize another in this matter, for beside him there is no Savior.

Dear friends, I had not intended to write so much of myself, but to simply pay you what I owe you, so far as I can. There is much which I owe to you and to others that I never can pay. My hope and faith are summed up in this, that there is an all-wise, almighty God, who rules in heaven and in earth, and over all therein, that he created all things according to his own plan and for his own purpose, and that nothing can change or thwart that plan or purpose. In other

words, I believe in his foreordination, or predestination of all things, and that the Bible is the word of God, declared through and by his Son Jesus Christ, who is the Savior, and upon his finished work hangs all my hope. I wish I could tell you all I desire to without wearying you, then you would know at least that I feel grateful to you all for much kindness. May God be with you always, is my prayer.

I remain yours,

J. N. HECKARD.

SWETNAM, Va., March 3, 1910.

DEAR EDITORS:—I feel that I must try to talk to some one, but what to say and how to say it is not so clear, for I am under a dark cloud; it seems the waters of affliction have about shut out forever all the joys of youth, and my great sorrow has nearly crushed me to the brink of death. I was, when I last wrote to you, in deep waters, and the Lord seemed clean gone forever, while I lay with a broken ankle away from home for nearly four months, and in the midst of it all Satan seemed to be let loose, and tormented me day and night with doubts as to the reality of God, with such questionings as, How did I know there was a God? and if there was, how did I know that I was his? and if there was redemption from sin and death, was it for me? Dear brethren, these questionings were dreadful to a poor sinner like me, and I fear even to-day that, after all, I am but a castaway, and that sorrow and trouble are my meat and drink continually. To add to it all, but one short year passed away, and ere I had recovered from my mishap my dear wife was taken suddenly from me. My poor, old, broken heart seemed to stop in its pulsation, and I felt, Surely this is all I can stand. My home

is broken up, and I in my seventieth year out in the world a cast down cripple, not able any longer to work, and no place to call home, and in sorrow and sadness now seated at a table in a friend's house trying to keep my true condition to myself, but how I fail to do so is partially seen in this letter, if indeed it can be read. My hand is so tremulous I make a poor attempt at writing. I wish I could write a cheerful letter to the dear, tried saints, and if all I am now suffering is but sifting as wheat, it may be that after I am converted I may be able to comfort the brethren, but not until then; yet I must tell them now, that in the midst of all my suffering (which is all on account of the seeming withdrawing of the presence of Jesus from my sight) I do see them afar off, living and walking in the Lord, upheld by his grace, and how I long to be where they are, but I feel so far away, cast off, not fit to be remembered, but still there is no company I desire as much as theirs, yet as I now am I cannot tell why this is so. I long to know, and I wish to ask them, if ever this was their lot, to be so clouded with fear, and their sorrow ever so deep, and if their sorrow was akin to mine, in thus being cut off, as it were, snuffed out like a candle, all things in heaven and earth blotted out with the sad remembrance of a past whose brightness casts out all fear, and Jesus was a present comfort and joy all the day long, and their songs were ever of praise and to the honor of His name, and they beheld him as their Lamp and Light to their feet? Such is the company I love. I read in the SIGNS of so many I would gladly embrace and hold them close to my heart, were it mine to behold them face to face, and I read on and find some speaking hard things against themselves, even then I love them still. Again

I read, and there is one telling all things that ever I did, and I say, Now this is wonderful; who is this that knows me so far away? Then something says they have washed their robes in the blood of the Lamb and made them white; but how wonderful that they should be made white in blood. Then the power of God seems to come to light, and I see wonderful things coming forth from the throne of God: blood that cleanses from sin and all uncleanness, a taking away of the filthy garments, a giving of clean raiment, a fair mitre for the head. O brethren, what a friend we have in Jesus! But as I look again a cloud receives him out of my sight, but the thought that he will come again helps me. There is no cloud too dark for Jesus to come in; that is just where he does appear. He is there to receive, and not to destroy. It matters not whether he can be seen in the cloud, he is there; he comes in that manner, in the darkest gloom, when hope is nearly gone, when the darkness of death seems to settle down on all fond anticipations, it is but his voice to call us away from self, to see the cloud as a witness that so comes your Deliverer and Redeemer to take you out of self to himself, and shew you your dwelling-place in all generations, as the children of his choice pass through sea and under the cloud at one and the same time, proving that oneness or unity with him that cannot be broken. All their sorrows were borne by him, and our suffering is only to make us partakers with him, not without him, that we may have this cloud also as a true witness that we are with him and are seeing his footprints. Temptation itself cannot destroy the support of that everlasting Arm that is underlying our poor, undeserving selves. He makes a way of escape in becoming our strength, that we

may be able to bear it to the glory and honor of his grace. Thus we learn there has no temptation overtaken the children but that which is common to man. We are saved from sin, inasmuch as the Lord saves us from self. O brethren, if the poor sinner who pens these imperfect lines could only be saved from self, he might then be able to tell you of his love to God and the glorious high places in Jesus our Lord, but I am in the low grounds, wherein is no standing, yet I still know I am a stranger.

I have just read Elder McGlade's communication in the SIGNS for March 1st, current volume. I feel the full force of being a stranger; the dear ones took me in many years ago, and they have borne with me all these years, and I fear now that all their care for me has been in vain, for I am still a stranger, not only to myself, but to them also, and while they place confidence in me, I have none in myself; I feel to be still a poor old sinner, not willingly, but by reason of the flesh; to will I sometimes feel is present, but how to perform that which is good I find not. In this I can call Paul brother, but do not dare go further, the cloud is so dark. Dear brethren, for you to wait is a good thing, for your hope is bright, but for me, now, as it were, on the very brink, and can see no farther than the nearest edge, there is no brightness, but in all this dark cloud that now hangs over me there is a hand that I feel, but cannot see; I must give glory to God. I still believe, and am sure, he does exist, and does appear in the clouds of his glory, and that he is the Savior of his people, and according to his purpose and grace he saved them and called them in Christ Jesus, and in him they all have, and had, their dwelling-place, and to manifest his power, and make known his purpose and grace, he spoke this world

into existence, and in due time sent his Son a propitiation for their sins, and not only this in an abstract sense, but the sins of all that come under the curse of that law that says, "The soul that sinneth, it shall die." That is the sin of the whole world, if there is any other I do not know it, for sin is the transgression of the law, therefore a transgressor is a sinner, and a sinner needs salvation, and Jesus is that salvation. Now please understand me in this, the word does not say salvation for everybody, but to save them that were lost. Of the whole world we can sometimes see that world in our own individual case while we see our own hearts, for is there a sin in the whole world that does not find a lodgment there? and do we wish to find more by going out to search for others? Often it turns out that others come to us and tell us all things that ever we did; is not this the Christ, the Prince and Savior of the world referred to? I think I hear a poor sinner saying, If that is so, I may yet praise God. Such an one does praise him.

I had no thought when I took my pen I would ramble on in this way; I thought I must open my heart to some one. I am a stranger, and night has overtaken me, can any of you take me in? The Lord knows I do not feel I have a claim on any of you, and if you cannot do it I must love you still. But I will not distress you with my state.

A dear brother wrote me some time ago from West Virginia, but did not give his address; I wish all who write me would give name and address; it would be a comfort at times to talk with them by the way. As I am now broken up, and cannot keep house any more, I wish all mail matter directed until further notice to Swetnam, Va.

Your brother,

ELI T. KIDWELL,

ODEN, Ark., Feb. 18, 1910.

DEAR BROTHER CHICK:—I picked up the SIGNS this cold morning, to read some in volume 78, number 3, and I opened to page eighty-six, and began to read your views upon Ezekiel xvi. 53-60. This was a sweet feast to me, if not deceived, as I believe it sets forth the true doctrine of sovereign grace, that saves poor, hungry, fainting, thirsty, tempest-tossed, tried and wounded sinners, who are made to feel and realize that of themselves they can do nothing, and are less than nothing, and vanity, and that the very best works they do, or can perform, unless directed by the Holy Spirit, are as filthy rags, and become as goads in their sides, so to speak. The good Lord removes all confidence in the flesh and in self, and we are brought low in the dust of humiliation, and come to feel so unworthy that at times we are ashamed to look up to his holy habitation, but smite upon our breast, saying, "God be merciful to me a sinner." But again, at times we are made to ride upon the high places of the earth in love and praise to God and good will toward man. Dear editors and readers of the SIGNS, I have been tossed to and fro, and have been sorely tried about the blessed doctrine of God our Savior, but I wish to complain as little as possible. I have an evil name among many Baptists, because I believe in the decrees of God regarding all things that come to pass, as I understand this doctrine is set forth and explained by our London brethren in the London Confession of Faith. Our God is the author of all spiritual good, and the giver of every good gift, both natural and spiritual. He is the fountain-head of all good, in every sense of the word. In Satan and in men we see the fountain of all evil. Our God suffers or permits sin, yet not by bare

permission, and overrules, controls and limits its boundary, so that sin and wickedness cannot go beyond his determination. But our God is not, and cannot be, the author of sin or its cause, yet he, being God in every sense of the word, can and does overrule it to his glory and honor. He hates and has punished, and will punish sin in every way. He visited the sins of his people upon his Son, and has and will punish it in the nonelect according to his holy law of infinite justice. I believe in salvation by grace, first, last and all the way through.

Dear editors, I am making only a short statement of my faith, that the readers of the SIGNS may know where I stand on the above principles. I would be glad if you will answer the following questions. Does any true, sound, Predestinarian Baptist hold to, believe in and advocate the doctrine that God causes and compels men to sin? I have said that I did not believe that there were any in the United States who did so contend. Am I right? Second, Has any friend or brother paid for the SIGNS for me? as I have received three numbers for 1910. Please answer and oblige yours in love,

H. ELLISON.

[WE do not know what all who claim to be Primitive Baptists teach, but we do know that no man with the fear of God, and a knowledge of the sinfulness of sin, and of the teaching of the Bible as to how sin appears to the most holy God, in his heart, can ever accuse him of being the author of sin, or of compelling men to sin. Elder H. Ellison is paid for by some one to December, 1910.—C.]

BLUENONT, Va., March 23, 1910.

DEAR BROTHER KER:—Inclosed you will find a letter written by sister Thomas to me, which has been a great comfort in this the darkest hour of my life. While

I have not asked her consent to its being published, I feel sure she will not object, as it may comfort others as it has me.

Yours in hope,

F. E. ROBEY.

ALDIE, Va., March 20, 1910.

DEAR BROTHER ROBEY:—My mind is so impressed in consequence of your sad affliction that I feel I must write to tell you how my heart goes out to you and yours in this your sad bereavement; not that it is in me to say anything that is comforting to your grief-stricken heart, for this, the weakest of mortal bodies, is powerless to do the smallest act towards assuaging your grief. All we can do is to shed the sympathizing tear, and try to pray that the Healer of broken hearts may again visit you and speak comforting words of peace, joy and satisfaction to your troubled heart, remembering his promise: "My grace is sufficient for thee." No greater evidence could you wish of how greatly you both are esteemed than was shown at the burial of your dear one, and the manner in which you and yours paid the last sad rites to your wife and mother is evidence enough of how you all appreciated her while here among you, and while deprived of what life held most dear to you, you do not feel to mourn as one without hope, for as brother Badger so beautifully and comfortingly talked of her, as one with a bright hope of eternity, think of her as not dead, but gone before, and what is your loss is her gain. I thought while witnessing the sad funeral services, how the brightness of your fondest hopes had been obscured by the dark clouds of sorrow, and you felt to sorrow as one without hope, and in the very midst of the darkening clouds could be seen the "silvery linings" spared to

you: your children to comfort you in your declining years. The same gracious God who has stricken your heart has also made a way of escape. What precious promises he has made to his children! Those he loveth he chasteneth, and is an ever-present help in time of need, and while our pilgrimage on earth is rough, and our paths strewn with thorns and thistles, we have the assurance that His strong arms are about us, and he will never leave nor forsake us. What an unconditional promise, what an anchor for our hope to rest upon; and when our pilgrimage is over and we are called to lay our burdens down and pass to the great beyond, where night never comes, and sorrow is no more, to that house not made with hands, "eternal in the heavens," precious promises these are.

Brother Robey, pardon me for writing so much. It is at times hard to stop talking about these things, and I wish I could talk as I think about them, but as I told you, it is not given to every one to express what they sometimes feel, but rest assured no one feels the heartfelt sympathy for you more greatly than Dr. and myself, and I wanted you to have this evidence of it; but the greatest and grandest evidence of love is God, who gave and hath taken away, and his grace is sufficient even unto the end.

With much love for yourself and family from us both, and hoping you may get down Sunday to dear old Mount Zion, I will bring this feeble effort at condolence to a close, for it is entirely too lengthy. With christian love and fellowship, I say farewell, dear brother Robey.

Your least of sisters in hope,

S. K. THOMAS.

EUGENE, Ore., Feb. 25, 1910.

DEAR BROTHER CHICK:—I am writing this principally to thank you for your good, and, I may say, unanswerable editorial in the SIGNS of February 15th, upon the subject of predestination. I have been numbered with the Old School Baptists for only a little over a year, and predestination has occupied my mind much of that time. I have been questioning as to whether God's predestination is absolute, or limited simply to the salvation and redemption of his people. I came from the Missionary Baptists, and, as you know, they are a kind of Arminian people anyway, and I of course leaned toward the limited side of the question, but when I read your editorial I was forced to come to the side of absolute predestination of all things. You made it very clear to me that His foreknowledge must carry with it his absolute predestination of all things, for if all things do not come to pass just as God sees they will, then his foreknowledge must fail. You also made it very clear indeed that all of his attributes are absolute.

It is believed and asserted by some of our brethren that in choosing and saving his people God's will is absolute, or decretive, but that after regeneration his will becomes permissive. It hardly seems possible that any of his children can believe that he is such a changeable God. There is one brother who is a splendid writer, and otherwise, so far as I know, a good sound Baptist, who said in an article, "Regeneration cannot therefore be suspended upon obedience to the gospel, but much of the time the happiness of those who are regenerated depends upon their obedience to the gospel." But we are told that "absolute" is a word not found in the Scriptures. Well, what of

that? Webster defines the word predestination thus: "The purpose of God from eternity, respecting all events." So then, if our God predestinates one event, he predestinates all events, according to the definition of the word. We should be very careful about limiting God. The psalmist says, "They [the children of Israel] turned back, and tempted God, and limited the Holy One of Israel."—Psalms lxxviii. 41.

Dear brother, if you think this short epistle is worth the least to the brethren, you may publish it, if not, the unworthy writer will remain your brother, as I hope, in the bonds of christian fellowship.

W. H NOSLER.

[WE are thankful that we were enabled to so write upon the subject of predestination as to satisfy the mind our young brother. We desire to add that so far as the word absolute is concerned, when attached to the word predestination, or when used to modify any other word, it simply means "fixed or settled," and when used with relation to God it simply signifies that he is uncontrolled, and that he takes counsel with none. The predestination of all things that come to pass is his prerogative alone; it is absolutely his work, and his predestination of anything must be a settled, fixed or absolute predestination, else his decrees are like those of men, subject to change. We think that in reality the objection in the minds of some brethren is not so much to the word "absolute" as to the expression "all things." For ourself we have seldom used the word "absolute," because it has been clear to our mind that the word predestination, when referring to God's will, contains in itself the thought of fixedness, or absoluteness. This thought of fixedness, or absoluteness, is involved in the words "will" and "shall,"

These words not only mean future things, but that these things are fixed, or appointed, or decreed, so that they must come to pass.—C.]

ECHO, N. Y., Jan. 30, 1910.

DEAR ELDER CHICK:—I was pleased indeed to receive a letter from you; it was a comfort to me in my loneliness. I thank you, and wish I were capable of answering it. This morning the hymn, "O thou in whose presence my soul takes delight," came to my mind, and also that Uncle John Hait had told me it was my grandmother's favorite. I think that my grandmother must have possessed unfeigned faith, that faith which is spoken of in Timothy. I also hope that it dwells in me; but I would speak of myself tremblingly, for I do indeed feel weak. Before I proceed further I will say that some time ago my husband wanted me to say to you when I wrote, that he now thinks you were right in your answer to me when I asked you concerning Hebrews x. 26, 27: "If we sin wilfully," &c. Perhaps you will remember the evening at sister Carrie's when that was spoken about. He has looked into it more carefully, and thinks that he was then wrong with regard to its meaning. How true it is that the Lord must prepare the heart to understand. It is little that I understand, but I can say, I was blind once, but now I see God's way of salvation, yet I cannot fathom the love that Christ had toward us to give his life for us. The gospel is precious to me. A few years ago the tenth verse of the fourth chapter of 2 Corinthians: "Always bearing about in the body the dying of the Lord Jesus," seemed quite precious to me. If I ever see you again I would like to hear you talk about those words and their connection. I know well that

the life of Jesus is not manifested in me, but that you sympathize with us all as you do, seems to me Christlike.

My sister Carrie went to Oyster Bay some time in December, and is still there. It was too lonely for her husband, alone in a large house. I received a letter from her last week, and she was feeling sad. I also received a card from cousin Jane Smith, of Patchogue, N. Y., saying that Aunt Caroline Hait, of Middletown, N. Y., was fast failing, so I think I may never see her again. She also said Uncle John Hait was very feeble. They have lived to a good old age.

I was reading this afternoon the last letter you wrote in June to my mother, and in it you mentioned attending the four associations, and also of being in Middletown, and hearing uncle speak in the meeting. A feeling of sadness came over me, because I do not suppose I shall ever hear his voice again. I do not think I shall ever forget him. I wish I could live as good a life as he has done. The loss of my dear mother has made me feel sad indeed, but to know of her faith in Christ, and the word of God, that was so precious to her, is a great comfort. What a book that testifies of so great a Savior. He came to seek and save the lost. This is wonderful. I would that I thought more upon his name. My desire is to live humbly, and to trust God for all I need. Surely we all are dependent. He is gracious, full of grace and truth. I hope some time to see you again. I do not know when sister Carrie will return. This is indeed a poor reply to your excellent letter. Kindly remember me to all I have met at Hopewell, especially to your wife.

A sinner saved by grace,

SARAH NORTON.

LA GRANGE, ILL., March 9, 1910.

DEAR ELDER KER:—It is time for me to renew my subscription for the SIGNS, and with it I should like to send a message to all the dear brethren and sisters in the east, but it is not for me to do so. When I view myself, and see nothing but imperfections, I wonder I have a name among the people who show marks of grace and knowledge of the truth. I know I love them, and that there is nothing in the way of belief that has any foundation save the one of foreordination and predestination. Here in La Grange are many denominations, and one who is not identified with one of them is left pretty much alone. But God is greater than man, and can and does supply all my needs, and gives peace that the world knows not of.

I had a letter from sister Macfarlane, of Chicago, last week; she writes that of late she has come to know of several Old School Baptists living in Chicago, some of them she has called upon. They have moved there from Paris, Ill., Mattoon, Ill., and then Elder Fred. Keene's daughter, (Ruth Keene), who is now Mrs. Spitzer, is living in the city. Mrs. Macfarlane adds: "If they keep coming here we may have a church." I know nothing is impossible with the Lord, and it may be his will. I hope to go in soon to see Mrs. Macfarlane. She has poor health, and cannot go about as I can. I have cares, and stay at home on that account. We moved the first of February; have bought a small place and feel well satisfied with it.

I am wondering if I will get to hear some gospel preaching ere long. I have heard none since I went up to Colechester to the Spoon River Association.

With love to all my kindred in Christ, I am, unworthily,

LUCY BROME.

ASHVILLE, Ohio, Dec. 6, 1909.

DEAR BROTHERS EDITORS:—Inclosed please find six dollars, two for Mrs. J. R. Solt, two for Mrs. C. M. May, and two for myself. I feel I cannot do without the SIGNS, as that is all the sound preaching I get. We have meeting here once a month, but it does not suit me as well as the reading in the SIGNS. I surely believe that God has all power, and for him to permit something to be done that he does not want done I cannot believe. I feel like staying at home and reading the SIGNS, it is good enough for me. I do not want to be contentious or selfish, but I cannot feel like fellowshiping something I do not believe; but I want to be resigned to His will, for I know that will be right. I know I do not do as I would like to, but I will just fill my place, and am helpless to do otherwise, and I hope that the dear Lord will guide and direct me through this life, that I may not go astray, for I know of myself I can do nothing, not even think a good thought.

I will now close, hoping that you will defend the cause in the future as in the past.

Your unworthy brother, if one at all,

EDWIN NEWTON.

CHANGE OF ADDRESS.

BROTHER Eli T. Kidwell has changed his address from Swetnam, Va., to Fairfax, Va., R. F. D. No. 3, Box 26.

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

Nancy Stathers, W. Va., \$3.00.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1910.

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

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

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ROMANS IX. 7.

DEAR BROTHER:—If you have time I would like to see your views through the SIGNS upon Romans ix. 7.
 L. E.

GREENWAY, Ark., Jan. 17, 1910.

This Scripture reads, "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." This last clause is a quotation from Genesis xxi. 12. In Hebrews xi. 18, the same words are also quoted, in connection with the reference to the offering of Isaac at the commandment of the Lord, in which the faith of Abraham was proved, he accounting that God was able to fulfill his promise: that in Isaac should his seed be called, by raising Isaac from the dead. The theme in this ninth chapter of Romans is, however, the doctrine of election, and then the decrees of God in all things, as well as in election, and the apostle uses this quotation in this seventh verse to prove this precious doctrine of election, by showing that the choice of God was limited to Isaac, and that Ishmael was rejected. Turning to the narrative in the twenty-first chapter of Genesis, we read that it was grievous to Abraham that Ishmael and his mother should be cast out, because Ishmael was his son, and the Lord admonished Abraham to give heed to the words of

Sarah, because his seed should be called through the child of the free woman, Sarah. Thus Ishmael, although the natural child of Abraham, as well as Isaac, was rejected from the blessings of that covenant by the will of God, and not by reason of greater wickedness in him than was in Isaac, nor of greater righteousness upon the part of Isaac, but by reason of the sovereign choice of God. Thus the Lord established a figure, setting forth also that not the law, which was bondage to all who were under it, but the gospel covenant, which is freedom to all who are embraced in it, is that by which salvation is secured to all the heirs of promise. All men by nature are legalists; that is, they seek for salvation by the deeds of the law, but those called by grace come to see and enter into the relation of children of promise, and are free, serving God henceforth, not in the oldness of the letter (or the legal covenant) but in newness of spirit, having spiritual oneness with the Father and the Son, through the indwelling of the Holy Spirit, and are sons and not slaves. Here is election, the election of grace, set forth clearly.

But still further, in verses ten and eleven Paul sets forth this gracious doctrine again, by pointing out the same principle, in the case of the children of Isaac, "Jacob and Esau," and in these verses, and the two following, Paul declares that Jacob, the younger, was chosen rather than Esau, the elder, and that before they were born, and without any reference to either the good or evil that was in them, or that they had done or should do, and that Esau was appointed to serve Jacob, and that God loved Jacob and hated Esau, and that without any reference to any good that was in the one or evil that was in the other. Here Paul

expressly declares that the principle upon which this choice and rejection was made was the purpose of God according to election. It must not be forgotten that this election of the one and rejection of the other had no reference to the final destiny of these two men, or of the individual descendants of these two men, but Paul declares that the same principle of election to salvation, and that eternal, is set forth by these typical instances. While we may question as to how or why all this can be, we must not seek to lessen the force of the words, "love" and "hate." We read in Malachi: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." All this was not because Esau was more wicked than Jacob, either by nature or by practice. In fact, as we read the narrative of the lives and practices of these two men, we think that most men would give to Esau the credit of possessing a nobler disposition than Jacob possessed, and nothing could more clearly set forth the doctrine stated by Paul, and stated by almost all the writers of the Old and New Testaments, that election is not because of good in men, or good works done by them, but unto good works.

In verses fourteen, fifteen and sixteen, the inspired writer states that all this is so, just because God so wills it. Our willing or running does not affect the matter at all, but all is of God, who purposes to show mercy, or not to show mercy, when and where and to whom he will. Paul's language in these verses is unmistakable, and it is not the language nor the reasoning of Paul, but the words of God that we are reading and considering. If, therefore, any feel to take issue with this doctrine, their strife is with God and not with Paul, nor with any

other believer. Our God will justify himself; it is not ours to take up weapons in his defence. Salvation, according to these three verses, is solely according to the sovereign will of God, and his will to save is not based upon good in one and evil in another. All are alike evil by nature, and evil by practice also.

In verse seventeen, and the verses following, Paul proceeds to declare that all the above is in harmony with other language found in the inspired record concerning Pharaoh, the Egyptian king. He declares that not only will God have mercy and compassion upon whom he will, but that it is a truth of the Scriptures just as plainly recorded as is the other, that our God raised up Pharaoh, to the end that in him His power and name might be declared, and it is manifest that this cannot refer to His power and the glory of His name in salvation, because in this language mercy and compassion are not involved. This also will clearly appear if we carefully consider again verse thirteen and then verse eighteen. "Jacob have I loved, but Esau have I hated;" and, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The manner of this hardening we do not here consider, neither do we here consider the manner of his showing mercy. It is sufficient to call attention to the fact of the mercy, and of the hardening, and that both are presented as being of God. Pharaoh was raised up, both to live on earth and to the throne of Egypt, for the doing of the evil that he did, even as others are raised up to be vessels of mercy, on the other hand. We are not seeking to either modify or add to the force of the language of inspiration recorded here through Paul.

Thus three things are stated with increasing force by the apostle. First,

that Isaac was received and Ishmael rejected; second, that Jacob was loved and Esau hated, and his heritage laid waste; third, that Pharaoh was raised up as a wicked king, to accomplish the purpose of God. In the one case we have election and rejection, pure and simple, set forth; in the second case we have the cause of election and of rejection set forth, as being love on the one hand and hatred on the other; both the love and the hatred being active, the one in blessing, and the other in impoverishment; and in the third case, we have the declaration that our God has a use for wicked men, who know him not, and that even their wicked acts but subserve His purpose. In like manner Peter declared that our God decreed the death of the dear Redeemer by wicked hands, and yet the hands that did his will were wicked, and that the rulers gathered together against the Lord, and yet did just what he had purposed to be done. How natural the words that follow: "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" Does any one say this now, when the purposes of God, which embrace all men, both the good and the evil, are set forth? Then it is ours only to respond in the language of the Holy Ghost through Paul, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" We need not quote here all the four verses that follow, we are sure all Old School Baptists must be familiar with them. It is true that we ought always carefully consider the exact meaning of the words used by the Holy Ghost to set forth the divine will and ways, and it is also imperative that we compare one Scripture with all other Scriptures, as far as we are able, but when the definite meaning of the language of the Scripture

is ascertained there must be no taking away nor any adding to that meaning. To do so is to incur the judgments of God recorded in Revelation xxii. 18, 19.

We have felt surprised at times, when it has been contended that the purposes of God did not embrace what is evil as well as what is good, at the assertion that this was a new doctrine among the people of God. Surely Paul states this doctrine in this wonderful chapter. Peter stated it upon the day of Pentecost, and also as recorded in the fourth chapter of the Acts, and Joseph stated it to his brethren when he said, God meant it for good, to save much people alive. Still further, it is stated in the old London Confession of Faith, and in the Philadelphia Confession, the first ever adopted among Baptists in America. It was adopted at Black Rock, at the convention in 1832, and it was one of the principles stated in the prospectus of the SIGNS when it began to be published. As we go back over the past centuries we find it stated again and again in the writings of those who are recognized as among the true followers of God in all ages. We are not here entering into any argument as regards this doctrine, but simply expressing our surprise that any one should seek to cast discredit upon the doctrine by saying it is new. It is not new in any sense of the word whatever.

We have not here used the word "absolute" in connection with the purposes of God, because it is not needful to use it. We can see how we, or any one who loves the doctrine of God's eternal purpose, would come to use the word "absolute" under certain circumstances. Men contend that the purposes of God are no more certain of fulfillment than the purposes of men, upon the ground that his will and purpose may be changed by some unforeseen event, and that there-

fore they are not fixed and unalterable purposes. To meet this it would be but natural to strive to find a word which would express the truth that God's purposes are not alterable, and what better word could be used, in such a case, than "absolute?" So far as we know, no one has ever objected to saying that our God is an absolute sovereign, meaning that he is not limited by any other power or circumstance. Certainly it is not needful that we say he is absolutely just, absolutely holy, absolutely unchangeable, yet who would find fault with the use of the word "absolute," in such connection, unless it were some one who questioned his holiness, justice and unchangeability? We have seldom used the word "absolute," in connection with his predestination or eternal purpose, both because it has not seemed needful and because some have thought they saw in the word "absolute" more than what it does really mean, viz., fixedness, certainty.

One other thing is in our mind of which we will write a few words. The words "allow," "permit," "suffer," are Bible words, just as surely as is the word "purpose" or the word "predestinate," and we ought to be careful to ascertain their meaning, and to always give to them the meaning that properly belongs to them. In the Scriptures these words many times refer to the will of men; that is, that men suffer, permit or allow some things in their fellow-men, or concerning their fellow-men. These three words are used something more than thirty times as relating to the will of God. He is said to suffer, allow, permit, or not to suffer, allow or permit certain things, that many times in the Bible. The word "allow," as relates to the will of God, is used once only, in 1 Thess. ii. 4, and there it refers to that which is good alone. The word "permit" is used three times with refer-

ence to the will of God. In 1 Cor. xiv. 34, it is written that women are not permitted to speak, &c. In 1 Cor. xvi. 7, and in Heb. vi. 3, the word is used in a good sense, that is, relating to good things. The word "suffer" is used in Luke xviii. 16, with reference to that which is good. In all other places, so far as we have been able to examine the word, it is used negatively; that is, it is said that God would not suffer certain things to be done. We have not been able to find any place where it is said that our God suffers sin or transgression, but it is often written that he did not suffer it. The word "permit" is never used in the Bible, so far as we have found, to express the thought that our God permits sin. The same is true of the word "allow." He suffers, permits and allows good things, but does not suffer certain evil things to take place. It is well, we have thought, to call attention to these facts, and to give them due consideration. If it is well not to use the word "absolute" in connection with God's purpose or predestination of evil, it is certainly true that these three words are not to be insisted upon with regard to the predestination of that which is evil, only, as said before, in declaring that he does not suffer or permit certain things to take place.

In conclusion, we will add that the Scriptures abundantly show that our God hates sin and all unrighteousness; the greatest proof of which is that he gave his Son to redeem his people from sin. He loves righteousness, as is testified again and again. His predestination of either good or evil is a great mystery. It is just as pertinent to ask, How can our God commend the predestinated good things of his people? as, How can he condemn the predestinated evil deeds of men? C.

✓ THE GARDEN OF EDEN.

DEAR ELDER KER:—Will you please write your views on the garden of Eden? Did Adam and Eve represent the whole human family or only the elect of God (the Lord's people)? It is said, "As in Adam all die, even so in Christ shall all be made alive." We believe the two "alls" mean the Lord's people. We have been taught by false tradition to believe many errors. I have thought much of this subject, and how much was literal, and especially the tree of life and the tree of knowledge of good and evil, and the serpent, also the three last verses of the third chapter of Genesis. It seems there are none but the Lord's people felt sinners. If none but the elect fell in Adam, then are the nonelect under the curse?

Please pardon me for troubling you; I am a poor, ignorant creature, yet I feel a strong desire to know the truth. I am entirely isolated from the dear saints, and not able to get to meeting. The SIGNS is all the preaching I have; I enjoy reading it, but often conclude I am taking the children's bread.

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

If I know my own heart I can truly say I love these poor and afflicted people; they tell my feelings and desires, yet I always feel too unworthy to be with them, but I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness.

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

These are my choice, who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

From a sinner saved by grace, if not deceived.
Unworthily your sister in hope,

LUCINDA B. BREWSTER.

DOVER, N. J., Feb. 16, 1910.

In attempting to grant sister Brewster's request we realize in a measure at least the great deep we are entering upon, and remember the many views so often expressed upon some of the texts she suggests. We do not wish to differ with our brethren in these important matters, and none must think we mean to attack their views in what we may write. The field before us is a broad one, and at best we shall be able only to touch upon it here and there.

The garden of Eden might well be con-

sidered to represent the church. There man had communion with his Creator, and there was every needful fruit for food and that was pleasant to the eye; it was there that man had dominion over all things. The river, too, was there that watered the garden. It is in the church, "garden inclosed," that man communes with God; there only pleasant fruits are found, and in the midst of the garden is the Tree of life; there only is the river, the streams whereof make glad (water) the garden of God, and in this gospel garden man has dominion over "all things," through Christ the Lord. The garden of Eden was made and furnished with all things needful before man was placed in it to dress and keep it; so the church is adorned like a bride for her husband; man therefore is simply to enjoy the work of the Lord. The garden of Eden seems to have been a select or chosen spot where God communed with man and gave him his law. So is the church select, chosen, set apart for the revelation of God and his holy law. The earth did not, could not bring forth thorns and thistles until after the ground was cursed because of sin, nor was there iniquity in the "garden inclosed" until man disobeyed his Maker. Since that time the earth (flesh) has brought forth thorns and thistles and every noxious weed. But notwithstanding our vile nature there is a vineyard walled about, and God the Father is the Husbandman. Every branch therefore shall be watched over and purged by him. Every plant in the garden of God shall be watered every moment by him, and shall flourish and bear fruit to the honor and glory of its Dresser and Keeper. It was because of disobedience that man was driven out from the garden of Eden and the flaming sword placed that turned every way to

keep the way of the tree of life. In that condition man found that a Mediator between him and God was necessary, and through the mercy of our offended God the sinner received promise of salvation before being driven from the garden: The seed of the woman shall bruise the serpent's head. The flaming sword represented the wrath of God because of the transgression of his law, and must needs be removed before man could have access to the tree of life. Jesus, the seed of the woman, satisfied the demands of justice and fulfilled (obeyed) the law, through which work the wrath of God was removed, and man now has right to the Tree of life and enters in through the gates into the city or garden of God.

Our sister asks, "Did Adam and Eve represent the whole human family, or the elect only?" We would say, they were the father and mother of the whole Adamic race, both elect and nonelect. When the law was given to Adam, Eve was in him and their whole posterity in them, hence the law, in the giving of it, extended to every son and daughter; consequently in the transgression of Adam his sin embraced every man, woman and child born in the earth, beginning with Cain to the end of the world. If this were not the case there could be no such thing as election, for by nature all must be alike, and that all are alike is clearly shown by Paul in his letter to the Ephesians when he said, "And you hath he quickened, who were dead in trespasses and sins, * * * and were by nature the children of wrath, even as others." This proves conclusively that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The law was not given to Adam in part, that is, to the elect, but to the whole

man, elect and nonelect. Death is because of sin, and had not the nonelect sinned in Adam and thereby have fallen under the curse of the law, death could not touch them, but in that all men die we have positive evidence that "all sinned" and by nature were the children of wrath. When the Scripture declares that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," it does not signify that none but the children (elect) of God were under the law, but that Jesus came at the appointed time and in the appointed way, the Redeemer, that we might receive the adoption of sons; yes, that the very sons of Adam who transgressed God's law in him might be adopted into the family of God and be joint-heirs with his only begotten Son, while all of the nonelect were passed by. A redeemer must have something to redeem, else he could not be a redeemer. Jesus had a flock of sheep that had trespassed and were held by the law until the trespass price was paid. These sheep, or people, were in the same condition that all others were who are to be forever held because they have no Redeemer. A redeemer can redeem his own property only; Jesus therefore could redeem none but those given him of the Father. "Thine they were, and thou gavest them me." When Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," the language was not applicable to any except those who knew the burden of the law and the fatigue because of that burden. When the Lord said by Isaiah, "Ho, every one that thirsteth, come ye to the waters," no one was embraced but the poor soul who did thirst for living waters. From the standpoint of sin all men are in need of rest and

living waters, but none except the sheep of God know experimentally their need. Again, when Jesus said, "I am not come to call the righteous, but sinners, to repentance," he did not mean that "the righteous" were not under the law, but rather that they in their own blind zeal and self-righteousness did not, could not know their condition in nature because of sin. The sheep were and are made conscious of their lost and ruined condition, hence are called to repentance.

When a man appears to redeem his sheep some evidence must be given that the sheep are his, therefore the holder of the flock asks, How am I to know that the sheep are yours? The owner answers, My sheep know my voice and will follow me. Then, as proof of his ownership, he calls his sheep and they hear his voice and immediately follow him. This is the proof Jesus gives of his ownership; he said, "I am the good shepherd, and know my sheep, and am known of mine." The voice of the good Shepherd separates his sheep from all other nations, and causes them to follow in the footprints of the flock.

With regard to the word "all" in the text, "As in Adam all die, even so in Christ shall all be made alive," having reference to the children of God only, we would say the general view among our people is that headships are presented in that Scripture: Adam the earthy head of all the human race, and because "all" are by nature his children, "all die." Even so in Christ, the spiritual or living Head of the elect of God, "all" in him, chosen in him before the foundation of the world, are made alive. You hath he quickened, who were dead in sins. Whether or not this is the true interpretation of the text, it is truth that no man can deny. While we admit the truth in

the above view, we are sure that the following truth is also embraced. Paul was continually showing that there was no difference, by nature, between the Jew and the Gentile. It seemed necessary, inasmuch as the Jews boasted of their goodness and standing with God as being far above that of the Gentile, but the apostle taught them that, notwithstanding their relation to Abraham and the promises in him, according to their relation to Adam they were sinners, hence die in him as do all other nations; and as God has a people in every nation, kindred and tongue, in Christ shall "all" be made alive. This same truth is presented in the following Scriptures: "If one died for all, then were all dead."—2 Cor. v. 14. "We see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honor: that he by the grace of God should taste death for every man."—Heb. ii. 9. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John ii. 1, 2.

We have now briefly called attention to a few things embraced in the inquiry of our dear sister, and leave the suggestions for her consideration and for that also of others who may read what we have written. We would be glad were we able to answer all such questions in a comprehensive way, but often more darkness than light is with us and in us when trying to write of the wonders of God in the salvation of his people. We are glad to assure our sister, however, and all others who "desire to know the truth," that there is One who can tell you all your questions in the revelation of himself and the house he has builded. K,

MARRIAGES.

By Elder B. F. Coulter, at his home, 1910 North Twenty-second St., Philadelphia, Pa., Saturday evening, April 9th, 1910, Davis Baker, of Baltimore, Md., and Miss M. Katie Purnell, of Snow Hill, Md.

OBITUARY NOTICES.

Deacon Milton Dance, the subject of this notice, was born March 3rd, 1828. October 16th, 1855, he was married to Miss Elizabeth A. Ferguson, who died March 7th, 1893. Two children were born, one son and one daughter; the son died in 1876, the daughter, Mrs. Henry W. Patterson, survives him. October 10th, 1894, he was married to Miss Jennie Sherwood, of Wilmington, Del., who survives him. Sister Dance has no children, and is therefore left alone. Brother Dance was baptized by Elder Wm. Grafton, July 3rd, 1870, in the fellowship of the Harford Church, in Harford County, Md., and was later chosen by that church to the office of deacon, which office he faithfully and lovingly filled as long as his strength allowed. The writer first met brother Dance in May, 1897, and after moving to Baltimore, in December, 1898, was intimately associated with him as a member of the Baltimore Association, and was very fond of him, and I rejoice this day in the pleasing thought that I had his confidence and fellowship. The Lord led him into an understanding of much of his precious truth, and he was firm and uncompromising, yet kind and loving. He would speak his mind freely, but meant no harm to his brethren, but good to the cause he loved. Brother Dance and I had talked much together, and I feel that I understood him, and know that he believed in the old-fashioned, simple gospel as taught by Jesus and his apostles, without the speculations of men. He had been much afflicted for three or four years, so that he did not get around as formerly. It was my privilege and pleasure to visit him at different times, and to have sweet and profitable intercourse with him, and since the death of his much beloved pastor, Elder Grafton, he seemed to turn to me, and this confidence I did and do still appreciate very much. In his great afflictions he was greatly blessed. He had been in the home of his brother, E. Scott Dance, for the last three years, and had every comfort that loving hands could give him. He was blessed with a most faithful and loving wife, who never tired of doing everything that she could to make him comfortable. May God's mercies rest upon her. He continued to grow weaker in body, and it was a wonder to all who knew him that he continued so long. He grew weary of waiting and wanted to go home. His faith and hope in his dear Savior were strong, and death was no terror to him. He waited

all the days of his appointed time, and on the night of March 12th, 1910, he quietly fell asleep in Jesus, his body to return to dust and remain until the last day, when Jesus (as he said) will raise him up. This I know was his faith, not only the last twenty-four hours, but he believed what Jesus taught, that the hour is coming in the which all that are in the graves shall hear his voice and come forth, &c.

According to his request several months ago, I was called to attend his funeral, which I did with mingled joy and sorrow; joy for the gift of so firm and true a brother, and sorrow for the thought that I shall see his face no more on earth. We met at the home of his brother at 10 o'clock on Wednesday, the 16th, and after a word of prayer his remains were taken to the meetinghouse where he so loved to go, and the writer spoke to a large congregation of friends from 1 Cor. xv. 17, also 2 Tim. iv. 7, and felt that the Lord blessed him to preach the eternal truth which brother Dance loved so well. We shall miss him much. He was clerk of the Baltimore Association for a number of years. May the Lord resign us to his will. For him it is far better to be with Jesus. One who loved him.

JOSHUA T. ROWE.

[It is in accord with our feelings, and also, as brother Rowe informs us, the desire of sister Dance, that we add a few words to the above. We will, however, add but a few, because all that seems needful has already been said. Brother Dance always has been in our heart as a brother beloved since we first knew him, before he became a member of the church. We can but express our sorrow that we shall see his face no more. If one thing drew us to him more than another it was this: we knew that he would honestly speak his mind. A few times some things that we thought best to do did not command his approval, and he openly said so. But he could speak in love, and we feel glad to remember that our fellowship was never marred in the least, and that it is ours to recall the cordial greetings which he always extended to us, both in our meeting and in our correspondence. We shall sorely miss him. The family do not need to be told that our sympathy goes out to them, one and all.—C.]

James Alder was born in Loudoun County, Va., March 30th, 1845, and died in Providence Hospital, Washington, D. C., March 28th, 1910, aged about 65 years. Brother Alder came to this county (Fairfax) about fifteen years ago, and soon afterward united with the church at Frying Pau, where he and his wife, sister Rose Alder, were both baptized the same day, by the late Elder E. V. White. Brother Alder remained a member of that church to the day of his death. One by one of our little band here is being called home, and we fully realize that the

place which knows us now will soon know us no more forever. Shall we then hope for anything substantial in this life? No, for hope reaches beyond this vale of sin and tears. "Hope thou in God." The psalmist has said, "Precious in the sight of the Lord is the death of his saints." If it then be precious in the sight of the Lord to call his subjects home by death to the body, why should we mourn for our loved ones? Brother Alder was twice married, and leaves one son, Isom Alder, by his first wife, who now resides in New Jersey.

The remains of brother Alder were laid to rest in Ebenezer Cemetery, March 30th, 1910. Funeral services were conducted by brother F. E. Robey, of Ebenezer Church, Loudoun Co., Va.

May the good Lord comfort his widow (dear sister Rose) with the comfort of the gospel, is my desire for Jesus' sake.
JOHN F. OLIVER.

HERNDON, Va., April 18, 1910.

SISTER **Laura M. Florance** passed away March 30th, 1910. She was born Sept. 8th, 1839, therefore was in her 71st year. She was the daughter of the late Daniel and Caroline French, and widow of our late brother George N. Florance, who preceded her but a few short months. Space forbids that we say what we feel in the passing away from our midst of the faces of those whose places are thus made vacant; we miss them most sensibly in our little number, and especially those who, like sister Laura, made every effort to be at our little meetings whenever she could. She was very frail at best, but the writer has known her to walk out to the meetinghouse when she looked as if her bed was the place for her, and while she talked but little she told a most wonderful truth in her actions, which are now a comfort to all who mourn. She was married to brother Florance the first Sunday in November, 1884; baptized by Elder J. N. Badger Sept. 2nd, 1900, in the fellowship of the Bethlehem Church, and had her home there until called to that home everlasting. She leaves three sisters and one stepdaughter (Miss Helen Florance), together with the church, to mourn, but we know the mourning of the saints of God is not without hope, and for all such we have the assurance, "They shall be comforted." May this thought console us all, and especially her sister Lucy, who is a member with us.
ELI T. KIDWELL.

MEETINGS.

THERE will be a May meeting held with the Sidling Hill Church, in Fulton County, Pa., on first Sunday in May and Saturday before. Elder B. F. Coulter, of Philadelphia, will be there, if the Lord will. Any of the brethren desiring to attend this meeting, and who have to come by train, will please write to Jonas T. Mellott or Jefferson C. Mellott, both of Needmore,

Fulton Co., Pa., in order that arrangements may be made to have the same met, as the station is a long distance from the place of meeting.

J. C. MELLOTT.

THE Baltimore Old School Baptist Association will be held with the Black Rock Church, Baltimore Co., Md., Wednesday, Thursday and Friday before the fourth Sunday in May, (18th, 19th and 20th,) 1910.

Visitors coming via Baltimore will take train from Union station, on Northern Central Railroad, at 3:30 p. m. on Tuesday, the 17th, for Cockeyville, where they will be met by friends and cared for. Those coming south, on Northern Central Railroad, will be met at the same time and place. All who are in accord with us are invited to attend.

JOSHUA T. ROWE, Pastor.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association will be held with the Welsh Tract Church, near Newark, Del., Wednesday, Thursday and Friday before the fifth Sunday in May, (25th, 26th and 27th,) 1910.

Those coming from Philadelphia and Baltimore, and other points north and south, will come via B. & O. R. R. on Wednesday morning. Train leaves Philadelphia, Twenty-fourth and Chestnut Sts., at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Get Tickets to Newark, Del. Those coming via Delaware Division will take train leaving Delmar, Del., Wednesday at 7:05 a. m. and change at Porter for Newark, Del., where all will be met and conveyed to the place of meeting. Ministering brethren and all who love the assembly of the saints are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

THE churches of the Roxbury Association have appointed their next fifth Sunday or quarterly meeting to be held with the Second Church of Roxbury, Roxbury, N. Y., on Saturday and Sunday, May 28th and 29th, 1910, meeting to commence on Saturday at 11 o'clock a. m. Trains will be met at Roxbury Saturday a. m. Train leaving Kingston at 8 a. m. arrives at Roxbury 10:14 a. m. Train leaving Oneonta at 7:35 a. m. arrives at Roxbury 9:27 a. m. We shall be glad to welcome all who have a desire to meet with us.

J. B. SLAUSON.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, N. J., Wednesday, Thursday and Friday before the first Sunday in June, (1st, 2nd and 3rd,) 1910.

THE Warwick Old School Baptist Association will be held with the Middletown and Wallkill Church, Middletown, N. Y., Wednesday, Thursday and Friday before the second Sunday in June, (8th, 9th and 10th,) 1910.

THE
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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78.

MIDDLETOWN, N. Y., MAY 15, 1910.

NO. 10.

CORRESPONDENCE.

THE VIRTUOUS WOMAN.

(Proverbs xxxi. 10-31.)

(No. 4.)

“HER children arise up, and call her blessed; her husband also, and he praiseth her.” To a poor sinner who has been made alive unto God, and has been given to look upon Zion, and to see and admire the beauty of her order and ordinances, there is nothing appears so beautiful and so much to be desired in all the world. He has to say as the queen of Sheba said after she had seen all of Solomon’s wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord, “The half was not told me.” There is no earthly organization of men that can bear comparison in the mind of a christian with the gospel church. There is no relationship in the world, and no position among men, that can for a moment equal in value, importance or desirableness the relation of brother in Christ, and a place as such in the fellowship of the church

of God. This is still true, notwithstanding all the great imperfections we feel in ourselves and see in others, which cause us to fall so very, very far short of the pattern shown us in the Bible. A church may consist of but few members, and they poor and unlearned, and each one feeling himself to be vile and sinful, yet to each one, when they have all come together in meeting, and are singing the songs of Zion, and joining in prayer to the Lord, and hearing the preaching of the gospel, and speaking with one another in psalms and hymns and spiritual songs, there can be no place in the world so sweet, nor one which will be remembered with such peace and joy while this mortal life shall last. Each one of that little company will have to say with the psalmist, “How amiable are thy tabernacles, O Lord of hosts!”

This is the virtuous woman, the true gospel church, whose children arise up and call her blessed. This blessedness does not consist in any worldly advantage or beauty, but in the felt relationship of children to the church, the mother whom they love and revere, whose sweet and holy ministrations have ever been, and still are, the source of unspeakable

consolation and comfort. Poor each child may be, but all are rich in faith. Unlearned in worldly knowledge each may be, but the tongue of the truly learned is given in measure to each, so that from each at times there is heard such language, telling of heavenly glories, as cannot be heard in all the world beside. Jesus is in the midst of these little companies saying, "Peace be unto you." The comfort of the mother is not lacking to the children; she does not forget them. Can any language describe the feeling of home comfort in the hearts of these children as they remember in after years, or from afar, their spiritual home, the church where this sweet, spiritual fellowship was enjoyed? There are those in my mind now who are left nearly alone, almost all of their brethren having been called to their heavenly home, who recall to mind with holy comfort the blessed seasons of refreshing from the presence of the Lord, which they with their brethren enjoyed in days that are past and gone. The church is almost as clearly present in their minds and their hearts to-day as when all were together in person. Very tenderly each face is seen and each name remembered, and as the dear Savior's felt presence is recalled, and the sacred character and power and love of the church as a mother is felt again, these lonely ones, lonely no longer, arise up and call her blessed.

How many places where once a gospel church was seen in a flourishing condition, many coming to her meetings, are now desolate in this respect, no members remaining. If any in any distant place remember those meetings, and the comfort they enjoyed in them, they are favored in that remembrance, for in it the church of God is again looked upon by them. We who have church privileges

to-day ought to prize them highly, and to be thankful for the place we have in any church of the saints, and that we are favored to walk with them and dwell together with them in the sweet love and fellowship of the gospel.

The gospel church is risen together with Christ. In this risen state, risen from under the law and from under the dominion of death, she is seen as blessed with all spiritual blessings in Christ. Those only can see her as thus blessed who are themselves partakers of this same resurrection power and glory. These children of the church must rise up in order to call her blessed. Her blessedness cannot be seen nor declared from the common level of the earth, nor by those who dwell there, for she is now established in the mountain of God's holiness, exalted far above all earthly hills, and thus her children, feeling in their souls the power of her holy exaltation, rise up and call her blessed.

"Her husband also, and he praiseth her." Jesus calls the church blessed. It is the place where God's honor dwelleth. (Psalms xxvi. 9.) He rejoices in her, and desires to dwell there; he praises her, for his own perfect work is seen in her; he expresses his admiration of her in the language of infinite love, saying, "Thou art all fair, my love; there is no spot in thee." How the church delights to hear his voice declaring his love for her by all endearing names, and praising her. The Scriptures abound with the terms of mutual heavenly endearments in which their mutual love is expressed.

This is the third time in this peculiar and wonderful description of this virtuous woman that her husband is mentioned, but in the spiritual meaning of the subject we may regard him as all the time present. Husband and wife, mother and

children and maidens, are all here together; no one can be contemplated by our faith without the others; all are one household, one family, separate from the world, and needing nothing that this world can give to add to their safety or blessedness. All the true expressions of love and praise, whether addressed to husband or wife, come from the Husband. It is he who sings praise unto the Father in the midst of the church; it is he who perfects praise out of the mouths of babes and sucklings. In praising the church he is praising his own perfect workmanship and his own glorious power, and in expressions of love and admiration addressed by the bride to her Husband he is still giving her the language which interprets her own wonderful experience of the love of Christ which passeth knowledge, in her own soul, filling her with all the fullness of God. (Eph. iii. 19.)

“Many daughters have done virtuously, but thou excellest them all.” This, it appears to me, may refer to natural daughters, who have done so virtuously that no fault could be found with them. We all know such women, daughters, sisters, wives, mothers, friends, who seem to us without fault. They are recognized by the Spirit, and acknowledged by the pen of inspiration, to be good and virtuous in all these sweet natural relationships, and they are presented as types to represent this perfectly virtuous woman, the church, whom the dear Savior has presented unto himself a glorious church, without spot, or wrinkle, or any such thing, that she should be holy and without blemish. She excels all natural women who have ever lived, as the reality excels the pattern. All other women are mortal, she is immortal; all other women have faults which they themselves can see, if we who love them can-

not, this woman is without fault before the throne of God.

“Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.” And still the increasing wonder and power of the words which go on describing this wonderful woman, and showing the great contrast between her and all that is mortal, reach down into our hearts, and go abroad through the fields of memory, and bring again to our view all the dear ones who have been with us during our lives, and whose companionship and help have been for us the source of the purest, sweetest, holiest joy of which we are capable in this mortal state. This passage, which declares the deceitfulness of favor and the vanity of beauty, is not referring to the vile women concerning whom the sons of wisdom are admonished in other portions of these proverbs, but is referring to the good and pure women, of whom we have just been speaking, who have been the brightness and solace of our lives, and who have been our equal companions, standing by our side, contending with us against the evils of mortality and bearing with us the burdens of life. Death ends these natural relationships, and the joys that belong to them, therefore, so far as we trust to this natural favor, and build upon it, we shall find it deceitful, in the sense that it will fail us in the trying hour, and will afford us no help in the last conflict. Then we must have favor of another kind, the favor of our heavenly Father. It is in this sense also that beauty is vain; it will not satisfy our soul's desires even while in our mortal state, and will not continue beyond the bounds of mortality. Even here that beauty which is merely in face and form is not to be compared with that which consists in the light of love and goodness

and faithfulness shining out of the soul and resting upon the countenance. Natural beauty and earthly favor cannot be relied upon to continue. The psalmist says, "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth."—Psalms xxxix. 11. But when all this natural favor and beauty are gone, there is in the soul of the redeemed sinner, quickened by divine life, a beauty and a felt favor of the Lord which mortality cannot reach with its destructive power, and which will most blessedly show itself to those who have eyes of faith and love to discern it. In that spiritual favor and beauty is this woman seen who feareth the Lord, and who shall be praised. This is still the church of God in her gospel beauty. The fear of the Lord dwells there. The Lord has put it in the heart of every saint. (Jer. xxxii. 40.) This fear of the Lord is to hate evil, therefore it is "the beginning of wisdom," and becomes in the soul that has it as "a fountain of life, to depart from the snares of death." Everything in the true gospel church is according to this holy, reverential fear of the Lord, and is pure and holy, and when this fear is exercising the hearts of Zion's children in this mortal state, then they desire to do all things according to his will, and to seek his guidance always.

This woman shall be praised. The praise of God is within her, and praise waiteth there for him. Where the church appears as two or three gathered together in Jesus' name, she is praised, Jesus is there in their midst, and beauty and favor are there, which are neither deceitful nor vain, but which are beyond expression for sweetness. If a hundred or a thousand are together in Jesus' name, it is the same, no more beautiful and precious, and no less so, for all are of one spirit

and one soul, and however many or few, we see the one woman who feareth the Lord, the church of God, the perfection of beauty, out of which God hath shined. (Psalms l. 2.) The praise given to any visible church must be according to the measure of the fear of the Lord which is manifest in her walk and conversation.

"Give her of the fruit of her hands: and let her own works praise her in the gates." The church under the legal dispensation said in prayer by the mouth of Moses, the man of God, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." This prayer was fulfilled when the church was brought out from under the law and established in gospel order. All the work done under the legal dispensation had reference to the things which are now fulfilled in the gospel. The beauty of the Lord is now upon the gospel church, and the power and beauty of men's works do not appear. But the work of their hands, in the rites and ceremonies of that dispensation, do appear in their spiritual meaning, and as now fulfilled and established upon the church in our Lord Jesus Christ. So this woman, the gospel church, has now the fruit of her hands given unto her. All spiritual things are hers; all the fruit, or spiritual result, of her legal works are now given to her. The old testament saints, from Abel to the last of the prophets, are all speaking to her. She has come unto the spirits of these just men made perfect, and they are talking to her of the sufferings of Christ, which he accomplished at Jerusalem, and of the glory which has followed. And not only the work done and the testimony given while under the

law, but the work done by this woman now, in this gospel dispensation. There are things here in this gospel work which are seen, as the literal work, the attendance upon order and ordinances, the use of hands and feet, the bodily and mental exercise; and there are things that are not seen, except by faith. When attending upon the things that are seen we desire that the fruit of our hands may be given us; that we may experience the inward power of these works.

"We break the bread, we pour the wine,
But O my soul wants more than sign."

While we are looking to the things that are seen the way often appears dark and long, and the afflictions heavy and long continued, but when we are enabled to look at the things which are not seen, which are eternal, the afflictions appear light and but for a moment, and we are assured they work for us a far more exceeding and eternal weight of glory. It is blessed when the fruit of our hands is given to us in some measure.

In this gospel tabernacle we have two houses; one is "our earthly house of this tabernacle," including our body and all visible things in the worship of God. These are to be dissolved. The other is "a building of God, an house not made with hands, eternal in the heavens." In the first house we groan, being burdened; but while we have groaning and trouble in this house we want to attend faithfully to all this visible work. We would not ask to be unclothed of mortality, but desire earnestly that we may be clothed upon more and more with our house which is from heaven, and thus be made to rejoice, in our labor and afflictions of the gospel, and feel the spiritual work of our hands established upon us. It is in a manner unspeakably good to be able to say, "My heart and my flesh crieth out for the living God."

"Let her own works praise her in the gates." There is the King, the Husband, known in the gates, as he sits among the elders of the land. There the apostles are, and there all the holy men of old, who spake and wrote as they were moved by the Holy Ghost. The wisdom and the doctrine and all the fruit of the Spirit are displayed in the gates. The gates of Zion may be spoken of as the churches of the saints. These gates are called praise. There, above all worldly works, above all earthly wisdom, power and grandeur, appear the works of this virtuous woman, the gospel church. Who can speak of them in suitable terms? Who is able to tell of their beauty and greatness? They are the work of the Lord wrought in her by glorious and abounding grace, and thus made her own, to be worked out in the life and conversation of living souls, day by day, year by year, and from age to age, while this world shall last.

Only by one's own works can any one be praised. If the work upon close examination shows one fault, the workman is not praised by his work. But of the dear Redeemer it was said, "His work is perfect." And his work in the church is perfect, and therefore no shadow of fault or imperfection will ever be seen in the works of this virtuous woman as they appear gloriously displayed to a company that no man can number, praising her in the gates. Jesus said of Mary, who poured upon his head an alabaster box of most precious ointment, Wherever in all the world this gospel is preached, this that this woman hath done shall be told as a memorial of her; and so may it be said of this virtuous woman throughout all time. While poor souls are longing for heavenly favor which will not deceive, and beauty that will not prove vain, thousands upon thousands shall be made

to rejoice and sing aloud for joy as they behold this woman's own works praising her in the gates. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 14, 1910.

(Concluded.)

CHAPTER IV.

(Continued from page 267.)

ABRAHAM CALLED. A GREAT NATION PROMISED.

And after the waters of the flood had abated and the dry land appeared, then "God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee," &c. "And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "And I, behold, I establish my covenant with you, and with your seed after you," &c. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," &c. I wish to impress upon your mind that all the reason we can discern why God said he would not curse the ground any more, and set his bow in the cloud as a token of the covenant which he made, is for thus it seemeth good in his sight, not only of this, but all other things that come to pass, "for the imagination of man's heart is evil from his youth," after the flood the same as before; so then it is according to

the goodness and mercy of God that he is thus pleased to no more curse the earth, and not that man is better now than before the flood. Likewise it was of his goodness and mercy, "according to the good pleasure of his will," and for thus it seemeth good in his sight, that he chose Abram when he was in Haran (a place which to my mind represented the condition of God's people to-day while in nature's darkness); he there visited Abram and blessed him with hope of a promised land, and showered his precious promises upon him, that he should possess the promised land, and his seed after him forever, and that he would make of him a great nation, and that in his seed should all nations of the earth be blessed, and after he had brought him out of his native land into Canaan he made him strong in battle, and changed his name from Abram to that of Abraham, which represents the adoption spoken of by Paul to the Ephesians. All of these things represent the experience of the entire bride, the Lamb's wife, for the experience of one is the experience of all; the experience of the least little lamb is the experience of the aged saint, all are traveling the same highway, all are led by the same little child (Jesus), who will lead them in paths of righteousness for his name's sake.

God promised Abraham a son, but Sarah was barren, and no doubt possessed a little Arminianism, hence she concluded that the Lord needed a little help to carry out his great purpose, so she at once set about to supply the seeming deficiency, and brought her handmaid unto Abraham, and Hagar bare Abraham a son, but it was not the promised seed, as was manifested afterwards, but was only the work of the hands of man, the work of the flesh, and the son of the bond-

woman, which represented the nonelect. Paul says, "But he who was of the bond-woman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above [spiritual] is free, which is the mother of us all."—Gal. iv. 23–26. This work of Sarah very much reminds me of the popular religious theory so prominent among the human family to-day, and some of God's people are sometimes fascinated with this plausible idea and bewitched with speeches and carnal reasoning. I feel that I must sound an alarm in the holy mountain (church) and blow the trumpet in Zion. Dear children, be not carried about with every wind of doctrine, be not bewitched with carnal reasoning, "for to be carnally minded is death; but to be spiritually minded is life and peace." It is no uncommon thing to hear promulgated from the pulpit or through the press the glaring falsehood that God has done all that he can do to save a lost world, and is needing the help of all the fine educated preachers, and all the money that can be begged or had otherwise, to aid him in this mighty plan of salvation, and that thousands of souls are going down to hell yearly because men are too selfish or too poor to help the Lord. O how foolish; truly the wisdom of this world is foolishness with God. Who was present to help God when he "created the heaven and the earth," when he said, "Let there be light: and there was light"? Not man, for he was not yet formed. When he created the heaven and the earth he cre-

ated the fullness of each, and he took of the earth and formed (not created) man. Who was with him when he trod the wine-press alone, and of all the people there was none to help him? Who was with him when the door of his prison, the sepulchre, was opened by the angel of the Lord and the Son of God came forth from the grave? Surely man had no part in the work, all is of the Lord. Why is it that men, who otherwise seem to have rational minds, will insist on telling their great congregations who flock to the popular, stylish church (the world will love its own) that the Lord needs the help of man, when his help is vain, and that he needs more money? I do not believe that the Lord loves or needs a cent of their money, "for the love of money is the root of all evil;" it is the great incentive that moves men to preach such blasphemy. They will fall down on their knees and pray thus with themselves: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess."—Luke xviii. 11, 12. The only reason I can assign is that they are but natural, and cannot therefore understand spiritual things; they are "dead in sin," as they are of their father the devil, and the lust of him they will do, and he was a liar from the beginning, and the father of it, (John viii. 44), and we need not be surprised to hear them "teaching for doctrines the commandments of men," perverting the Scriptures, for this same doctrine of antichrist was preached in the beginning to Eve by the serpent, the devil, and this same preacher has his servants on earth to-day, and would deceive the very elect if it were possible. But when the devil preached to Christ he was able to withstand the

temptation, and thereby was not deceived; so all of God's people are enabled in their Head to withstand all these temptations of the flesh, and it is only in their head (Christ) that a way is prepared for their escape. The prophet Jeremiah says, "Truly in vain is salvation hoped for from the hills [men], and from the multitude of mountains [mission societies or churches]; truly in the Lord our God is the salvation of Israel."—Jer. iii. 23. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jer. x. 23. Paul declares that salvation is not of works, but by grace, and is the gift of God, and that "by the grace of God I am what I am," that boasting is excluded, &c., yet men teach the very opposite, which proves clearly that "thus were they defiled with their own works, and went a whoring with their own inventions."—Psalms cvi. 39. Such inventions as the Sunday School, mission societies, tract societies, theological seminaries, fashionable churches, instrumental music, box suppers, picnics, and various other money-getting devices, secret societies of various kinds, all of which are but idols made by wicked man, and are in reality but the daughters of that old woman spoken of in Revelation xvii. 5, whose name is "Mystery, Babylon the great, the mother of harlots and abominations of the earth." Should one of the sons or daughters of Zion fall into their snares for awhile they will learn that they are not at home, and will testify with the prophet Jeremiah, viii. 11: "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." "Miserable comforters are ye." Such ones, when they have thus proved these wicked things by their experience of grace, are

willing to "come out of her," and that testifying with Jonah, "Salvation is of the Lord," and will say with David, "Give us help from trouble: for vain is the help of man."—Psalms cviii. 12. "For I am poor and needy, and my heart is wounded within me."—Psalms cix. 22. "My help cometh from the Lord, which made heaven and earth." "Behold, he that keepeth Israel shall neither slumber nor sleep."—Psalms cxxi. 2, 4. O what sacred confidence does the faith of the Son of God instil in our bosom, what peace, what joy unspeakable and full of glory to us who feel to be poor, needy sinners; our Jesus is to us a rock in a weary land, and our manna in the wilderness, and our prayer is like that of the poor publican; we dare not look even towards the throne of God, who is infinitely perfect and holy, but feel to be afar off in very deed, hence we cry, "God be merciful to me a sinner."

But to the subject of Abraham, Isaac and Jacob. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."—Gen. xxi. 1-3. "And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things."—Gen. xxiv. 1. Now Abraham put his eldest servant under oath, and sent him forth to seek a wife for his son Isaac, and the servant was sworn that he should not take a wife unto this son of the daughters of the Canaanites, but that he should go to Abraham's own land and people, and there from among his kindred should take a wife for his son Isaac, and Abraham assured his servant that God, who

had taken him from his father's house, would send his angel before the servant, and he was sent to the appointed place and was blessed to bring Rebekah; Isaac took Rebekah and she became his wife, and Isaac was forty years old when he took Rebekah to wife; and Isaac entreated the Lord for his wife, because she was barren, and the Lord heard him, and Rebekah conceived. "And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Thus was Jacob and Esau born, and God confirmed his choice, and his promise with Jacob, and it was upon this wise that the choice was made: ("For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." How different is this from the idea the natural man has of these things, but these sacred truths are revealed unto babes in Christ, and they will declare his glory, and not the glory of man. National Israel was chosen in Abraham, Isaac and Jacob when they were but one, and the promises were given to the chosen of the Lord in their father Abraham. Abraham was the father of the two children, one by the bond-woman and the other by the freewoman. So is God the Father, in a creative sense, of all the human family, yet as Abraham was the father of Isaac in a particular sense, he being by promise the choice of

God, so is God the Father of spiritual Israel, and Isaac, like the Son of God, should not take a wife of any but of his Father's family, and so Abraham swore his servant that he should not take a wife for his son of the Canaanites among whom he then dwelt. So I think that all of God's servants (ministers) are under solemn oath to go among no other people except the chosen of the Lord, the redeemed of the Lord, to seek a wife for the Lamb of God. The ministers of the gospel of the Son of God go forth with woe upon them if they preach not the gospel; it is a labor of love, too, but they go forth bowed down beneath their burden, often leaving their families with an aching heart, and often without proper food and clothing, but it is as fire shut up in their bones, the fire of God's love, and they become weary of forbearing and cannot stay. Thus they are sent to seek a wife for their Master, Jesus, and they go praying to God that he may direct them to the elect or chosen lady, knowing that "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain," praying that there may be some token or sign given them whereby they may know that the woman who comes to the well, even to the well of the waters of life, living waters, with her pitcher (a heart prepared of the Lord, hungering and thirsting after righteousness) is the one that God has appointed to be the bride of our Master Jesus. When they are enabled by grace divine to preach unto her concerning Jesus, and of the grandeur of the house of the Lord, the new Jerusalem, Zion, the city of our God, in demonstration of the Spirit and with power, they sometimes can see the wonderful sign which the prophet saw when he

prophesied (preached) to the valley of dry bones, a shaking (leaping for joy), and coming together bone to his bone (strength in the Lord) and a standing up upon their feet an exceeding great army, declaring the glory of God. Yes, when God's ministers go bearing glad tidings of great joy, declaring unto the "elect lady" that her warfare is accomplished, that she hath received of the Lord's hand double for all her sin (pardon for all her sins, both the inherited and the practiced sins), saying unto her as the Spirit gives them utterance, "Arise, my love, my fair one, and come away," come out of Babylon (worldly institutions, religious or otherwise,) unto the city of our God, she is made willing in the day of his power to follow him through trials and troubles, through deep waters, through the waste howling wilderness, to the promised land, and wherever they may be he is with them and is their meat and their drink.

It was said to Rebekah that in her were two nations; this to my mind represents the condition of God's people after they are born again; when Christ is in them the hope of glory in them are two powers, two spirits or nations; the one is the Spirit of God, which is the one people or inner man, or new man, of which Jacob was the type in this instance, and the other is the old man, the flesh, of which Esau was a figure. O the strugglings within us on account of these things! How often are we made to inquire of the Lord, often feeling if it be so, Why am I thus? "For the good that I would, I do not: but the evil which I would not, that I do. * * * I find then a law, that, when I would do good, evil is present with me. For 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." Hence this earnest inquiry, If it be so, why am I thus? Why this dull and lifeless frame? Why am I so prone to sin? Indeed it is a point we all long to know, oft it causes anxious thought. When we are able to examine our sinful selves in the light of God's glory we are made to say, "I know that in me, (that is, in my flesh,) dwelleth no good thing," &c., and are made to exclaim, "O wretched man that I am!" But all these exercises of our minds are but the best evidence of life eternal, and it is because we are born again that we cry unto God, that we mourn, that we loathe and hate ourselves, and this is why we declare the glory of God, for in our bosom is this faith which is the substance of things hoped for; that is, it is heaven begun below; and the heavens declare the glory of God, because they are born of God, and therefore love him with his love, which is shed abroad in all our hearts.

I must conclude, yet I know I have merely hinted at the truth of my subject, but a hint to the wise is sufficient.

G. B. BIRD.

ST. ALBANS, W. Va.

(Concluded.)

WARREN, Ark., March 6, 1910.

DEAR BROTHER CHICK:—I am a stranger to you in the flesh, and many, many miles lie between us, but I feel to hope that I have fellowship for you. I have surely feasted while reading some of your writings. I have just read your editorial in the SIGNS for December 1st, and it was a sweet morsel to my poor soul. I am young in the cause, and am very weak, as it seems to me, but in reading your words I have been encouraged,

and I was made to be ashamed, for I have wished that my experience had been different from what it was. O how thankful I ought to be that the change ever came to me at all, and if the dear Lord had anything to do with it I know that it was well done. But I know that you cannot understand me unless I state some of my travels, which seem to me to have very little in them after all. I was raised under the influence of Missionary Baptists, and you know what they teach; it is "do good and be good," and it seems to me that I tried as hard as ever any one did to do right, but, after all, it seemed that I was the worst person on earth. I have had sad and downcast feelings since I was quite small, and why they came to me I do not know. When I was about fourteen years of age I decided to unite with the church and live a christian life, but when I united with them I was much worse off than before, and was in agony of mind. When on the way to the water, my cousin, who was baptized also, said to me, You look as though you were sorry you joined the church; she did not know what I was suffering. When we came up out of the water I gave vent to my feelings. She told me that had she been in my place she would not have done that way; but I could not help it. I went on in this state of mind for a few days, when all at once it seemed to me that all my burden was gone, and I felt like praising God. I thought I would go into the house and tell the folks about it, but when I got there I told nothing, the feeling was gone, and I did not know how it came nor how it went. I went on trying to be a christian, but it was only trying, for it seemed to me that I was very far from what a christian should be. When I read the Scriptures they would condemn

me rather than give me hope. I went on, thinking that perhaps when I should do better I would feel better. Sometimes I would get good and try to help the Lord, and then again was made to feel very badly. I married a Missionary Baptist, and the second year after we were married we attended a part of a protracted meeting, which we thought we enjoyed very much; but some time afterward he became dissatisfied, and said that it was all hypocritical. Soon after, he began going to hear the Old School Baptists preach, but I thought it would never do for me to leave my people; no one had asked me to do so. I wanted to be a christian, and live with christian people, but it seemed to me that their doctrine cut me off entirely, and I became deeply distressed about my condition. I felt that I was without God and without hope in the world, all alone, but blessed be the name of the Lord, he made me see and understand that it was nothing that I could do, and that salvation was all of him. He gave me the power to believe in Jesus, that he did all that the Father commanded, and had left nothing for the poor sinner to do. I was made submissive to the Father's will, and to say, "Though he slay me, yet will I trust in him." I felt that whatever he did was just and right. I had never heard a Primitive Baptist preach, and they were all strangers to me. The first time I went to hear one, I did not hear spiritually, yet it seemed to me that I had a strong love for all the dear old brethren and sisters who were interested in the worship of the true and living God. It was communion day, and they all seemed humble and Christlike. From then on I have loved all who believe in salvation by grace through faith, and in the foreknowledge and predestination of God in

all things, not just in some things. I know that the very hairs of our head are numbered, and if he knows the very secrets of our hearts, and each and every step we take, it must be he directs all our steps.

The incident just mentioned above was in 1901. In the year 1905 my husband united with the church. It seemed that I was careless and unconcerned about myself, though I still loved the brethren and sisters and their doctrine and conversation. I loved to hear them talk about the Scriptures, and tell of the goodness of God to them, poor sinners, as they called themselves; to me they looked like good people. I thought that if I could be as good as they were I would be all right. In the spring of 1907 I was overtaken with a desire to read the Bible, such as I never had before. I had tried to interest myself many times in it, and could not, but now the desire came upon me, I knew not the reason why. I searched for a reason, but could not find any. I wanted to read in Genesis, which had always seemed like foolishness to me, but now the third chapter was the sweetest reading I ever did, it was so plain to me; it was just like a new book had been opened before me. The twenty-fourth verse was good to me, and I did not tire in reading and in thinking about it. Even now at this moment I can see much beauty in it. It seems to me that I was then, and still am, glad that He drove out the man, and placed at the east of the garden cherubim, and a flaming sword, which turned every way to keep the way of the tree of life. This seemed beautiful. I understand that tree to be Christ, and did then. It seemed to me that I was glad that he was protected by the cherubim. He is the way, and the truth, and the life, and

none can approach except the Father draw them. It was then that I began to love the name of Jesus. O how I loved that name. We were then taking the dear old SIGNS, and I did enjoy reading it very much, and do yet when I can get it. Right here I want to beg your pardon for the way we have treated you, and thank you for your kindness. We have been unable to send our remittance, and have not notified you, thinking we would get the money to settle with you.

I feel that you would do right to cast this letter from you unnoticed, but if you can bear with me just a little, I would like to speak a little more about the SIGNS. I much enjoy reading all the good letters and editorials. I would love to see sister Bonnie Chick's name in the paper again; I did enjoy her letters very much. If you have not already stopped the paper addressed to J. B. Lawson, please do so until we can pay up, and then I will subscribe for it again. I do hope that it is the will of the Lord for me to again take the paper. We are living near a very dear brother, who is a subscriber, and he allows us to have it to read.

I will return now to my travel of mind. I went before the church the fourth Sunday in September, 1907, but there not being an ordained minister, and on account of sickness, I was not baptized that fall. For some purpose unknown to me, but known to the all-wise God, I was not baptized until the first Sunday in June, 1909. This has caused me to have some very sad doubts and fears as to whether I should have gone to the church or not. It has appeared to me that this delay was plain evidence that I did not really belong to them. But they are the only people I can witness with, and the only people I love or know in

the truth. But I left it all with the brethren, and it seemed that they received me as warmly as any one could be received. It may be that they know why they received me, I cannot tell. Now I will bring this letter to a close. Throw the mantle of charity over it. I hope the dear Lord will bless you and strengthen you in the work to which he has set you apart. I believe that if I am saved it is through the grace of God.

Your sister,

PATTIE LAWSON.

PROVERBS IV. 23.

"KEEP thy heart with all diligence; for out of it are the issues of life."

Wisdom speaketh alone to her children, and in no sense, or on no occasion, does she speak to the unbelieving world. She speaks of the world, to present the contrast between that which is precious and that which is vile, showing that all that is sinful emanates from the carnal mind, while all that is righteous is manifest in the work of the Spirit. It is therefore only those in whom the Spirit of Christ dwelleth to whom the Holy Ghost speaketh. In the first place, wisdom instructs her children as to the amount of indebtedness we owe to the heart which the Lord has given us, for he said, "I will give them an heart to know me." And, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." This is the heart to which we owe allegiance, and which we must keep with all diligence. The sentinel who is on duty, and who performs all his duty, relaxes not his watchfulness for one moment, giving all his time to him whom he serves. How much more then, if we be good soldiers of Jesus Christ, should

we give "all diligence," for He is worthy of our continual service, our constant watchfulness. Some of us get to thinking that if we give one day out of seven to our spiritual interest, and devote the other six to satisfying our fleshly desires, we are doing pretty well. Are we free to do as it pleaseth us with things which are not our own? The Holy Ghost (by the apostle Paul) saith, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." It is therefore our plain duty, as well as our sweet privilege, to keep our heart with *all* diligence. I emphasize the "all," that we may each one call to remembrance who we are, what we are, and to whom we belong. It is a solemn profession that we have made, and publicly, too, that we have become followers of the meek and lowly Jesus. Shall we disregard our profession? If so, do we not lay claim to be bastards, and not sons? The enemy of our heart is ever watchful, he sleepeth not, he taketh advantage of every weakness that we are capable of, that he may deceive us and draw us away from the path of rectitude; and O how weak we are, and so prone to follow the wicked devices of our evil nature. We do not realize that all our sorrows, sore trials and deep afflictions come upon us because of our very weakness. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Why do we doubt and fear, and groan in sorrow for sin? Is it not because the light of grace has shined in our heart, to show us how weak we are, and how insufficient we are of ourselves? I think I hear you

say, Well then, if these things are true, how can I (of myself) keep my heart with all diligence? But, my precious soul, have you not already confessed that "Jesus Christ is come in the flesh"? and every one who so confesseth is declared to be of God. Then Christ is in you, and is your sufficiency, therefore, "Ask, and ye shall receive." If ye are of God you have the broken heart and the contrite spirit, and when such a heart and such a spirit asketh the appeal is not in vain. This is the heart which wisdom instructs you to keep with all diligence. Watchfulness (diligence) and prayer go hand in hand, for the one begets the other. When the enemy appears, and you are watchful, you will immediately pray for strength, that you may not be led into temptation. Let us remember always that our body is the temple of the living God, and that the Spirit of God dwelleth in us, which if we do remember, our constant diligence is assured. The teaching of the world tells us that we must do, that we may obtain, while the teaching of the Scriptures brings us the glad and glorious tidings that Christ has undertaken for us, and has already obtained. Now, the Spirit (which is the voice of wisdom) has not simply given us the injunction, "Keep thy heart with all diligence," but gives us solemn and serious reasons why we should do so, saying, "For out of it are the issues of life." Having Jesus we have the precious gift of God, which is life eternal, and this is the life whose issues emanate from thy heart, O child of wisdom and of truth. Occasionally in our journey through the wilderness of this world the door of the temple stands ajar and we obtain a glimpse of the glory and beauty and riches of life eternal. The little glimpse is sufficient to cause us to desire above all things to attain unto

the wondrous and excellent glory. The patriarch Job, in his deep distress and darkness of mind, was keeping his heart with all diligence, as he prayed, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." So also with the psalmist David when he said, "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." The prophet Isaiah said, "O Lord, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth." The issues of life can alone come forth out of a broken heart and from a contrite spirit. The first manifestation of life in the new-born natural child is the cry, accompanied by motion, and the second is hunger. We recognize life by the action (in nations) which it stimulates. We recognize the issues of spiritual life, as the work of grace in its subject, by its unmistakable motions, first the cry of anguish and fear, issuing from the knowledge of sin and its dire results, which are just condemnation and sentence of death. This is the work of salvation; the psalmist saith, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." In the work of grace death precedes life. There is no manifestation of life in the corn of wheat until it falls into the ground and dies, after which it springeth forth into the beauty and power of life. The Lord said, "I kill, and I make alive." The issues of death are in his hand. We desire

not to die, and it is his gracious work that killeth us, and giveth us a new heart, a heart of flesh, out of which cometh forth the issues of life. Then can we say, "Blessed be God, which hath not turned away my prayer, nor his mercy from me." How wondrous is the grace of God to usward; he giveth us the heart, and strength of grace for diligence, and the spirit of prayer to ask for sufficient grace, and comforts us with the manifestations of the issues of life eternal. These are parts of his ways, and his goodness is from everlasting to everlasting.

B. F. COULTER.

PHILADELPHIA, Pa.

DENVER, Colo., Feb. 19, 1910.

DEAR KINDRED IN THE BONDS OF AFFLICTION:—It has been my custom in times past to ask your kind forbearance while I have attempted in my weak way to make mention through the columns of the SIGNS that it is the privilege of God to work all things after the counsel of his own will, and I would not at this time willingly be found wavering from this truth, though it be through much affliction. Through the all-wise decree of God one of our number has been called to pass over the cold and silent stream to try the realities of another, and, we trust, better world, where there is no more death, neither sighing nor sorrow, and we are left here yet for awhile to suffer and struggle ere the mystic chain be broken that binds our wandering hearts to this vain, delusive earth. But, O my heart, despond no more, the storm of life will soon be over, when we shall reach the peaceful shore, whither our patient, weary one has preceded us for a short time. My husband, Charles Coddington, passed away from earth on Thursday night, Feb. 10th, aged seventy-four years.

His passing away came to us in an unexpected manner and time, and stole in upon us so silently that seemingly we were not prepared to meet it. We had expected to see a still greater change in his condition, and we had thought that the hand of death, which strikes terror to the soul, come in whatever form it may, would be stayed yet for a time at least, and we had thought that we were prepared to meet it with courage and fortitude. But who ever feels prepared to meet the sadness and heartache when we are brought to realize that another tie has been severed, and a loved form has been borne hence, no more to mingle with us in this common life? God's way is not our way, his is the better way, though we are so slow to confess it, yet each one must confess that His is the perfect way. This is a lesson to be learned over and over again, for we are such forgetful creatures and so rebellious. We had been led to believe and to look for a hard struggle when the time would come for him to lay aside his armor of faith, even the faith that overcometh the world, which faith was swallowed up of victory, and we had feared that the end of the complication of diseases from which he suffered, and which caused his death, would be intense suffering for himself, and consequently to all concerned; but God, who works all things after the counsel of his will, had better things in store for us, whereof we have great reason to bless and praise his holy name; for he is a God that doeth wonders; his way is in the deep, and he has shown unto us great mercy, and has granted unto us his salvation and never-failing power to save; who when he says, Let there be light, there is light; Peace, be still, and there is a calm; and without his power we can do nothing.

I will now try and inform the readers of the SIGNS, many of whom were personally acquainted with him, of the last days of him whose remains now lie in the cold embrace of death, temporally in Crown Hill Cemetery, here in Denver. He had been failing gradually for the last five years, but until the last two years had been in a comfortable condition; since then he had failed quite rapidly. The winter before the present one he was confined to the house the greater part of the time, and this winter had not been able to go outside the door, or even allow the cold wind to blow upon him, neither had he for the last four years been able to lie down to rest day or night, but would rest bolstered up in bed with great heavy pillows at night, and during the day would sit in a cushioned rocker with his feet upon a rest. He ate sparingly, and that not of a substantial nature. I would bring in water from the bathroom, set it by him, and he was then able to wash himself. I would then comb his hair, and sometimes he was able to eat with me, and again he was not. This was about the routine of his life during the past winter, until about a month ago, when in some manner unknown to me he took a severe cold, and since that time had failed rapidly. I, who was his constant companion during the past winter, both day and night, and watched and admired, almost to envy, his patient suffering, without a murmur from his lips that I can recall, need have no painful apprehension or doubt but that it was the Spirit of God that had wrought in him that peaceful resignation to the divine will. As time advanced he failed in body, but thanks be to God, this cannot be said of the inner man, for as the outer man perished the inner man was renewed day by day,

and it was through the mysterious working in him to will and to do that he was so wonderfully sustained in the hour of need lest he fail and seem to come short of the glory of God and of entering into rest. Often in the last few months I was favored to listen to the words of consolation as they fell from his lips as his condition became less encouraging. It is all right, he would say; I feel that my time on earth is fast coming to a close, but it is all right, it cannot come too soon to suit me; and as I looked upon his wasting energy, his bowed form and faltering step, combined with patient endurance, I could but say, How true are these silent witnesses, they speak greater things than words can express. During the last few days of his stay, at times his mind would wander and he seemingly could not be reconciled to the thought, neither be convinced that we were in the same house that had been our home since we first came to Denver, more than two years ago. I would try to explain to him, but it was of no avail, he was sure we would never be content to stay in this place. It was the morning before he passed away at night that he awakened quite early and made a move to get from the bed. I asked him what was wanted, and he replied that he wanted his clothes, as he was not going to stay here any longer, and wondered why I should stay in such a place. I quieted him and prevailed on him to remain in bed until the usual time to get up. He appeared stupid and quiet during the day, but still kept about the house and came to the table for his meals, though he ate very little. At the usual time I prepared, and assisted him in bed. I noticed that he seemed less helpful, yet I did not feel any need for immediate alarm, and only gave it a passing thought that he was growing

weaker. He seemed to realize this, and we talked of it, I saying to him that the time was fast drawing to a close, to which he assented. O, could I then have known the real condition, that the reaper was then at the door waiting the appointed time, that he might come in and gather the ripened grain ready for the harvest. At the usual time I also retired, but O the mighty way of Providence, who can fathom its depth, or is able to grapple with its strength? Being kept by the power of God is beyond the power of finite minds to comprehend. O the depth of its riches! How unsearchable are thy judgments, and thy ways past finding out. I had mantled the electric light, to protect his eyes from the glare, which seemed to strengthen the gloom through which I seemed to be passing, which appeared to envelop my whole frame, yet through all this I fell asleep. O wonderful mystery, was I heartless? No, but I was mortal, was weary, I needed rest, the rest that came to me in a manner not of my own choosing, as I will tell you. He did not sleep well, was restless, and the cough troubled him, and he complained of his bed not being easy, that he was slipping away from his pillows. I said I would get up and fix them, which I did the best I could. I noticed his inability to help himself, and he continued to cough and moan, and his speech was much affected and he seemed pressed for breath, but I had become so accustomed to all this that I did not give it the heed perhaps I should have done, and thought it unnecessary to disturb our son's family sleeping in the same house. He finally grew quiet again, repeated a prayer, as I learned by a few words that I was able to catch, as his speech was so incoherent, yet I am assured it was a prayer of faith. I had noticed his giving two gasps for breath, but looked upon them as sighs of relief. He clasped his hands in perfect composure across his breast and fell asleep. I stood watching him intently, for I began to have fearful apprehensions of approaching dissolution. I glanced at the clock, it was between the hours of midnight and one o'clock, and something mysteriously strange passed through my mind that gave me a restless and disturbed feeling that was not easily overcome. I was still keeping a very close watch upon the silent sleeper, feeling that as he was resting so easily he would be much benefited by it, and as I was already dressed I thought I would stay up for a time and busy myself with some little duties that still remained undone that I was anxious to finish, that I might be able to devote my whole time to his care in the future, for I had a feeling that the time was near at hand when he would need all my attention. How true it is that man proposes but God disposes. Thus did I busy myself until three o'clock, when I again looked very closely to be sure that he was resting. Not a feature in his countenance had changed, none of the death pallor overspread his peaceful countenance, the eyes and mouth had none of the expression that usually attends death, for there was no death, what seemed so was transition, an entering into rest and peace divine. He closed his own mouth and eyes to the painful scenes of this life, crossed his hands on his weary breast and fell asleep, no more to wake beneath the sun. But as I was not aware that all this had really taken place while my eyes had been holden, I thought I would softly return to bed for awhile, which I did, and O the awfulness of the thought, to quietly lie down beside his inanimate form and fall asleep, without a tremor of fear, alone

with my dead. I slept until six o'clock in the morning. God had provided the sacrifice, I had gotten my rest. As I was already dressed I paused to see if he was still asleep. There had been no change from the position in which I had left him, and my suspicions were aroused. It was the same calm, serene look resting on his brow. I felt his hands, they were cold in death; I felt his face, it was not so cold, but it was sufficient. I rushed downstairs to our son's apartments and told them of my fears. They returned with me, and found it all too true, that another mortal had put on immortality. O, I said, that my eyes were a fountain of tears, that I might weep, but this was denied me. What relief it would have been. To myself I appeared so heartless, so unfeeling, so dead, and so silently had the message, Child, come home, fallen on his waiting soul, that the silent watcher at his bedside did not know when time ended with him and eternity began. What more could God do for his vineyard than had been done? The measure of his days were full and running over, and we do feel to say, as the departed one often expressed, It is all right. The man of God sent his servant to inquire of the Shunammite woman, "Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." We, too, are passing through the valley, where the evening shadows are, and the wintry winds are moaning around our heads.

It is needless for me to say more at this time, as I have already occupied so much space. May God continue to give grace equal to our day, strengthen and keep us unto the crowning day, and may our end be as peaceful as was his who has gone before.

With love to all,

ABBIE CODDINGTON.

MUSINGS.

O PRECIOUS remembrance of the past night! I lay awake, after a short sleep before ten o'clock, and my mind ran on and on, having been for some time in a dark and wretched state. Many scenes passed before me; the beauties of creation, the verdure, the beasts, the birds, the fowls of the air, the fishes of the waters, all, all passed before me in their beauty. Then I saw the forked lightning, and heard the bursting peals of thunder, all passing before my vision. How it brought me back to my youthful days, when I first realized the power and might of the omnipotent Jehovah, with a reverential awe. I felt sure that I was nearer my God, or he was near to me, when I would hear the mighty thundering. We learn that the lightning burns away the impurities of the air, and the bursting thunder reveals to us the power that commands and directs the fiery tongues which purify the air. O with what reverence have I watched the fiery lightnings as they streaked the black clouds, feeling sure that our God would not let one fiery tongue touch, uncontrolled, even the smallest creature in all his creation. I brought these great wonders home to myself, and could see that the same power had kept me through all the fiery darts of the evil one, and I could have shouted, lifting up my hands and praising God for all his kindness toward me. Then with David I could say, "My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am." And again, "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my

fathers were. O spare me, that I may recover strength, before I go hence, and be no more." This last sentence has often occurred to me. It did not seem that I wished bodily strength, but saving strength, and more assurance of my acceptance with Him whom my soul loveth, and a desire to be calm should he call me home, so that I could rejoice and praise him. In all these trials I have desired to say, "Not my will, but thine, be done."

(MRS.) S. J. CUMMINS.

TOUCHET, Wash., March 28, 1910.

PENNINGTON, N. J., February, 1910.

MY DEAR PASTOR:—I feel like writing you a few lines. I have for a long time felt as though I would like to be a christian. Ever since I was sixteen years of age I used to come to the meetings, and when the aged Elder Hartwell preached of the dear Lord and his love, and of how he suffered and died upon the cross, the tears would roll down his cheeks. I could not then seem to understand why he should stand there and cry, but I have been brought to see since, and I feel happy in the Lord. For many years I had a great many sad seasons, wondering if I ever could be received into the church, but at last I was brought to try. I found out through brother David Voorhees when there would be Saturday meeting, and I thought that I would go. I went, and sat there waiting until the moment came when you said, "If there is any one who wishes to come forward asking for membership, now is the time." My heart commenced to throb, and I thought, What is coming over me? Is this the Lord's work? I never had felt such a shaking up before. I waited until this feeling subsided somewhat, and then I went forward, as you know, and to my

astonishment was received into the church. Since then I often feel like singing.

I am a poor writer, so please excuse me for this poor effort. I have not been to the meeting because I have had a bad cold, and I cannot stand much exposure to the cold weather. This will let you know that I think of you all.

Your unworthy sister,

(MRS.) CATHERINE DRAKE.

PORT ROYAL, Pa., Dec. 14, 1909.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—I did not expect when I last sent that I would be here to renew my subscription again, but the good Lord has seen fit to spare my unprofitable life, and I am in the enjoyment of my usual health, for which I desire to be thankful. The SIGNS comes regularly, always laden with good reading; I would not know how to do without it, even if it cost twice what it does. We seldom have preaching, and the SIGNS contains many good sermons. We hear much about church and revival meetings going on all around us; some even walk two miles through wind and cold to those meetings, and yet when there is a gospel sermon to be heard, as was the case the other Saturday and Sunday, when our dear pastor was with us, those people do not come or have the desire to come that they might hear the truth preached. May the good Lord spare you long to publish the SIGNS, which is and has been of so much comfort to the poor and afflicted people of God scattered up and down in this world, is the prayer of one of the least of all God's children, if one at all, and if ever saved it will be by the grace of God to the chief of sinners.

CATHARINE LONGACRE.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1910.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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2 CORINTHIANS III. 9.

DEAR BROTHER:—Will you please give your views upon the Scripture found in second Corinthians, third chapter, ninth verse? By so doing you will oblige an old subscriber,

LUCINDA RILEY.

BOWEN, Ill., Dec. 13, 1909.

Our delay in replying to the above request has not arisen out of any indifference toward the request, but because of press of other things. The text named reads as follows: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The one truth presented here, and in the whole chapter, by the apostle, is the contrast between the law covenant and the gospel covenant. Several contrasts are presented in the connection, all of which declare the superior glory of the new covenant. First, the subjects of the new covenant stand upon higher ground than those under the old. One was written with ink upon tables of stone for the people, and not in their hearts by the Spirit of God; the other is written not with ink, but by the Spirit, and not upon tables of stone, but in the fleshly tables of the heart. From this we learn that the former covenant gave commandments to the people, but could go no further; the other declares the fulfillment of every

command in the hearts of the people. The law covenant was powerless to fulfill itself. The new covenant rests upon a fulfilled law, fulfilled first by the dear Mediator, and second fulfilled in us who walk not after the flesh, but after the Spirit.

Second, the ministers of the new covenant are not ministers of the letter, or of the commandment written upon tables of stone and not in the hearts of men, but of the Spirit; that is, they are ministers declaring the fulfilled law, fulfilled in that love which is the summing up of every commandment, and which is shed abroad in the heart of every new covenant subject. The letter means the form of outward service rendered to the outward command. The spirit means that perfect obedience of love, first, upon the part of the blessed Savior, and second, as fulfilled in the hearts of his people, as said before.

Third, the one kills, the other gives life. Life is more glorious than death; surely, therefore, that which declares and brings life must be more glorious than that which declares and brings death, and which can bring nothing else. The former covenant could add nothing to any man, even the most obedient, it could only say, He that doeth these things shall live by them; that is, he shall not die. But because no one ever did that which the law demanded, no one lived on, but all died as transgressors; but the glory of the new covenant is, that One has obeyed for all, and because all this is true, life is given to the dead, and he lives forever.

Now this ministration of death, written upon stones, did have a glory of its own, it was a righteous dispensation, a holy covenant, and it made known the will of God, which is holy, but the glory it lacked was it could save no one; it could only con-

denn the transgressor. The new covenant not only saves men, but it saves sinners, it redeems men. How much less glorious must that be which could not even keep men alive than that which quickens the dead and saves them. The law could save no man from sin, but the gospel declares that there is life for the dead. So the ministration of righteousness exceeds in glory, and that which was made glorious, or, in other words, was holy, just and good, but which could not make men like itself, is excelled in glory by that covenant which provides righteousness and salvation and life everlasting because of the obedience of One. The old covenant demanded righteousness, but did not confer it; the new covenant provided righteousness first of all, and so "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."

Fourth, another contrast is this, that the one covenant was done away, while the other remaineth. The Lord has fulfilled his promise, "Yet once more I shake not the earth only, but also heaven," and Paul testifies that this signifies the removing of the things that may be shaken, that the things that cannot be shaken might remain. Thus all the old covenant forms and ceremonies were shaken out from their place, while all that belongs to the new kingdom cannot be shaken. Surely the latter must be more glorious than the former in this one thing at least, viz., it endures. These are some of the things which apply, as it seems to us, to the text, and which show wherein the latter covenant is more glorious than the former. Let us not forget

that the former covenant was glorious also, in that it declared the righteousness of the glorious Lord. The new is the more glorious in that it not only declares the righteousness of God, but shows that that righteousness has been fulfilled, and is being fulfilled. C.

HEBREWS II. 14, 15.

ELDER G. E. Mayfield some time since desired that we give our thoughts regarding the text in Heb. ii. 14, 15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Brother Mayfield asks, How is it that the children are partakers of flesh and blood? Does this imply that they existed before they partook of flesh and blood? How is it that Christ took part of the same?

The one great theme of the apostle in this connection is the complete oneness between Christ and his chosen ones, as relates to them as men and women. He was "Immanuel," "God with us," with all that name implies. Not only are they to be raised up to be one with him in his glory, but first he became one with them in their flesh, and in their shame and sufferings. He must be "Immanuel," or "God with us," that we might become one with him in the Spirit. This is the general theme of this chapter. Such expressions as the following witness to this: "Jesus, who was made a little lower than the angels, for the suffering of death." Christ tasted death. He was made "perfect through sufferings." He that sanctified was one with the sanctified. He called them his brethren. "He took not

on him the nature of angels; but he took on him the seed of Abraham." He was made in all things like unto his brethren. He suffered being tempted. He was called a man many times. All these things are found in the chapter in which the text occurs, and prove that the theme of the apostle is, as said before, the oneness of Christ in his human nature with those whom he came to redeem. It seems a wonderful mystery that poor, fallen man should ever be one with incarnate Deity, but it is no less wonderful that incarnate Deity should be one with fallen man. The humanity of Christ, and the participation in the divine nature of his children, are equal mysteries, but both these truths are plainly stated in the word of God. If we do not comprehend them we can and do most blessedly believe them, and in these two things are our hope, faith, joy and salvation found. Paul expresses the same truth in other words when he says to the church at Corinth, "For ye know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became poor, that ye through his poverty might be rich." One of the first things that must suggest themselves to every thoughtful mind is the infinite disparity between our glorious Lord and those whom he came to save; he, the Lord of heaven and earth, who thought it not robbery to be equal with God, and we, only men, mere worms of the dust, who owe our very being to his bounty, and who yet were enemies to God by wicked works. How infinite must be that love that could cover this vast distance and remove our sins as far from us as the east is from the west. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Behold, what manner of love the Father

hath bestowed upon us, that we should be called the sons of God." Language and thought fail when this is the theme. The teaching of the text is that our blessed Lord was made flesh and came and dwelt among us, as was testified by the apostle John, and the reason was that the chosen people of God were themselves flesh and blood. In this nature they had sinned, and in this nature the work of redemption must be wrought out. Jesus, the eternal Son of God, could not be under any law and could not suffer death, but we were under the law of God and could suffer death, and death had passed upon us all, for that we all had sinned. It must needs be, if Jesus the Son of God is to be our Savior, that he should die, and that he might die he must become the Son of man, as all his children are sons of men; therefore, he was born of the virgin Mary, and grew in wisdom and stature as all his chosen ones do. He became one in all things with us, that we might become one in glory with him. This is the substance of the teaching of all the Scriptures. We surely need not do more than call attention to these blessed truths; no child of God will dispute them.

But brother Mayfield asks, How is it that the children are partakers? We suppose that the word "partakers" was especially in the mind of our brother, but surely the language is not difficult to understand. The word is one in common use, and in the text it has the same meaning that is commonly given to it; a child partakes of the nature of his father, he partakes of the good qualities of his mother. We mean, when we say this, that he is like his father or mother. The thought is that of something which they have in common. So all the people of God alike share in flesh and blood, they

all are men and women. In the Bible, the words "children," or "child of God," always relate to redeemed sinners, to men and women born of God. "Ye are all the children of God by faith in Christ Jesus." In all the Scriptures no others are called children of God than those who have been born of him. The children are men and women, and men and women are partakers of flesh and blood, therefore He became a man, and, like his people, partook of flesh and blood.

Does this imply that they existed before they partook? By no means, as it appears to us, and this for the reason that God only inhabits eternity; he only is eternal, all things else were created for and by him; all beings beside began to be. Eternal Deity did not begin to be. Eternal creation would be the greatest contradiction of terms. All that we know about creation is to be found in the first chapter of Genesis. Until, in the beginning, God created the heaven and the earth, he dwelt alone in his own eternity. So far as the authority of holy writ goes, there was no creation before the world was created, and we must not seek to be wise above or beyond what is written.

How is it that Christ took part of the same? All that any of us can know about this wonderful truth is what the Scriptures say about it. They simply declare, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." They declare that the Holy One was born of the virgin Mary; they declare him to be the Son of man, even as they also declare him to be the Son of God. He was the man Christ Jesus, and yet thought it not robbery to be equal with God. Who can comprehend the incarnation? Who can

comprehend, on the other hand, the truth that a sinful man becomes a partaker of the divine nature? The Bible language is plain, and the truth stated in it must be received without questioning. The simple language of inspiration conveys things that are heavenly, and which are too deep for finite minds to grasp, and yet our faith and hope rest upon the testimony of the word, and to the word we must go for proof to sustain our faith. The testimony of the word seems plain, that Christ partook of flesh and blood, in the sense that he became a man, and he became a man that he might live on earth in sympathy with his people, and by sharing their sorrows, griefs and trials come to know how to save them in their afflictions, and that he might die in the flesh for them, that they might live forever.

We leave these reflections with our brother, and with all who may read them. They are the poorly expressed convictions of our heart. C.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ISAIAH XLV. 23.

BROTHER BEEBE:—Please give your views on Isaiah xlv. 23, and oblige yours,

BENJAMIN LUELLEN.

HOWARD Co., Iowa, Jan. 25, 1864.

The text proposed for consideration and comment reads thus: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." How amazing the thought that the great and terrible God, who created all beings and all worlds, and who holds the destiny of all things in his sovereign hand, whose every word demands our most profound attention and implicit belief, should condescend to confirm any of his declarations by a solemn oath. To even doubt his veracity in anything he has ever said involves the sin of blasphemy. He commands, and it stands fast; he speaks, and it is done. He is the God who cannot lie, for it is incompatible with his very nature; he is the God of truth. "Let the potsherd strive with the potsherds of the earth," but "Woe unto him that striveth with his Maker." If to discredit what God has spoken be a crime of such fearful magnitude, how terrible must be the doom of those who will virtually charge him with perjury, by contradicting what he has confirmed by his oath. Men verily swear by the greater, and to them an oath for confirmation is an end of all strife, but our God, because he could swear by no greater, has sworn by himself. There cannot possibly be anything so high, so sacred or so holy as himself, and his holiness is pledged by his oath.

"The words his sacred lips declare,
Of his own mind the image bear;
What should him tempt, from frailty free,
Blest in his self-sufficiency?"

He will not his great self deny,
A God all truth can never lie;
As well might he his being quit,
As break his oath, or word forget.

Let frightened rivers change their course,
Or backward hasten to their source;
Swift through the air let rocks be hurled,
And mountains like the chaff be whirled.

Let suns and stars forget to rise,
Or quit their stations in the skies;
Let heaven and earth both pass away,
Eternal truth shall ne'er decay."

"The word is gone out of my mouth in righteousness, and shall not return." What the immutable God has said cannot be recalled, unsaid or countermanded, nor is there any need to recall what he has said, for it has gone forth from his mouth in righteousness. If right that it should be spoken, it would be wrong to recall it. Princes and potentates of the earth may send forth decrees which they would gladly recall, as when Darius made a decree that any man that should for thirty days ask a petition of any god or man, save of him, he should be cast into the den of lions. When he saw that his decree had not gone forth in righteousness, that he had been imposed upon by his nobility, how gladly would he have recalled the decree, if he had possessed power to cause it to return, come back or be unmade. What has gone forth from the mouth of God can be liable to no unforeseen consequences, it must prosper in the thing whereunto he has sent it, therefore there can be no necessity for revoking, calling back or causing his word to return unto him. "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and

it shall prosper in the thing whereto I sent it."—Isaiah lv. 10, 11. Was ever a shower of rain intercepted in its course when descending from the heavens, and sent back by any human or creature agency? When God unstops the bottles of heaven can earth forbid or prevent the rain or snow from falling to the earth? Who then can resist the execution of the strong decrees of the almighty God? The power, the omnipotence, of his word has been tested. His word went forth in the creation of the universe.

"He called the world from emptiness;
The world obeyed, and came."

"God said, Let there be light: and there was light." He said, "Let us make man," and man was made. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii. 5-7.

Having briefly considered the awful and sacred import of the oath of the immutable God, and the omnipotence of his word, as securing beyond the possibility of any failure the accomplishment of its mission, we will now call the attention of the readers to the declaration of God thus solemnly attested in our text: "That unto me every knee shall bow, every tongue shall swear." The irrevocable word and oath of God has gone forth from his mouth in righteousness, pledging the truth and holiness of Jehovah in solemn confirmation of the declarations immediately connected with and embraced in the text.

1. That none but God can save a sin-

ner; that he is God, and beside him there is no Savior; that he, the Lord, is God, and there is none else; a just God and a Savior, there is none beside him. All other beings, works or things relied on for salvation are idols, and all who depend on anything but God alone for justification and salvation are makers of idols, and, as God is true, they shall all go to confusion together.

2. This only true, almighty and unchangeable God, who is the just God and Savior, and there is none else, has called all the seed of Jacob to seek his face, saying to that seed, in all the omnipotence of his word which created the world and sustains all things, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." And this order from his eternal throne has not been given in vain; his word has gone out of his mouth in righteousness, and shall not be recalled, or suffered to return void of the work whereunto he has sent it. He said not to the seed of Jacob, Seek ye my face, in vain. Though his omniscient eye could see that seed intermingled with all the tribes of mankind like sheep going astray, and wandering to the utmost extremities of the earth, yet (Isaiah lii. 10), "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." The words, "All the ends of the earth," are applied to the scattered seed of Israel whom our Lord has redeemed out of every kindred, language and tribe under heaven, and to none else, for if those declarations embraced all the inhabitants of the world, they would secure the salvation of all the human family, whereas God has sworn that some of them shall go to confusion together, but Israel shall be saved in the Lord with an everlasting

salvation. "Ye shall not be ashamed nor confounded world without end."—See verses 16 and 17 of this same chapter. The words, "all the ends of the earth," no more necessarily include others of the human family beside the Israel saved in the Lord, than they do all the beasts, fowls and fishes contained in the world. The whole provision of mercy and salvation proclaimed in this chapter is clearly applied exclusively to the seed of Jacob, for God has said, "This people have I formed for myself; they shall shew forth my praise." Israel shall be saved in the Lord, but they shall all be confounded and all go to confusion together who depend for salvation on anything short of God himself, whether it be on their own works or the works of others, for it is the essence of idolatry to depend for salvation on anything but on God alone, or to attribute to any other being or thing that which belongs alone to God, for he will not give his glory to another, nor his praise unto graven images.

3. The irresistible power of that word which has gone forth in righteousness from the mouth of God, commanding efficaciously all the seed of Jacob to seek his face for salvation, and to look to him as the only just God and Savior, shall, according to the oath of God, secure the submission and allegiance of every one of them. Every knee shall bow in humble submission to God their Savior. God will himself secure this, for he will make his people willing in the day of his power, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in his holy mount at Jerusalem. Unto him then, according to the word of his oath, shall every knee of all the seed of Jacob bow, for he "will say to the north, Give up; and to the

south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." The arrows of the Lord are sharp in the hearts of the king's enemies, whereby the people fall under him. However distant, they shall be brought nigh; however stubborn, they shall be humbled; however rebellious, they shall bow the knee to him when he shall call them by his grace; every one that is called by his name shall hear his voice, and they that hear shall live. He will take away their stony heart and give them a heart of flesh; he will fill them with contrition, and give them that repentance which is unto life, which needeth not to be repented of. The failure of one single knee of all who are now embraced in the word of his oath would involve his truth. But why should we argue this point, has not the mouth of God spoken it? Has not the sacred oath of the immutable Jehovah confirmed the irrevocable decree? What then if infidels dispute? they cannot change the thing that has gone out of his mouth in righteousness. While every bending knee of all the seed of God's spiritual or antitypical Israel shall signify their hearts subdued by sovereign grace, and their unreserved submission to God as the only Savior, their oath shall signify their full allegiance to him as their rightful sovereign.

This perfect subjugation of all the redeemed family to their God and Savior is referred to by Paul, Romans xiv. 11, and Phil. ii. 10, 11, in both of which the inspired apostle establishes the final, perfect and everlasting subjugation and submission of all the seed of Jacob, and the fulfillment of the word of the oath and

promise of God that all Israel shall be saved with an everlasting salvation, that he shall not be ashamed nor confounded in a world without end, while all who are the makers of idols shall with equal certainty go to confusion together. "In the Lord shall all the seed of Israel be justified, and shall glory." Thus abundantly demonstrating that in the holy calling of his chosen people he said not to the seed of Jacob, Seek ye my face, in vain. It cannot be that Jehovah shall speak in vain. The word of his power shakes the heavens and the earth, and makes the mountains leap from their beds of ages, and skip like rams, and the hills like lambs.

"He said, Let the wide heavens be spread,
And heaven was stretched abroad;
Abraham, I'll be thy God, he said,
And he was Abraham's God."

Instead of sinners bringing God to their terms, in the matter of salvation according to the delusions of the Arminians, God's word shall prevail, its power and glory shall be felt, known and confessed by all who are the called according to his purpose and grace, and on his own head shall the crown of Immanuel flourish. With what supreme delight may all the humbled saints contemplate the awful power and majesty of the word of God. We felt its omnipotence when we were by it called to repentance, when we were by it called to stand in judgment at his august bar, when clouds and darkness were round about him, and he kept back the face of his throne, and when sinking down to the deeps below under the sense of our guilt, we witnessed the omnipotence of the word which from his sacred lips said unto us, "Live." So shall the power of his word be witnessed when he shall bid the nations of the dead arise and meet the destiny already spoken by his mouth and made unavoidable by

the power and immutability of his irrevocable word.

But now, how stands the case with us? Are we setting to our seal that God is true in all these declarations? Have our stiff knees been made to bend in reverential submission to our God? Have we sworn allegiance to the King of saints, or are we disputing and still blaspheming? Awful thought! are we trying to make God a liar, or charging him with perjury? We either believe what God has said and sworn, or we are infidels.

MIDDLETOWN, N. Y., February 1, 1864.

MARRIAGES.

By Elder W. J. Hess, April 6th, 1910, Geneva May, youngest daughter of N. J. and S. J. Shanks, and Henry Hecox, both of Natchez, Wash.

OBITUARY NOTICES.

Mrs. Abigail E. Robertson, widow of Stephen W. Robertson, and daughter of Jacob V. and Catharine Ann Elston Rundle, died April 9th, 1910, at the home of her niece, Mrs. Abram Wyckoff, in Roseville, N. J., aged 59 years. Sister Abbie, as she was generally called, had been in failing health for a year, and while she steadily failed, fading as a leaf, she did not give up, continuing to be around until a few hours before her death. She complained but little, and tried to be of comfort and assistance to others to the last. She was born in 1851, in the town of Greenville, Orange Co., N. Y., where she resided until 1883, when she was married to Mr. Robertson and came to Middletown to live. After the death of her husband, in 1902, she made her home in the family of her nephew, Albert Manning, in Guymard, N. Y. Our dear sister was baptized in 1870, by Elder Gilbert Beebe, and was ever faithful to the profession she made before many witnesses. The church was first of all things with her, and her seat was never vacant when possible for her to be present in the assembly of the saints. Through storm and sunshine she made her faith manifest by her works. Her home, while living in Middletown, was ever open to her friends and kindred in Christ; no doubt many remember the kind and untiring hospitality of the Robertson home. She was a true and faithful friend, not in word only, but in deed and in truth. The New Vernon Church, of which she was so long a member, and which she so dearly loved, has sustained a great loss in her death, but must bow to the will of Him who rules and reigns. She is survived by one sister, one brother, one nephew and one niece, together with numer-

ous other relatives, all of whom have the sympathy of their many friends.

Funeral services were held in the New Vernon meetinghouse Tuesday, April 12th, at 2:30 p. m., and were largely attended. The writer tried to preach the gospel, using as a text Rev. xiv. 13, after which her body was laid to rest beside that of her husband in the New Vernon Cemetery.

May He who is able to bind up the broken-hearted comfort the bereaved family, especially our dear sister Manning, who has not only lost a dear sister in the flesh, but a sister and companion in the kingdom of God. K.

Dr. Joel G. Williams was born August 5th, 1834, died March 17th, 1910, aged 75 years, 7 months and 12 days. He was married to Miss M. J. Clarkston, Jan. 28th, 1868. Dr. Williams was a son of the late Elder Joel G. Williams, of Adams County, Ill. He graduated from the Missouri Medical College in 1859. He was assistant surgeon in the Second Illinois Volunteer Cavalry during the Civil War, and after his discharge practiced his profession in Quincy and in Adams County until October, 1909, when he and sister Williams went to the Soldiers' Home at Quincy for the winter. Together they united with the Primitive Baptist Church at Coatsburg, Ill., in 1877, afterwards changing their membership, by letter, to New Providence Church, at Ursa, Ill., of which church he was ordained a deacon, and served as such to the satisfaction of the church. Dr. Williams was a sound, gospel christian, and was ever ready to give a reason of his hope in Christ Jesus, and was unswerving in the doctrine of God's sovereignty, unconditional election and salvation. His theme of conversation usually was the perfect work of Jesus in the salvation of ransomed sinners, and his mind was a rich storehouse, filled with the good things of the Master's kingdom. It was a privilege indeed to be intimately acquainted with the dear brother, and those who knew him best loved him most. In an acquaintance of thirty years I always found him cheerful, genial, agreeable, lovable in character, the soul of honor and a most humble man, with a tenderness of heart akin to that of woman. His last sickness dated back about one year, but the final attack was of but a few minutes' duration, and his last expression was, "The Lord's will, not mine, be done." Dear sister Williams is left with two sons: Lee, of Quincy, and Julius, of California, and the granddaughter, Leola, who has made her home with them, but they are assured that their dear one had a good hope through grace, and can but remember with thankfulness his honest, humble, earnest life.

Funeral services were held at the Christian church-house in Quincy, March 19th, conducted by the writer, and the remains were laid to rest in Woodland Cemetery. D. W. OWENS.

Esther Elizabeth Hall, widow of Thomas Hall, died March 29th, 1910, at the homestead, near Temperanceville, Accomac Co., Va., of inward cancer. She only lived a few days after it was discovered. She was born Nov. 10th, 1838, and was married to Thomas Hall Dec. 25th, 1853. Sixteen children were the fruit of that union, four preceded her to the grave, six sons and six daughters are left. I think I can say in truth that no couple ever left a more honorable and prosperous family of children. Her husband was a member of the Old School or Primitive Baptist Church at Messongoes, and three of the sons are members of the same church, and we think others of the family ought to be for their own comfort. The deceased was not a professor, but her sympathies were with the Primitive Baptists, and she seldom went to hear any other preaching. We have hope that she knew the gospel's joyful sound. She now sleeps where the wicked cease from troubling and the weary are at rest. Many Baptists will remember her hospitable home.

The writer was called to conduct the funeral services, which he did, using as a text 1 Thessalonians iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," after which all that was mortal was laid away in the public cemetery near Temperanceville, to sleep undisturbed until the trump of God shall sound, and the archangel's voice shall be heard, then she shall come forth, if so be that her name is written in the Lamb's book of life, in the very image of her risen and glorified Lord, and bask in the glory of his presence forever and ever. Amen.

T. M. POULSON.

MASSEY, Va.

SISTER Amy Shaddock, of Shunk, Sullivan Co., Pa., died March 26th, 1910, aged 96 years, 11 months and 25 days. The cause of her death was pneumonia. She was the daughter of William and Hannah Porter. Her husband, Everett Shaddock, died in 1876. She had lived with her children since his death. She was born in Schoharie County, N. Y., April 1st, 1813, and was the mother of thirteen children, five sons and eight daughters. Two sons, four daughters, many grandchildren and great-grandchildren, and twenty-eight great-great-grandchildren, with many other dear friends, are left to mourn the loss of dear old Grandmother Shaddock, but she is forever with her Savior, never to return to earth. She united with the Schoharie Hill Church, I am told, about eighty years ago, and was baptized by one of the Elders Mead, of the Lexington Association. She moved from there to Shunk, or near there, nearly seventy years ago, and united with the church called Canton and Columbia, now called Grover, remaining in the sweet fellowship of the church until death. She was an excellent, kind, noble christian, mother,

neighbor and friend to all who knew her. She was sound in the faith of God's elect, and loved plain, clear, discriminating preaching; her Bible and the SIGNS OF THE TIMES were her library, and all the reading she cared for. The writer of this notice visited her two or three times a year for eleven or twelve years, at her daughter's home, as she was not able to get to the meeting at Grover, ten miles by wagon, and poor roads. I also attended her funeral at the meetinghouse in Shunk, where a large company met to take the last look at the earthly house of dear old Grandma Shaddock. God bless all of the mourning ones with grace sufficient to support them, is my desire.
D. M. VAIL.

Isaac Tucker died April 10th, 1910, in the house where he was born October 27th, 1829. He was dearly loved by his people and respected by all; his word was as good as his bond. In early life he grew dissatisfied with the preaching common in all places, and when he heard of some one believing differently he would visit that person. He made the acquaintance of an Englishman, who loaned him books, and one day he gave him a torn paper, and said perhaps he could get something out of that. It was the SIGNS OF THE TIMES, and he had taken it ever since. In the paper he saw a meeting advertised at Schoharie, and he went there and united with the church. He was a man of peace, and had little trouble with his tenants or workmen, and could not see any cause for or be reconciled to trouble in the church. He believed that love and peace should rule, and that Christ finished the work of salvation when he died upon the cross. When the disciples asked the Savior what they should do to work the works of God, he told them to believe on him whom he had sent. Mr. Tucker was a very great sufferer, but he patiently bore it. He was sick a long time, and the last week was unconscious. I hope he is where sorrow and suffering are no more.

(MRS.) ISAAC TUCKER.

SLOANSVILLE, N. Y.

William W. Hastings died at his late residence, near Delmar, Sussex Co., Del., Dec. 22nd, 1909, at the age of 54 years, 5 months and 17 days. His disease was pneumonia and jaundice, from which he suffered intensely for over six weeks. All that loving care and medical skill could do was done, in the hope of successfully combating the disease, but was of no avail, God's purpose must be fulfilled. He was the son of the late Winder Hastings (who was a prominent member of the Little Creek Church, serving many years as deacon and clerk), and while not a member of the visible church himself, was a good friend, ever ready to render assistance, entertaining freely and heartily, and enjoying the society of Old School Baptists. He was married about thirty-one years ago to Miss Mary A. Lecates, who is a faithful mem-

ber of the Little Creek Church. He leaves, beside his bereaved companion, two daughters: Mrs. John H. Gordy, of Delmar, and Mrs. R. L. Francis, of Laurel, Del. I feel a sense of personal loss in the death of Mr. Hastings, who was a good friend and neighbor. Our hope for him is that he found grace in the eyes of the Lord, as he expressed himself as having a hope in the mercy of God. May the consolations of the gospel abound to the sorrowing widow and daughters.

One who held him in high esteem.

A. B. FRANCIS.

DELMAR, Del., April, 1910.

Mary Huestis died at Middletown, N. Y., April 11th, 1910, aged 76 years. Sister Mary joined the church at Middletown in June, 1869, and was baptized by the late Elder Gilbert Beebe. She loved the doctrine of salvation by grace, and loved the Lord's people.

Elder H. C. Ker spoke most comfortingly at the funeral from the words, "Thou sowest not that body that shall be." How precious is the hope of immortality!

M. A. HUESTIS.

APPOINTMENTS.

ELDER H. C. Ker is expected to preach in the Woburn Old School Baptist meetinghouse the fourth Sunday in May (22nd) at the usual hours. All lovers of the truth are invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

BROTHER J. M. Fenton, of Philadelphia, Pa., is expected to preach at Cammal, Pa., the fourth Sunday in June, at 10:30 a. m., 2 and 6:30 p. m.

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

R. L. Scroggin, Illinois, \$1.00.

M E E T I N G S .

THE Baltimore Old School Baptist Association will be held with the Black Rock Church, Baltimore Co., Md., Wednesday, Thursday and Friday before the fourth Sunday in May, (18th, 19th and 20th,) 1910.

Visitors coming via Baltimore will take train from Union station, on Northern Central Railroad, at 3:30 p. m. on Tuesday, the 17th, for Cockeysville, where they will be met by friends and cared for. Those coming south, on Northern Central Railroad, will be met at the same time and place. All who are in accord with us are invited to attend.

JOSHUA T. ROWE, Pastor,

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association will be held with the Welsh Tract Church, near Newark, Del., Wednesday, Thursday and Friday before the fifth Sunday in May, (25th, 26th and 27th,) 1910.

Those coming from Philadelphia and Baltimore, and other points north and south, will come via B. & O. R. R. on Wednesday morning. Train leaves Philadelphia, Twenty-fourth and Chestnut Sts., at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Get Tickets to Newark, Del. Those coming via Delaware Division will take train leaving Delmar, Del., Wednesday at 7:05 a. m. and change at Porter for Newark, Del., where all will be met and conveyed to the place of meeting. Ministering brethren and all who love the assembly of the saints are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

THE churches of the Roxbury Association have appointed their next fifth Sunday or quarterly meeting to be held with the Second Church of Roxbury, Roxbury, N. Y., on Saturday and Sunday, May 28th and 29th, 1910, meeting to commence on Saturday at 11 o'clock a. m. Trains will be met at Roxbury Saturday a. m. Train leaving Kingston at 8 a. m. arrives at Roxbury 10:14 a. m. Train leaving Oneonta at 7:35 a. m. arrives at Roxbury 9:27 a. m. We shall be glad to welcome all who have a desire to meet with us.

J. B. SLAUSON.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, N. J., Wednesday, Thursday and Friday before the first Sunday in June, (1st, 2nd and 3rd,) 1910.

Those coming from Philadelphia, Baltimore and all points south will leave Philadelphia Terminal station. Those coming from the east will leave New York from the Jersey Central depot in Jersey City. All afternoon trains on Tuesday before the association will be met from either direction. Trains leave Reading Terminal station in Philadelphia for Hopewell at 1:30 and 5:30 p. m. Trains leave New York from Twenty-third St. ferry at 1:20 and 5:20 p. m. All who come on Wednesday morning will come at once to the meeting-house, about ten minutes walk from the depot. We shall be glad to welcome all who have a mind to meet with us at that time.

D. W. VOORHEES, Church Clerk.

THE Old School Baptist Church of Middleburg, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Saturday and Sunday in June (4th and 5th), 1910. A cordial invitation is extended to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

THE Warwick Old School Baptist Association will be held with the Middletown and Walkkill Church, Middletown, N. Y., Wednesday, Thursday and Friday before the second Sunday in June, (8th, 9th and 10th,) 1910.

Those coming by way of New York will take train leaving West Twenty-third St. (Eric R. R.) at 2:55 p. m. Tuesday before the meeting. This train will be met and friends cared for. Any leaving New York Wednesday morning will take train leaving Chambers St. at 7:08 or at 9:10, and come to the meeting-house on arrival in Middletown. Those coming east on Erie R. R. will drop Dr. G. A. Emory a card saying what train to meet. Those coming on O. & W. R. R. will go to 21 Broad St. All lovers of the truth are cordially invited to attend.

G. A. EMORY, Clerk.

MIDDLETOWN, N. Y.

A union or three days meeting will be held with Bethel Church, at Tallman, Linn Co., Oregon, commencing on Friday before the second Sunday in June, 1910, at 2 o'clock p. m. We cordially invite all lovers of truth, and hope to meet as many as possible of our brethren and ministers. Those who contemplate visiting us at that time will please remember Tallman is situated on the Lebanon branch of the Southern Pacific R. R., forming a junction with trunk at Albany. There are two trains daily, one train leaving Albany about 12:30 p. m., the other about 8 p. m. Be sure to board Lebanon train, stopping off at Tallman. Church is near depot.

SILAS WILLIAMS, Pastor, Tallman, Oregon.
A. HORNER, Church Clerk, Waterloo, Oregon.

THERE will be a two days meeting held in the Old School Baptist meetinghouse on Schoharie Hill, June 15th and 16th, 1910. Those coming to Schoharie will be met and cared for at Mrs. Helen Kinney's. Those coming to Howes Cave will be met if a card is sent to Geo. A. Miers, R. F. D. No. 3, Schoharie, N. Y. We shall be glad to welcome all who have a desire to meet with us.

GEO. A. MIERS.

THE Siloam Association will, God willing, meet with the Sulphur Creek Church, at Nesika, Lewis Co., Wash., June 17th, 18th and 19th, 1910. Those coming by rail will leave Tacoma, Wash., on the Tacoma and Eastern R. R., about 8 o'clock a. m. Thursday, June 16th, and arrive at Glenanon, Wash., at 1 o'clock p. m., where they will be met and conveyed to place of meeting. Nesika is seventeen miles from the station. All who plan to go will please write to Elder F. L. Riffe, Nesika, Wash., so he will know how many conveyances to send. A cordial invitation is extended and a large attendance desired.

SONORA A. HESS, Clerk.

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

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

11:00 A. M.

2:00 P. M.

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

**S A L E M O L D S C H O O L B A P T I S T
C H U R C H .**

**1315 Columbia Avenue,
P H I L A D E L P H I A , P A .
Meeting every Sunday morning
at 10:30 o'clock.**

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

I THESSALONIANS V. 25.

“BRETHREN, pray for us.”

Paul, Silvanus and Timotheus requested the church of the Thessalonians to pray for them. A request like this is often found in the writings of Paul. I have thought much in regard to prayer. At one period of my life, since I was made to know the power of His grace, I had thought that it seemed like a sin to ask the Lord for temporal blessings, because it seemed to be a selfish desire, and my thought then, of what ought to be a standard rule in regard to prayer, was that all selfishness should be excluded; but what I desire to do, I do not, so if I pray for myself, there must be a desire for mercy, relief from burden or blessing upon myself individually, and this would be selfish. I do not know that I can instruct God's people on this subject; it is a wonderfully great subject, one that was of interest to the early patriarchs. Kings as well as subjects bowed their heads and supplicated for mercy, and humbly asked for blessings of Him who is able to give mercy and blessings. From ancient times men in humble positions have petitioned,

or prayed, to those above them in authority for favors, and it was for the obtaining of these favors that they prayed. Really, prayer means a supplication to God, who is above all things. The position of the body in the exercise of prayer is not always significant. I have thought much in regard to kneeling, or standing while praying. While it remains true that the position of the body may be formality, yet the Scriptures give more evidence in favor of kneeling than in standing, and that in olden time men generally knelt while praying to God. If we have the spirit of prayer and of supplication, and a feeling sense of need, we may be able to pray acceptably unto God, regardless of the position of the body. I feel safe in saying this while viewing the words of Paul: “Pray without ceasing.” It seems to my mind from this exhortation that God's people ought to pray all the time; that their very breathing ought to be a thought of prayer to God. By the mouth of Malachi it is said the Lord wrote “a book of remembrance” for them that feared him and that thought upon his name. Surely they that fear the Lord think upon his name. Secret prayer may be sincere

thoughts directed to the Lord through the holy name of Jesus, the Savior of sinners. How different is a prayer of this kind from that learned from a prayer-book or committed to memory without a feeling sense of need from the very bottom of the heart. We may get very pious at times, and think that just then it is our duty to pray, but may not feel very humble or much dependent upon God's mercy, but to keep up appearances, or to follow an established custom, so that we think the regular time for prayer must not pass, though we cannot feel the spirit of prayer or of supplication; this cannot be prayer to the supreme Ruler of all things. If our prayers are bounded by certain words and phrases, without realizing the meaning of the words we utter, how can this be prayer to God? If our hearts are prepared by the Lord through trials, or afflictions, or reverses of some kind, to cry unto him for relief or mercy, surely there will be an answer to our appeals. The answer may not be as we desire, but just as God designed it to be answered. Paul said that a thorn in the flesh was given to him: the messenger of Satan to buffet him, lest he be exalted above measure. "For this thing I besought the Lord thrice, that it might depart from me." I suppose that the thorn did not depart from him, judging from the answer that the Lord gave Paul: "My grace is sufficient for thee."—2 Cor. xii. 9. Every petition addressed to God from the throne of grace, to be answered, must be in accord with God's holy will. From this position it would seem that the dear Lord prays for us and we know it not. How wonderful! "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Romans viii. 26.

There are the best of reasons why poor, needy sinners ought to pray. The Lord Jesus said, "Men ought always to pray, and not to faint." "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke xviii. 1, 7, 8. "Rejoicing in hope; patient in tribulation; continuing instant in prayer."—Romans xii. 12. The grandest reason of all why the saints ought to pray, is that the Elder Brother set the example for all that follow to know him, for to know him is life eternal. What better sermon-prayer is found in the Scriptures than the seventeenth chapter of John? This sets forth the power of the Father and of the Son, the unity of the Father and the Son, the Son's full jurisdiction over all flesh, so that he has power to give life to every one of the elect, his power to manifest himself unto the foreknown of the Father. He prays for them, and not for the world. He prays for them that oneness may be extended to them even as it exists with the Father and the Son. Not only does he pray for these alone, but for them yet unborn who shall believe on Jesus through their word, and "that they also may be one in us." And that they should have the same glory as their Elder Brother, "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." Not only does Jesus in this chapter speak to the Father of the power given unto the Son, but his humility and submission are clearly manifested in his words. The Lord's humility and his submission to the holy will of the Father in his prayer in the garden of Gethsemane, are testified to by Matthew, Mark and Luke, all agreeing in the main, and of his prostrate form upon the earth in the time of prayer.

May all who read and think upon the accounts given of the wonderful condescension and willing humility of the dear Lord and Master be constrained to be submissive to the Lord's will, and may his Spirit lead them in humility to worship at the feet of King Immanuel, ever looking unto him, the author and finisher of their faith. I have for many years thought of the beautiful lines of the poet:

"Humility, how bright it shined
In every act he wrought;
What lowliness of heart and mind
Appeared in all he taught.
His love to men of sinful race,
Glowed in his tender breast;
For man he yielded to disgrace,
Forsaken and distressed.
Led as a lamb to meet the sword,
He bowed beneath the stroke;
Not one revengeful, angry word,
The dear Redeemer spoke.
O may his meekness be my guide,
The pattern I pursue;
How can I bear revenge or pride
With Jesus in my view?"

The prophets spoke of the meekness of the Lamb of God, the apostles testified to the same. It is right to pray for our brethren, and it is according to the teaching of Jesus and his apostles. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner."—Heb. xiii. 18, 19. "Making mention of you in our prayers."—1 Thess. i. 2. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Eph. vi. 18, 19. We are to watch as well as to pray. "Watch, and pray, that ye enter not into temptation."—Matt. xxvi. 41. "Take ye heed, watch and

pray: for ye know not when the time is." "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning."—Mark xiii. 33, 35. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."—Col. iv. 2, 3. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men."—2 Thess. iii. 1, 2. The children of the heavenly King are expected to be better, in the sense of having a forgiving spirit, than unbelievers, or false teachers of religion, who love their friends. They are expected to do more than to love and pray for one another, and are commanded to love their enemies, which is contrary to the promptings of nature, and to bless those who curse them, "and pray for them which despitefully use you, and persecute you." Though the Lord's people do not boast of good deeds, for boasting is excluded, nor have any good works to recommend them before God, yet they must exceed and do exceed, in good works, the very best efforts of false professors and unbelievers. The most prominent of all to their credit through their Head is that they are not idolaters, because the Lord alone does lead them, and there is "no strange god" with them. Their Lord in

the painful agony of death could say in behalf of his enemies: "Father, forgive them; for they know not what they do." Self-sacrifice is an inheritance for the obedient and humble followers of the Lamb. The warfare within makes them sacrifice worldly lusts that war against the soul. In a sense they deny self (abhor self, and say, "O wretched man that I am!") and glory in tribulation also, knowing that tribulation worketh patience, and patience worketh experience, and experience worketh hope, and hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. They are surely not ashamed to hope, feeling assured that the apostle understood what he said in the expression, "We are saved by hope." There is now scarcely a worldly religious order that has any use for hope; they make light of it, and say it is too weak for them. They cannot have fellowship with the inspired apostle in his experience, nor are they crucified with Christ and yet live, for "they that are Christ's have crucified the flesh with the affections and lusts." They glory in nothing save in the cross of the Lord Jesus Christ, by whom the world is crucified unto them, and they unto the world. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans xii. 1. Self-denial is one of the characteristics of the circumcised in heart. These are the words of Jesus: "He that taketh not his cross, and followeth after me, is not worthy of me;" and, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" and, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me;" and, "Whosoever doth

not bear his cross, and come after me, cannot be my disciple." We must have tribulation if we are the called of the Lord, for "we must through much tribulation enter into the kingdom of God." "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."—1 Thess. iii. 3. Chastisements within and without are the sure inheritance in this world to all who live godly in Christ Jesus. These shall suffer persecution; these are chastised and scourged. All are partakers of chastisement, and if without chastisements, "then are ye bastards, and not sons." Have these afflicted and poor people any need for prayer, they, who of all men are most miserable, if in this life only they have hope in God? Of all men upon the face of the earth, the elect of God, they only, have need for prayer, because they are the only ones that can and do pray, and their prayers are worship "in spirit and in truth." There are people who honor God with their lips, while their hearts are far from him. They are not the "elect." Their sacrifices and their ways are abomination to the Lord. "Even his prayer shall be abomination." But the real prayer is prepared by the Lord himself, for, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Preparations, or disposings—margin. Man may have many devices in his heart, but the counsel of the Lord will stand, for, "Man's goings are of the Lord; how can a man then understand his own way?"—Prov. xx. 24.

Much more might be said on this subject, and of the wonderful power and influence that God has over mortal man, but I leave the subject.

In hope of immortality,

J. F. BEEMAN.

HELENA, Okla., April 24, 1910.

YALE, Ill., Feb., 1910.

DEAR BRETHREN:—While I am compelled to remain at home on account of the cold and poor health, and as it is the time for the meeting of the old North Fork churches, and I am thinking how much enjoyment I have had with the precious brethren and sisters who meet there, my mind goes back in love to them forty-five years, when I first began to meet with them, after having just received a hope in the precious Savior. I have from time to time met very many brethren and sisters who have received their reward and are at rest. Many precious servants of God who were about my age have gone to their reward. This causes a deep solemnity to fall upon my mind, and the question arises, Why has God spared my life, poor and unworthy servant as I am, that is, if a servant at all? I can look back over my life and see very many missteps and failures in the service of my blessed Master and the church. I often feel like placing my hand over my mouth, and crying, Guilty, guilty, before God. I again look back and see the love and kindness of my precious brethren toward me, and a thankfulness of heart arises as I realize that my heavenly Father has so ordered my life that I have caused no trouble, and that I have desired to work for peace among my brethren. I believe that this has all been through the kind direction of our heavenly Father. I have tried to preach Christ and him crucified as the only hope of poor sinners, and to avoid words to no profit, which gender strife. I am opposed to all inventions of men, and to all secret orders, and instrumental music in our churches, believing that the Old Baptist Church has no use for them. I am sure that the Predestinarian Church is the kingdom of which

the prophet spoke, which the God of heaven should set up. Jesus is the God of heaven, and he said that he would build his church, and the gates of hell should not prevail against it, so I believe that the militant, or organized, church was set up by our Savior, and it is not to be left to any other people, and shall stand forever, and of that kingdom there shall be no end. Therefore, dear brethren, we need not fear, for the church shall stand while time lasts, and then will be ushered in the church triumphant. The Master said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." There is but one true church, while there are said to be many concubines, or daughters of Babylon, the mother of harlots; but the dear Lord has declared that his love, his undefiled, is but one, and she is the only one of her mother, and the choice one of her that bare her. Here Solomon presents the true church, and she is but one. It looks so plain to me that it seems any child of God who has received a precious hope in Jesus cannot be mistaken, and to such I can say in the language of Jesus, "Come out of her, my people, that ye be not partakers of her sins." Come home to your friends, and tell them what great things the Lord has done for you. Tell them how he has led you along by the still waters, and made you to lie down in green pastures. I know what it is to be in Babylon, for I was there five years, but the food was not suited to my taste. I thank God that at last he led me to his banqueting-house, and his banner over me has been love. When the Lord leads his children he always leads them to their home.

Dear brethren, I feel that you could do without me, but O how could I do without you? My life would be miserable;

but after a few more risings and settings of the sun I hope to hear the welcoming words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I hope to realize the language of the apostle, and to feel that I have fought a good fight and have kept the faith, and that there is a crown of righteousness laid up for me, which the Lord shall give me at that day.

In order to comfort his disciples, when he was about to go to his Father (and I believe that this takes in all true churches on earth, and that they constitute the house) he said, "In my Father's house are many mansions: if it were not so, I would have told you." I believe, for myself, that these mansions are the organized churches, as we call them, which are scattered all over the earth wherever God has chosen to gather his people together for his worship. I think that Jesus here changes the subject, saying, I am going to my Father to prepare a place for you, that where I am there ye may be also. We do not find any divisions in heaven, but we believe that heaven will be one eternal world of glory, and that the children of God will all be like Jesus, and enjoy that eternal rest, where we shall no more take the parting hand, nor shall there be any more sorrow, sin, tears, pain or dying. We follow our dear ones to the grave with a sad, aching heart, as your poor, unworthy servant has had to do, leaving them there until Jesus shall say to the grave, Give up the dead.

When we turn to Solomon's Song we find this language: "There are threescore queens, and fourscore concubines, and virgins without number." I believe that these represent the whole religious world. Then Solomon describes the true church in beautiful language: "My dove,

my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her and blessed her." "Thou art all fair, my love; there is no spot in thee." "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."

I have written some of my thoughts upon these things which pertain to the kingdom, but there are many things left out, and as I look it over it seems imperfect, and I feel as though it is not worthy of a place in your paper. Since I began writing this, I have concluded to subscribe for the SIGNS, so will send it to you with the subscription price. If the paper is as good as it was when Elder Gilbert Beebe was living I will continue to take it.

Yours to serve,

J. C. BIGGS.

LIGHT, LAW, GOSPEL.

"AND God said, Let there be light: and there was light." "And the evening and the morning were the first day."—Genesis i. 3, 5.

Out of the infinite realms of eternity, which ever was and is with God, who inhabiteth eternity, we read, "And God said, Let there be light: and there was light." The gospel, as recorded by John, speaks of Jesus as the "Word," and also as "the true Light, which lighteth every man that cometh into the world." We read in Genesis i. 16, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." These were for signs, and for seasons, and for days and years. We understand the two great lights to be the sun and moon; the sun is the sole source of natural light, the moon and stars are reflecting the light emanating from and existing in the sun,

the greater light to rule the day, and the lesser light to rule the night. The sun appears to rise in the east and set in the west, but we understand that it is the earth that revolves, which brings about the appearing and disappearing of the sun. The sun has never ceased to shine, and wherever it appears in the earth it is fighting and conquering the darkness. The darkness exists, but is not comprehended, because of the excellency of the greater power of the sun. To illustrate it more fully: to make a light in a dark room, the light overcomes the darkness; the darkness is in the room, but not comprehended; remove the light and the darkness is realized; likewise also the revelation of whatever is in the room is made manifest by the light; the light did not put anything in the room, but made manifest what was there. Just so the "Light which lighteth every man that cometh into the world," has the effect of revealing to that one what is in him; it did not put anything there, but made manifest what was already there. The sun in its appearing is preceded by rays emanating from it, and the rays are making manifest, first in a small degree and then more fully. The apostle speaks of his being up in the mount of transfiguration with Jesus, and Moses and Elias appearing (here the law and prophets are represented in your experience), and a cloud overshadowed them, and when the Lord said, "Arise," they saw no man save Jesus only. The apostle in his epistle calls attention to the fact that "we have also a more sure word of prophecy [resurrection of Jesus], whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." This daystar is your hope; the daystar reflects the light emanating from

the sun, and precedes the sun in its coming forth, and the star is finally swallowed up by the brightness of the sun; just so is the hope which is as an anchor of the soul by the light of the knowledge of the glory of God shining in your heart, and is there only by the Sun of Righteousness arising with healing in his wings, and when Jesus appears the hope is not taken away, but swallowed up in the reality.

The moon and stars to rule the night season, representing the law and prophets; the moon represents the law, and the stars the prophets. The prophets spake as they were moved by the Holy Ghost, it was Christ in them, his light shining in them, and they testified beforehand the sufferings of Christ and the glory that should follow.

I will now consider the law; first, that it was given of God, its power and force of execution are regarded by us in the measure we comprehend the majesty, authority and power from and by whom it was given. God gave the law to Adam in these words recorded in Genesis ii. 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: [now the penalty for disobedience] for in the day that thou eatest thereof thou shalt surely die." The giving of the law did not make sinners, but the transgression of the law made the transgressors sinners. The apostle asks the question, "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." So covetousness is embraced in things forbidden by the law. To covet is to transgress the law, and transgression of the law is sin, and sin when it is finished brings forth the penalty: death. It is folly to in anywise charge God with being the author

of sin, for the apostle has clearly stated in Romans v. 12-14, "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: for until the law [given to Moses], sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Death reigned from Adam to Moses, because the law was transgressed by Adam, and death was the penalty. "By one man's disobedience many were made sinners." "In Adam all die." The source and fountain was corrupted by sin, and every issue proceeding from the Adamic head is the same as its source. David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Here is presented the total depravity of man by nature, dead in trespasses and in sins. God gave Adam the law, and upon Mt. Sinai he gave the law to Moses written upon tables of stone. The first two tables of stone with the law written thereon were broken by Moses in anger, when he knew the children of Israel had worshiped the golden calf, showing the law was broken before the children of Israel had received it. (Exodus xxxii.) "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest."—Exodus xxxiv. 1. Moses did as commanded, and the last two stones with the law written thereon were placed in the side of the ark of the covenant, and were there until the destruction of Jerusalem, showing that the law is only kept in Christ, the Ark of the new covenant. I do not understand that God ever set aside or revoked his law;

the law given to Moses was but specifying minutely the one full, complete law given to Adam: "Thou shalt not eat of it." True, the law given to Moses only embraced the Jews, whereas the law given to Adam embraces all the race of Adam, whether Jew or Gentile. And when Jesus died, he died to redeem them that were under the law, both Jew and Gentile, chosen in him before the foundation of the world; he died for them given to him in covenant love and mercy of the Father before they were created in Adam, for they "are a chosen generation, a royal priesthood, an holy nation, a peculiar people," and have the law written in their minds and in their hearts. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, * * * 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. 31-33. This law written in our hearts reveals our vileness. Jesus said to the Jews, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust."—John v. 45. "By the law is the knowledge of sin." Jesus came not to destroy the law, or the prophets, but to fulfill; he is the end of the law for righteousness to every one that believeth, and when he appears it is the gospel, the power of God unto salvation; the gospel is glad tidings of great joy, declaring unto the ends of the earth, "I am thy salvation." You are not under the law, but under grace, and if ye love me, keep my commandments; not the commandments of Moses, but my commandments; follow me; tell the church what great things your hope lays hold upon, which the Lord hath done for your soul; rest your case with them, they will deal honestly, and if they have

fellowship for you then follow him in the ordinance of baptism. Buried by baptism into death with him, and raised again to newness of life, gathered into the fold, with believers enrolled, with believers to live and to die, and pray the Lord to lead, guide and instruct you.

J. M. FENTON.

PHILADELPHIA, Pa., March 25, 1910.

REST.

DEAR BROTHER CHICK:—My mind has been somewhat exercised on the rest that we have in our Lord Jesus Christ, and I will give you what may appear in my mind. We all know that there cannot be any rest for us in that which we do not believe. This was fully proven in our minds before we were given a hope in Christ Jesus. The burden of our minds made us hunger for rest, but to find the place was another question. Then our life was a life of labor and sorrow, and our meat was eaten with tears and under the lash of the taskmasters. The children of Israel had no rest in Egypt after the Lord spake to them, nor could they ever again do a full day's work. Every night when they had ended the rigorous service of the day and the bricks were counted there was a shortage, and instead of the task being made lighter they were required to do the full day's work the next day, and make up the shortage for that and former days. Thus their task soon became doubled for the want of ability to perform it as they went. They had no rest, but were heavily burdened day by day. Doubtless they would have rejoiced to have been able to have done one day's work to the full, but this they could not do. Thus each day put them just that much further in debt. Even so, after our God speaks to a poor sinner, and awakens him from the dead, he is never again able to do any more work that he esteems as good, and he becomes alive to the fact that when he would do good, evil is present with him. Thus he is made to grieve over his inability to serve God, and as he fails day after day he finds the indebtedness piling up upon him until he knows that there is no hope of his ever paying up. Thus he becomes one who labors and is in pain to be delivered. Like the Israelites, he does not know that that is the path to deliverance, but rest is only for the weary, and only the laboring can hunger for deliverance. Zion is travailing, and there never was an abortion. The Lord said, I have heard the cry of my people, Israel, and I have come down to deliver them. Again, he shows that that deliverance must be the work of his own everlasting arm. Moses could not boast that he and Aaron had brought Israel out of bondage; they were just as much in need of deliverance, being Israelites, as any other of their brethren; they had no more promise for themselves than they had for all Israel. Not a hoof should be left behind, therefore the salvation of God was sure to every Israelite in Egypt. How comforting for us to be given to see that all the people of God shall surely be brought out of bondage and be saved by Jesus Christ. In all the troubles of the Israelites Moses was their teacher and Joshua was his minister. Even so all the time we are under the tutorship of the law Christ is the Minister of the law to us and in us, therefore our conviction and repentance are by him. We are not working for him, helping him, but he is ministering unto us and showing us the great work he did for us and is now making manifest in us. He came not to be ministered unto, but to minister, and to give himself a ransom

for many. We may believe that he is a wonderful Savior to his people, but we can never enter into that sweet rest until we are given faith to believe that he is our own Savior and God; then rest fills our souls and we truly believe in him. There our works cease, and the day is one of hallowed peace. This is the first true rest and peace we ever knew. We became fully convinced of the sufficiency of our Lord to save, for he has saved me. This each one is given to feel for himself, therefore the joy and rest are personal and dwell in the heart. But how soon that rest may become disturbed! By what? Ah, the temptation comes that makes us feel we are deceived, and that this is not true deliverance that we have received. Thus unbelief, that besetting sin, has disturbed us. We are not convinced that no change has taken place, but we question if it is really the change which is given to the children of God, and we further question that the Lord will keep us in the way. We did not question these things before, therefore we have the evidence of a change. Inasmuch as Satan is not careful to have us believe in the Lord Jesus and have him dwell in us, it must be that our unbelief is of him. He first taught our mother Eve to believe his word and bring in the great sin of infidelity in all her children, and it is by him that our peace is now disturbed. It is a blessed thought just here that Satan can eat only dust, for that is his meat, therefore he can go only so far as this old natural, carnal mind. Our Lord is nigh unto us, even within us, in all these troubles and questionings, and at the appointed time he will reveal himself and put Satan and all his evil teachings to flight, and show to us his merciful hand and that glorious rest for which we have become so hungry. This

rest is ever in our Lord Jesus Christ, and never to be found in Adam. This is why it is by no means conditional. It is by faith, and faith is of God. Without faith we cannot believe, for belief is the fruit of faith, and it is rooted and grounded there and receives all of its substance there. It was Abraham's faith that was counted to him for righteousness, and that faith gave him evidence to believe the word of God, and that belief moved him to do that which God had said, and in this rest was given to him. Under unbelief Abraham got into trouble in Gerar, and Isaac in Egypt, but the Lord gave them rest in faith by bringing them back to the land full of promises. Here in the gospel land the children have rest by the hand of Him who first saved and delivered them. All their rest is dependent on him; if they receive the answer of a good conscience towards God in the discharge of any christian duty it is because he has strengthened them and given them to believe in him. If they have comfort in any point of the doctrine of his grace it is of him. He gives them strength to believe, and immediately they enter into rest. The glorious and comforting doctrine of God's absolute sovereignty would never be questioned by one of God's people if it were not for the doctrine of infidelity. Just as soon as one is given to believe that blessed truth he enters into rest. The blessed doctrine of the resurrection, which is the very essence of the gospel, cannot be of comfort to any unless God has given them to believe in his power to raise the dead, but when such faith is theirs they rejoice in the lively hope the Lord has given them, and rest in the thought that they shall one day awake with his likeness and be satisfied. In these glorious blessings the doctrines of the relig-

ious world fall to the ground, for theirs are the doctrines of works and human efforts. When God finished his work in the creation he rested in one eternal sabbath; even so when we are given to believe in him we are at the end of our works, and therefore we rest in faith. We are his workmanship, created in Christ Jesus unto good works. There are no good works but those which are of the Lord. He ordained them that we should walk in them, and has created us in Christ Jesus unto these very good works. Jesus Christ could do nothing of himself, but as he saw the Father work so did he. Even so we can do no good works of ourselves, but as the Father works in us so may we work and rest in these labors of love. The christian receives rest from the Father in doing His holy will, and becomes a witness that his yoke is easy and his burden light. Here is where he learns of the Lord, and finds that he is meek and lowly in heart. To learn of him we must be brought down in meekness and lowliness of heart. We must suffer with him if we reign with him. The honey and the honeycomb must be eaten together. There can be no deliverance where there is no conflict. The promised land was a land of hills and valleys; the gospel land is a land of ups and downs, of sorrows and temptations, but it is here the Lord gives us rest in faith in him. The world can know nothing of this rest, because it can know nothing of the conflicts which always precede it. The Lord promised such peace as the world could not give. The world cannot know it nor give it, but the children have it as an inheritance in Jesus Christ.

Yours in this blessed hope of the resurrection life,

L. H. HARDY.

REIDSVILLE, N. C., Jan. 24, 1910.

GALATIANS VI. 1.

“BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

The above Scripture and the things contained in it are of vital importance to the brotherhood. If a brother be overtaken in a fault, would imply that the apostle had well weighed his words and put them in as mild a form as possible, and we know he was moved or prompted to express these exhortations by a meek, forbearing and forgiving spirit. Paul had positive knowledge of man's weakness from actual experience, and knew that such faults were likely to occur. He dwells more on the manner or how such errors are to be dealt with than he does on the faults, saying, “Ye which are spiritual restore such an one.” I want to say right here that I do not profess to be better qualified to deal with an erring brother than other brethren, for I have always felt to be lacking in the long-suffering and gentleness that such conditions demand, and feel I am as much unqualified to deal with such conditions as any brother I know, but, notwithstanding my unfitness, the apostle Paul says, “Ye which are spiritual,” meaning those who have the spiritual qualifications, or, in other words, those who are born of the Spirit. It would seem that the apostle did not expect these qualifications to deal with a brother were to be found except in those who are spiritual, and that this should in every way qualify them, and that in such a spirit they should restore such an one in the spirit of meekness. But why should it be done in the spirit of meekness, considering thyself, lest thou also be tempted? The apostle would seem to imply the liability of all of us being tempted, and that we are liable to err and might soon need to be dealt with,

and would desire that the brethren who should deal with us be spiritual, or actuated by the Spirit of God. An erring brother should be willing to rest his case in the hands of those thus qualified to judge. First, they should be spiritual; second, they should possess the spirit of meekness. On the other hand, what did the apostle tell those so spiritually equipped to do? He did not say, Exclude such a brother, but, "Restore such an one." I came into the assembly of the saints when quite young, and witnessed brethren dealing with what they termed a brother, or brethren, overtaken in a fault, and while I may be in no way able to judge rightly, (I am as void of virtue as any one, except when actuated by the Spirit and love of God, and perhaps have judged brethren wrongfully, and may be poorly fitted to judge the conduct of any, when brethren have taken a course that seemed quite wrong to me,) yet I have been slow to break fellowship with them, fearing my judgment might be wrong. It has seemed to me that to restore a brother was hardly what brethren thought to do; it has many times seemed to me that to exclude was the desire; it seemed to me from their talk and conversation that they had in their minds to get rid of the brother, or brethren, to exclude, or cut off, instead of restoring, and instead of moving in the spirit of meekness, I could see under it all a fleshly spirit, and many times, yes, at most all times, this fleshly spirit was visible in both the accuser and the accused.

Many years ago a difference arose between two ministers; one was in one association and one in another. It shocked me to see the spirit manifested on both sides; restoring was the last thing thought of. I do not know who was most to

blame. The result was fellowship broken, and brethren lost confidence and became discouraged. A few on either side are still living, and there never has seemed to be much life manifested among them; some of the churches declined rapidly. I shall not condemn one more than the other, but it was all exclude and not "restore." The word "restore" means much, and when good, sound brethren differ they should forbear and keep the brotherhood together.

I remember years ago an old minister got in debt. He was an able minister, but a poor financier. Some brethren wanted him silenced after he had become old and feeble and seemingly ready to die, but other brethren felt to forbear, feeling he had done as well as he could, but some who wanted him silenced absented themselves from meeting. The minister died and the church buried him, and considered his weakness as one that many are afflicted with, and felt it should be no bar of fellowship. Again, I remember another minister who had gotten in debt among the brethren, and, being a poor business man, it was not long until some thought he had misrepresented things, and they did not like his preaching any more, and thought he lacked the Spirit of God in his preaching. Brethren differed on this, some liked his preaching, others wanted him silenced. Just at that time two visiting ministers came among the brethren, who did not have much following at home; they heard him preach, and decided he had no call, and urged the brethren to silence him, and to do it at once. No one said anything about restoring him, I do not think it was thought of; I never heard of a committee visiting him to labor with him. He was silenced while absent from meeting; then the two visiting ministers commenced laboring

hard to have him excluded, and did not stop until it was done. No one tried to restore, it was never mentioned. This minister had a wife who was a good member, but could not stand such treatment of her husband, and never came back to the church. Two churches, and some members in other churches, felt this minister was hastily dealt with, as he had been silenced and excluded when absent from the church, so the association simply ceased holding its meetings, and all the churches grew cold, confidence was broken and all were discouraged and felt like giving up, and all have about died; no one seems to think of restoring, they have given up and expect to die, and many have died without any hint at restoration, and all were in agreement in doctrine and order. Ought not brethren try to restore in the spirit of meekness, considering ourselves lest we also be tempted? I have felt that the restoration of brethren should be the first effort, and no hasty movement in any other direction should be resorted to. If a brother is in error, and some of the leading brethren see it, and some of the brethren do not see it, I have felt that if we forbear long enough all the brethren will see the error, and if then he cannot be restored, all will be willing to an exclusion, and none of the other brethren be lost. To hastily exclude and divide the brethren is to do it before it is time, then sympathy will naturally turn to the one excluded. I am flesh, and might have been wrong in my judgment after the brethren had been divided by the trouble. These two visiting ministers absented themselves and left the brethren divided; they had accomplished what they wanted without seeming to count the cost. These brethren never all met again. Let none of us forget the exhortation of Paul, "re-

store." When I see a minister going among the brethren with an excluding spirit in him, instead of a restoring spirit, I feel afraid for the peace of Zion, I tremble. I may be wrong in all my views of this, but to restore is the first motto, and exclude the last. Brethren, preach restoration before exclusion.

Brethren editors, I submit this, as it has long seemed proper, and I ask you to kindly consider it. I do not want to speak or write against any one, but am desirous of more consideration by brethren. There are enough brethren scattered among these old brethren that might get together once in awhile, and some of them do. I have been going among these scattered ones for years, and try to comfort them all I can, and am always glad to see any of them coming in to these meetings, and I find these meetings seem to have a healing influence. I never withdraw fellowship from any, and I love all, and would be glad if all would meet together.

NEWTON PETERS.

PORTLAND, Indiana.

TOUCHET, Wash., Feb., 1910.

DEAR EDITORS AND READERS OF THE SIGNS:—It has been some time since I wrote you, but I assure you however that it has not been because my mind has not been with you, but for lack of ability to properly express my thoughts on paper, and now at this time I feel a great lack in this direction, but my desire is to make the attempt, and this has overpowered my hesitancy to the extent that I find myself trying to make known to you the riches of God's grace. Here I am made to wonder how and why any who can truly say as Paul did: "By the grace of God I am what I am," can come to trust themselves or their obedience

for the things so necessary to the success of this warfare, or this race. I have now had a knowledge of my poverty of spirit for upwards of thirty years, and have been trying to tell my brethren of the abundance of grace in the storehouse of God for over twenty years, and this morning, when it fell to my lot to again try to stir up the pure minds of the saints concerning that glorious grace, I felt there was none who needed a felt sense of that grace more than I. It is said that practice makes perfect, and if such be the case, does it not seem as though one who had been trying for twenty years ought at least to have made some improvement, if he could not become perfect? God's ways are not man's ways, nor is God's work like man's work; God's work is perfect, and therefore needs no practice. Therefore I believe that if God has worked repentance in the heart it needs no repentance, and if God has worked a call in the heart to tell of the wonders of his grace, it is a perfect and holy call, and the heart must always be emptied of all confidence in man and his works to be filled with grace, for these are two distinct principles. Work, when done by the creature, always claims the glory, and so for this reason God has called the foolish to confound the wise, in order that no flesh should glory in his presence. Blessed are they that hunger and thirst after righteousness. No man can hunger while full, the hunger is evidence of poverty. "Blessed are the poor in spirit: for their's is the kingdom of heaven." They shall be filled with knowledge of this fact, and this knowledge is that which feeds the soul and makes it strong in the Lord and in the power of his grace, and all that we need in order to show

forth his power is grace, for to will is present with us, but how to perform that which is good we find not. This was the great trouble with the inspired writer, and so it is with us to-day. Some would say to the stricken in heart, To-day God has given you exhortation after exhortation to work, and God will not do what he has commanded you to do. They would say, He has quickened you into divine life, and given you knowledge of these blessings, and now it is left to your work; if you go to meeting, fill your appointments and fill your places, you will be blessed. It seems to me that this kind of doctrine is as destitute of grace as were Job's comforters. I can see no grace in it, it is law, and has no mercy in it; but he who feels the blessing of grace so strongly in his soul that the old man, the flesh, is brought into subjection, can go to meet his brethren, and can stand before them in the name of his Master and exhort and encourage his brethren to look to the Lamb of God. He can say, "The spirit indeed is willing, but the flesh is weak." Rejoice, O Israel, for thy God reigneth. Such an one, like the Savior, can say, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." As you have received a kingdom which cannot be moved, come with godly reverence and partake of the water of life freely. Yes, dear ones, you who fear the Lord and tremble at his word, let me exhort you by the grace of God to lift up the drooping head, for you are his workmanship, created in Christ Jesus unto good works, which God ordained that you should walk in them. Again, he says, "This is the way, walk ye in it." When the heart is oppressed with doubts and fears on account of the many mistakes,

and the many expectations blasted, so much so that the heart is bleeding and panting for God, the living God, we are then being crucified with Jesus. "If we suffer, we shall also reign with him." We are blessed if we suffer for his sake. It is not that we are going to be blessed, but we are now: "Blessed are they that mourn." Paul said at last, "I have fought a good fight." Is it not good to consider Paul while he was in the heat of the battle? for we are in the same warfare, for he said, "O wretched man that I am!" What is the matter, Paul, I see no foe, I see no sword? He answers, It is a secret foe warring in my members against my mind, and bringing me into captivity, and we hear the Captain of this heavenly host say, Be of good cheer, I have overcome even that secret foe. There is nothing able to move you. Paul said again, "I have kept the faith." Peter explains how and why he had kept it. Jesus said, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Thus, dear ones, you see that the salvation of God's children is sure, from first to last, for Jesus is the author of our salvation and our faith. He is all and in all, and we have his promise in all our afflictions and in all our disappointments, and the final consummation is the crown of righteousness which is laid up for us and which the righteous Judge shall give us at that day. He bore our sins in his own body on the tree, and God made him unto us wisdom, righteousness, sanctification and redemption.

Now, dearly beloved in the Lord, may grace be with you through the valley and shadow of death, for Jesus' sake.

Yours in the bonds of love,

J. T. BARNES.

AVONDALE, Ala., Feb. 10, 1910.

DEAR ELDER CHICK:—There is no one whose writings I would rather read than yours, and I often receive much strength from them. I also generally accept your views on the Scriptures; occasionally, however, I do not see things just in the light that you present them. I am now thinking of your reply to some brother or sister, in the SIGNS of February 1st, it is with regard to the expression recorded in Genesis, where it is said, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." I am not going to say that your views are incorrect, but I have held some views upon that subject for years, which I wish to submit to you, and which the reading of your editorial has stirred up afresh in my mind. I hold to the idea that there are in the Godhead three persons, component parts, or elements, which constitute the one God. These three persons (or whatever it is proper to call them) consist of Father, Son and Holy Ghost, and even so man is composed of three parts, body, soul and spirit. I think that this is the image in which God made man. "In the image of God created he him; male and female created he them." I have noticed for a long time in the reading of the first chapter of Genesis, and perhaps a part of the second, that the name "God" is used altogether, and all creation is attributed to God. I regard creation as one thing, and formation as another. This is, I think, plainly shown in the first part of Genesis. Now when we come to the formation of Adam the term "Lord God" is used altogether. "And the Lord God formed man of the dust of the ground." After a time Cain and Abel brought their offerings to the "Lord." Now here we have all three titles, "God," "The Lord God" and

the "Lord." It was the "Lord God," or Jesus Christ, as it appears to me, he who was the Son of God, that formed man and put him into the garden, and made Eve the helpmeet for him, and gave him all the instructions, and who finally drove him out of the garden to till the ground from whence he was taken. So it is said, "Let us make man," showing to my mind that there were more than one in this great transaction. It is said that God created all things by Jesus Christ, that all things were made by him, and without him was not anything made that was made, and that he was before all things, and by him all things consist. In my view all this refers to formation. With regard to creation, Christ is said to be the beginning of the creation of God, that for his pleasure all things are and were created. I know that I am in deep water here; but we have glimpses of these things, mysterious though they are, in the Scriptures. It will not do to say that there was a time when Christ did not exist, or that he did not exist in the beginning, for it is written, "In the beginning was the Word, and the Word was with God, and the Word was God." I have thought that here "the beginning" refers to the beginning of time. "The Word was made flesh, and dwelt among us." He was God manifest in the flesh. "In him dwelleth all the fullness of the Godhead bodily." He was in the Father and the Father in him. He said, "I and my Father are one." But he was verily God and verily man. Jesus frequently referred to himself as the Son of man. He was a man of sorrows and acquainted with grief. He groaned in spirit. He wept at the

grave of Lazarus. He sighed over Jerusalem and bewailed her sins. He hungered and thirsted, ate and slept, as other men do. He was a man, he was also the mighty God, the everlasting Father the Prince of peace. He was also the man who should be a hiding-place from the wind, &c. Now my thought has been, Was it not this man Christ Jesus the Lord of whom it was said, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart"? Was it not he who was grieved with the children of Israel forty years in the wilderness? "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Dear brother, I could write much more upon this mysterious and sublime subject, but I will desist. I do not want you to think that I am taking issue with you upon this subject, for I am not, neither do I feel capable of imparting instruction to you, but I felt that I would like to say a few things in regard to this subject for my own satisfaction, at least, and for the benefit of others who may read this. If you think proper you may publish what I have written.

Yours, in hope of awaking with the blessed likeness of Jesus in the resurrection, at the last day,

H. J. REDD.

[CERTAINLY the tone and spirit of the above letter are most excellent. Our brother has written with reverence of this sacred theme, and has also written with words of kindness. How greatly such manner of writing is to be commended. It is not to be expected that all shall see all things just alike; that is reserved until that hour when we shall

see as we are seen, and know as we are known. This, of course, does not apply to any of these things which are essential to the doctrine of salvation by grace; here there must and will be unity among all who are taught of the Lord. We desire to thank our brother for his kind words concerning ourself. It is much to be able to write or to speak to the strengthening of any of the flock of God. There is no greater joy to one who is called of God to the ministry than to know that the Lord has blessed his words to any. We feel as though we would like to call attention to one thing which seems to us to be one of the most important things to be known and believed; that is, that Jesus as a man could not have existed from all eternity, for the word "man" refers to that which was "created" and "formed." Our brother has made a very clear distinction, and one in which we have felt to fully agree, between "creation" and "formation." Man was created when all things else were created. Then out of that creation, man, as well as all other things, was formed. Man could not therefore have existed before creation. That God, who was manifest in the flesh, is eternal, but the flesh, in which he was manifested, was not eternal. The three that bear record in heaven, and which are one, are divine and eternal. The Godhead belongs to the one as well as to the other, and in that Godhead all three, Father, Son and Holy Ghost, are alike unchangeable. Christ had not as yet been made flesh when "it repented the Lord that he had made man," &c. This wonderful work was not wrought until four thousand years afterwards. It is only right that we should say we do not think for a moment that brother Redd intended anything different.—C.]

THE SCHOOL OF CHRIST.

MY services as an educator for several years have caused me to meditate much upon systems of teaching, their objects and results, as obtained in the common branches of learning. In addition to this I trust that I have also had some training in the higher or spiritual knowledge, where the Teacher is the embodiment of wisdom and his pupils are of a peculiar and select number, made wise to the course of instruction marked out for them by this great Teacher, and sure to learn in all things chosen for them to know. Such is the school of Christ, founded in ancient times and richly endowed by unlimited grace and maintained to dispense love and mercy. This school stands alone and apart from all the schools, colleges and universities of men. In its peculiar character and working it needs no assistance from any of those man-made institutions to prepare for the great development it is designed to work in its select pupils. They may be ignorant in worldly science, or the possessor of university degrees, yet when they enter the Christ school they come as babes, knowing nothing. The wise and learned Saul of Tarsus, learned in all the wisdom of the Jews, must enter in the same way and be instructed in the same things as the poor publican. The great peculiarity of this school is the selection of the pupils, chosen before time, without consideration of any fitness or merit, or consultation of their wishes. In fact, they are all destitute of all qualifications or merit, and when chosen are wholly unable to pursue the least division of the learning designed for them, or to understand its first principles. The Scriptures say they were without strength and without understanding, wholly depraved and with all their natural faculties opposed to the work to

be accomplished by the great and wonderful Teacher. Was there ever a school of man made up of pupils of such a character? Their pupils already possess the faculties for learning designed to teach them, and also a desire for that class of knowledge, and a willingness to receive the instruction. Without these conditions in the pupils of man's schools the pupils would be rejected as wholly unsuitable to receive instruction, and it would appear foolish to admit them. But to secure praise and adoration above all other teachers, and to establish his greatness and wisdom, and the love and admiration of his pupils, our great Teacher does a work which no other being can do. In addition to the chosen pupils of the Christ school being wholly destitute of all the faculties for learning, they are enemies to the whole institution, and exert their utmost strength to defeat the work of the great Teacher. The disobedience of such pupils might readily be known to be measured by the limit of their strength. The world, the flesh and the devil are ever present to assist in the disobedience, but the Teacher says, Fear not, I have overcome all these. The words of this Teacher are so different from all others that the Jewish officers truthfully said, "Never man spake like this man." With his word goes the power to act, to hear, see and understand things impossible to be imparted by the words of any other. This word imparts life to dead sinners, and makes a wonderful change in the one to receive instruction. The haughty and zealous Saul of Tarsus when on his murderous mission to Damascus heard this wonderful voice and at once asked, What must I do? From that time forward he was a different man, and the remainder of his life was devoted to the service of the Master, the work he

had before hated. In all his after life he labored earnestly in the things pertaining to the Master's kingdom, yet he said, "Not I, but the grace of God which was with me." Meekness and humility, and a desire to give the praise for all goodness which may be manifest in the life of the pupils to this wonderful Master and Teacher, are unmistakable fruits or characteristics of all who learn of him. The work of this Teacher is sure to accomplish his purpose, and there is never a pupil of his who fails to reach the degree for which he is chosen in this wonderful school. The ultimate result and crowning glory of all their trials, tribulations and varied experiences is eternal life. This is given in the beginning by the power of the word calling the chosen ones to their first knowledge of their wonderful Master, but in its operation and manifestation in the worldly-minded person thus called, its first working is more of a manifestation of death than of life. Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Through this death he entered a new sphere of existence, which all his previous learning had never revealed to him, and his nature and affections were wrought upon in such a manner that he was made to hate the things he once loved and to love the things he once hated. These were some of the effects of that eternal life in him, and the results of the wonderful teaching necessary to reveal its presence to him. If it were not for the fact that eternal life is present in every manifest child of God there would be no warfare, no hungering and thirsting for righteousness, no love for the brotherhood of faith, no mourning on account of sin, no hope as an anchor of the soul, keeping the tried and tossed ones in the strait and narrow

way of life and salvation. All of these varied experiences are but the effective teaching of our Master, and his work is so perfect and thorough that his pupils are made to speak the things they do know and to testify the things they have seen. In the depth of their infirmities and the brightness of their faith they can often say, "I know that my Redeemer liveth." This wonderful school is not known or understood by the world, and is not approved by mankind for some inherent peculiarities they possess, which make them enemies to the divine plan. As has already been stated, they are not capable of understanding the first principle of it, because it is spiritual and they are natural. "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." But the worldly religionists try to counterfeit the true religion, and have their schools of learning where religion is taught in all its parts, and the finish and polish of their institutions are stamped on their willing pupils, and they go forth making manifest the source of their instruction, showing it to be but the labor of man, and praising and exalting his works above the works of God. The ability of mankind to accept or reject eternal life is the underlying principle of their institutions, while in the Christ school He says, I give eternal life. The wise and learned advocates of worldly religion go forth inviting sinners to Christ, and proclaiming the conditions on which they may be received. Christ says, "All power is given unto me in heaven and in earth." Why should some preacher be inviting any one for him? He speaks and it is done, he commands and it stands fast. He is Lord of heaven and earth. His glory

will he not give to graven images, nor his praises to another. With him "the nations are as a drop of a bucket, and are counted as the small dust of the balance." He compares the inhabitants of the earth to grasshoppers and worms of the dust. Where is thy glory, O man, when compared to the majesty of God? Where are thy works found to compare with his achievements? Many have seen their best works to be as filthy rags, but all such are taught in the Christ school, and such a confession is made to the praise and glory of their Teacher. Little children, be not deceived, by their works ye shall know them, whether they be of the school of Christ or of the world. The two classes are in nowise alike to those made wise unto salvation. One is of Babylon, the other of Mount Zion; one is the carnal mind with all its deceit, the other is the babe in Christ, desiring the sincere milk of the word; one manifests the spirit of boasting, covetousness and hypocrisy, the other faith, hope and charity. They may be known by their praises; one praises the work and ability of man, the other the gifts and grace of God.

C. W. BOND.

BAKER CITY, Ore., Jan. 30, 1910.

PINSONFORK, Ky., Dec. 31, 1909.

ELDER SILAS H. DURAND—DEAR BROTHER IN CHRIST:—Your excellent letter of October 9th came to hand long since, and was gladly received and highly appreciated. It relieved my mind greatly, as I was somewhat confused regarding the subject. I should have written you long before this, but my ignorance of spiritual things has kept looming up in such a way that I could not overcome it. I have put off writing you from time to time until almost three months have passed, and this morning my mind is en-

shrouded in gross darkness, and it is a hard struggle with me as to writing you, but I have decided that I cannot write anything that could rightly be called a letter, yet notwithstanding this settled conclusion I deem it my duty to acknowledge the receipt of your letter that did me so much good, and while doing this I want to say to you that none but God knows how much I want to see you again and hear you proclaim that wonderful Name which is above every name, the Savior of sinners.

Brother Durand, I have thought much this week of the war in which there is no discharge; the battle will go on and on between the strong man and the stronger Man until the strong man ceases to be. The hostility that exists between the two antagonistic principles, or powers, is over the child of God. The apostle Paul says, "But I see another law [power] in my members, warring against the law [power] of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans vii. 23. Paul as an individual seemed to have been a part of the inheritance which the struggle or contention is over. Neither of these powers is the "me." Paul, who was brought into captivity, was caused, as is every subject of sovereign grace, to cry out in agony of soul, "O wretched man that I am!" So this state of warfare is inevitable. I have thought of it much of late, being involved in it so much that I sometimes conclude that God's mercies are clean gone forever. But when our mind and thoughts are carried back to the morning of time, and we glance through the Scriptures to the present time, it seems, when strictly viewed, there are but two in the race, two in the fight: the strong man and the Stronger; two in the field, one shall be taken and the other

left: Christ, the day, or light, and Adam, the night, or darkness; the good Tree and the corrupt tree; the incorruptible Seed and a corruptible seed, the seed of evil doers, the corrupt and unclean fountain from whence there never can be so much as one clean issue; the whole head sick and the whole heart faint, full of wounds, bruises and putrefying sores, no soundness in it; two natures in one person: human and divine. Two men went up into the temple to pray. Brother Durand, it has occurred to my mind of late that there are two men now who go into the temple to pray: the strong man and the stronger Man, and that the strong man would do all the praying if the stronger Man would let him, but when it is the will and purpose of the stronger Man to pray, he bids the strong man to get behind him, and it is a question in my mind this morning while writing you, Which of the two is in control of the matter? I have but little doubt that the strong man has something to do in it, for I have felt to these many years that sin, or the flesh, creeps into my best performances.

I was called yesterday to the burial of a lady, a friend's wife, and to hold services, some remarks and prayer, at the grave, and it seemed that my mind was very much in darkness, and as I rode home on horseback through the extreme cold, ice and snow, I was burdened in mind, which caused many groans, and this Scripture came forcibly into my mind, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican."—Luke xviii. 10. So you may know that I am daily, and almost hourly, realizing to some degree the effects of this inevitable struggle, which must go on and on to the end of my sojourn and pilgrimage, which at most can-

not be many years, for I only lack ten days of being seventy-four, and yet for some purpose that none but God knows I am strong and vigorous, able to do manual labor and to travel over high and rugged hills on horseback, and I am often caused to wonder why these things are so.

I fear this long, dull and lifeless letter will burden you, but I hope you will bear with and pray for me when the strong man is put behind.

Having a faint hope that some day I shall meet you before we go hence and are no more, I remains yours unworthily,
W. J. MAY.

CEMENT CITY, Mich., 1910.

DEAR BROTHER CHICK:—After reading your editorial upon predestination, in the number of the SIGNS for February 15th, I felt like sending you a few words of encouragement with regard to that matter. It is fearfully manifest that numbers are departing from the faith in many places, giving heed to seducing spirits and doctrines of devils, thus fulfilling the Scriptures, and God is fulfilling his word in sending them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. A spirit is manifest that would dictate to the great "I AM" as to what he must do, or not do, in order to make clean his throne according to the depraved judgment of man. It all comes to this, Are his will and predestination absolute, or are they bounded by circumstances, or by some other power? This is the whole question. I say this with reverence, I hope; and I believe this, that the will, purpose or predestination of God is absolute. With whom does he take counsel? Is it with puny man, who is less than nothing and vanity? Those who deny

his absolute predestination soon begin to cover up election, or some other fundamental truth which stands inseparably connected with this one principle of doctrine, but the foundation shall never fail, God will not suffer it, for if the foundations be removed what shall the righteous do?

When any of the saints or ministers of the truth come to the defense of the doctrine that is being assailed, those who are trying to undermine the foundations say, O you must not be contentious. But the word says, Contend earnestly for the faith which was once delivered unto the saints. This beast comes up out of the earth and looks very lamblike, presenting lords many and gods many, which are all limited gods. Hatred of the truth is the foundation of all sects of antichrist. Christian Science is one of the latest of them, and it has drawn away some Primitive Baptists already. But the church of Christ can never be overthrown. And why? Because Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," and the church is built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone. All these different sects of antichrist are but a manifestation of the gates of hell, whether primitive or modern. Their mother, "Rome," is very ancient, and so is the crooked serpent, and his children are like him. The ways of antichrist are movable, but the doctrine which is after godliness is immutable and absolute, and is held in the hand of him who by his Spirit garnished the heavens, and by his hand formed the crooked serpent. But those who deny his eternal power and Godhead also deny that he formed the crooked serpent, or that he sent lying spirits to fulfill his will, that haters

of truth might be punished, saying, If these things be so, God is the author of sin. But all these things he predestinated to be so, for the lifting of Jesus on high, and he formed the crooked serpent to fulfill his will, and he will have in derision all those who blasphemously charge him with being the author of sin. Whatsoever the supreme Ruler of the universe does is right. Sin is defined to be the transgression of the law. No man can transgress a law which he is not under, and God is under no law to angels, devils or men, but works all things after the counsel of his own will. There can be no fellowship in the truth with those who deny this. The adorable Son of God chose a devil to do his will, in the person of Judas, one of the twelve. Now, dear brethren, hear what the apostle Jude said about those who reply against God: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This doctrine is too hard for this lamblike beast. The Lord preserve us from him. Let us put on the whole armor of God, and fight the good fight of faith, and quit us like men, and not tone down the solid doctrine of God our Savior to suit men.

Your brother,

DAVID TITMUS.

SOUTHAMPTON, Pa., May 5, 1910.

DEAR KINDRED IN A PRECIOUS HOPE:—Again I am sharing with you a portion of a late letter from our dear invalid sister, Mrs. G. M. Edwards, of Georgia. I have asked her permission, thinking it

would be of interest to the readers of the SIGNS, that dear paper which contains so many rich testimonials to the truth as it is in Jesus. What a blessing is such a periodical, especially to those who are not able to meet in the assembly of the saints. It is such a comfort to have messages coming to us from those of "like precious faith," so, though we cannot speak with them "face to face," we can commune with them in spirit. It is many years since I began reading the SIGNS with pleasure, and it is still enjoyed in our home as much as ever.

With love to the scattered flock, who are among that people "chosen in the furnace of affliction," I remain unworthily your sister,

BESSIE DURAND.

LAGRANGE, Ga., Jan. 11, 1910.

MY DEAR SISTER:—Your letter containing Christmas present has been received, and Vera and I thank you for your kind thought of us. We cannot tell you how much we appreciate it, but trust that our dear Lord will enable you to realize that it was like bread cast upon the waters.

"Like bread upon the waters cast,
Your every deed has been,
And after many days are past,
You'll find it all again."

When your letter came I was very ill in bed. My father and other loved ones spent Christmas day with me, and I tried to keep up most of the day, but from that day until last Friday I was not able to leave my bed. We are having a very cold winter, and I feel greatly shut in. There was preaching in our little chapel last Saturday and Sunday. Elder A. B. Whatley has been chosen for this year; he came home with Vera Sunday, and we had a most pleasant afternoon. He was the first Old School Baptist preacher I

ever heard, and I was the youngest person he had ever baptized. While in conversation on Sunday he spoke of the refreshing season we had from the Lord at the time I united with the church; he said he often thought that meeting might perhaps be compared to some during the apostolic age. O those precious days, how sweet their memory still. Well do I remember what a lovely Sunday it was when I was baptized, and how placid the dear old Chattahoochee River appeared as we came in sight of it; its very ripples seemed to join in the chorus of those sweet, precious hymns, which since then have been so dear to memory. What an ideal day it was, and what an ideal place for such an occasion. O how sweet, and yet how sad, to think of many precious saints who were with me on that lovely Sunday morning, but O, my dear sister, where are they to-day? Where are those who greeted me with outstretched arms of love and fellowship, causing my poor heart to rejoice with joy unspeakable? I cannot dwell upon this longer, for out of all that number who were with me then but few remain, and with a heart full of emotion I turn from the scene and leaning upon the Rock of ages cry, "Let me hide myself in thee." O blessed Rock, O Fountain filled with blood, in which poor sinners lose all their guilty stains. But the fullness of its efficacy can only be realized when death is swallowed up in victory.

I could talk with you longer, but am not able to write more. I do hope your arm is better than when you wrote last, and that dear sister Clarice is stronger. I am often with you in thought, and in my weak way try to pray for you all. When your last letter came I had just told Vera how glad I would be to get a good letter, and in a few minutes the

postman handed her yours. I had a card from sister Pittman on Christmas. I love her very much. Vera and her father join me in love to you and yours.

In love and suffering,

NANNIE B. EDWARDS.

GLENWOOD, Texas, Oct. 22, 1909.

DEAR BRETHREN:—If you will permit one so unworthy to call you by the dear name of brother. I cannot see any truth in a religion that denies the power of God, and the "Hardshells" are the only denomination I know of that does not. I say "Hardshells" because I love the name. I did not know they had any other name until after I joined them, and I still love the name. I am an absolute predestinarian, and understand the gospel to mean the power of God, who created all things and knew the beginning and ending of his creation. I wish I could tell all I think and feel, but you can see by my letter that I am not good at explaining His great power. I am glad to know that I am dependent on the Lord and Savior Jesus Christ, for I know I can do nothing of myself, yet I try to explain the gospel as I understand it to my Methodist neighbors, and I think every time I will cease doing so, but cannot, for it seems that when they preach the power of self I must tell the power of God, and it is my delight to proclaim his power, yet after I have done so fear I have done wrong, and think I will not do so any more, but it is the same thing over the next opportunity, so I do not know what to think of myself. I do know I love the brethren, and love the doctrine set forth in the SIGNS, and my heart goes out to each contributor I have read after.

I did not mean to write anything, except to thank you for sending the SIGNS so long without pay.

ANNIE ROBERTSON.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1910.

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

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

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✓ "THE DEEP THINGS OF GOD."

(1 Cor. ii. 10.)

WE recall that in our youth very often we heard "the deep things of God" spoken of by some as things to be avoided in our conversation and in our preaching. It would often be said by some, when certain principles of doctrine were named, O these are deep things, and we ought to avoid them and hold forth simpler, plainer things. This would be said especially of the doctrine of predestination, of election, of the atonement, the new birth, and of some other principles of truth as well. One thing we often noted, viz., that this was never said by any who believed these principles of doctrine and whose hope of salvation was based upon them, but always by those who did not believe them, and who were seeking to oppose and overthrow them, and we further noticed that this would be said of the very things which lie at the foundation of a believer's hope. Still further, the principles of doctrine of which this was said were those which, if anything, were more clearly stated in the Bible than were some others to which not so much opposition was manifested. We have come to the conclusion in later years that all this language arose not so much

out of reverence for the word of God and the things which are called deep, or such as would cause one to speak softly and carefully of them, but out of that opposition to God and his truth which dwells and rules in all natural hearts. We also noticed that those who believed in and who sought to defend these deep things were more reverential in their words and manner toward these things than those who questioned them, or who said let them alone. From our childhood it was our privilege to dwell among some who loved to speak of predestination, election, the new birth, the infinite attributes of God and of the work of the Holy Spirit in redemption. They solemnly felt that these were all deep things indeed, but they were the things revealed by the Spirit to them. We can recall such ministers as Elders John A. Badger, Wm. Quint, Wm. J. Purington, Hiram Campbell, P. H. Hartwell and Joseph L. Purington, who sometimes visited our father's house in Maine, and who loved to converse of these solemn realities. They all confessed them to be deep things indeed, but yet believed them to be revealed things, revealed in the word of God, and these things they all rejoiced in as the foundation of all good hope. There was no lightness in the conversation of these men; they believed in solemn things, and they spoke of them solemnly, whether at the fireside or in the pulpit. It has been our observation all our life that they who know the Lord in these deep things have been more reverential in manner, and in their words when speaking of heavenly things, than have those who counted these things among those which ought to be avoided and as being beyond all our understanding.

In these later years we have some-

times heard the same things said in substance. Of some principles of doctrine we have heard it said, "I do not understand that." "We cannot understand this." "We have not experienced this, and cannot therefore know anything about it." Such things as these have been said of various principles of doctrine which are plainly stated in the Scriptures. Some have seemed to desire to avoid saying much about the attributes of Jehovah, such as his omnipotence, his omniscience, his omnipresence, his wisdom, his eternal purpose, personal election, the three that bear record in heaven, which three are one, the hope of future heaven and glory; the everlasting punishment of the lost, and the resurrection at the last day, and this upon the ground that we cannot know anything about these things, because they are too deep. With relation to these things we have also noticed much the same things that we did in our youth, viz., that they who say such things, do so because they do not fully believe the principles of doctrine named. On the other hand, we have noticed that those who often speak of these things and believe them, do so because they love them, and because their hope is hinged upon them. It is sure that when any truth has been made precious to man, he will delight to hear and to speak of that truth. It is also sure that if one says of any principle of doctrine, We had better let that alone, it is because he does not love it or hope in it. Out of the abundance of the heart the mouth will speak. The truth is, that everything concerning God, sin, holiness and salvation is deep; all belong among the deep things of God; one is no deeper than another. It is a truth that finite minds cannot comprehend infinity; it would be an absurdity to say that the

finite could comprehend that which is infinite. Things which our minds grasp are necessarily finite. It is also true that there is not a man of normal mind on earth who does not as a matter of fact believe and know hundreds of things which he cannot in the slightest degree comprehend or understand; hundreds of examples could be given were there room to do so. We know that in the spring-time the earth is covered with a carpet of green, but who can understand it? We believe that the human heart sends out to all parts of the body the lifeblood for years, and scores of years, but who understands it? We know that two people in an instant come to love each other, so that from that time there are none else in all the world for them save their two selves, but who can understand it? If we do not believe or say anything about all that we cannot understand, there will be nothing left for us to believe or speak about. This is true both of the natural universe and of the spiritual world. It is true of both earthly and heavenly things. If it may be said of some one Bible truth, O that is deep, let us speak of other things that we do understand, what other things do we understand? If one says, I mean, Let us talk of experience, of the love of God, of his mercy to sinners, of the ups and downs of our daily life, of practical duties, of the promises of daily grace and of future glory, then it may be well answered that all these things are bound up in one bundle with all the strong doctrine of the Bible. If it be said, Let us avoid the deep things, and testify of Christ alone, and of his sufferings, death, resurrection and ascension to glory, are not these among the deepest of the deep things of God? But one may say, We mean, let us speak of the revealed things

and let unrevealed things alone. To this we would respond, "Amen," with all our heart. But the revealed things are all of them deep things, all of them are too deep for reason's line to sound. But faith finds them not too deep. The revealed things are all that God has testified of in the Scriptures. All that the Scriptures contain belongs to us and to our children forever. Secret things are the things that our God has not been pleased to make known in the word. All things were secret and would continue to be so were it not that he has been pleased to reveal them to the children of men. His very existence no human reason could ever be sure of. That he exercises a providential care over the earth and all that it contains no searching of man could find out. No man by searching can find out God, and so in the connection of the text it is written, "Eye hath not seen, nor ear heard, neither have entered 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." According to this testimony, then, all that our God hath revealed to us belongs to the deep things, and if any of us are anxious to be sure that the things which we have personally seen and felt are the things of God (and what true believer does not often question this?) we can only be sure by comparing what we have seen and felt with the testimony of the Scriptures. It is written, and rightly written, upon almost all church books among Baptists, that we believe the Scriptures are the only rule of faith and practice. They are the rule by which our faith, our feelings, our thoughts and our actions, either personally or in church capacity, must and ought

to be tested. According to the connection of the text, then, it is the "deep things" of which we ought to speak. These things we should by no means let alone. We cannot let them alone if we be children of God at all; they have been revealed in the word, and have been made precious to our hearts by a personal experience of our need of these very things, and then by having them at times sweetly applied to our consciences, purging them from dead works to serve the living God. How can the weak cease to think and speak of the power of God? How can a sinner cease to think and speak of that which has put away his sin? How can such finite, changeable beings as we are cease to think of and rejoice in an unchangeable God? How can that soul who has realized his just condemnation cease to think of and testify to that atonement which released him forever from that condemnation? How can a frail, dying man cease to think of the promise of the resurrection to life and immortal glory and to rejoice in it? There are thousands of promises in the word suited to his need, most of them yet unfulfilled in him, but to him is given a foretaste of them, and, drinking of the stream, he must long for that period to come when he shall drink at the fountain-head. The future things, as well as present things and past things, are deep things, but in such measure as we have come to know past things and present things we can also know what future promises imply. Again let us say that we must and do believe things in the future of which we comprehend very little. Holy men of old wrote of the first coming of Christ, and believed in it, and looked for it even to the day that he came, yet how little they comprehended of it. They believed in his first coming,

because the Father in heaven had revealed this to them, but many things connected with that coming they did not understand, and it is said that they searched diligently 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. Even so we are told in the New Testament of many future things, and it can but be true of us also that we shall search what and what manner of time the Spirit which has testified of these future things does signify. If we are not to speak of future things because we do not understand them, why did apostles and servants of God of old speak of them? As believers they did not understand or comprehend future things any more than we of to-day, and yet they testified of them; why should not we do the same? If failure to comprehend a matter forbids our thinking and speaking of it, there is absolutely nothing of which we can speak. The greatest mystery of all to every heaven-born soul is his own redemption and quickening into divine life. Does this stop our mouths from speaking of it? Ought it to stop them? And so also ought we to cease testifying of the hope of future glory, though we do not comprehend what that glory may be? At least, we do know that there we shall be free from sorrow, toil, pain and sin. We do know that we shall be like him, for we shall see him as he is. We do know that we shall be satisfied when we awake with his likeness. We know all this, not because we have as yet attained to this perfect state, but because the word of God, who cannot lie, has declared these things. Who can, here and now, know what perfection means? But yet perfection is promised us. Shall we not en-

courage each other with this promise? These are also among the deep things of God.

In conclusion we would say, if any who bear the name of Old School Baptists are ever tempted to lightly lay aside some principle of doctrine revealed in holy writ because it is deep, let them remember that the same reason would at last lead them to lay aside all the doctrine of God our Savior. Let us all be careful not to go beyond the testimony of the Bible, and let us desire and strive not to cast aside anything there revealed, as being of no present use to the church of God. There have always been many portions of the Bible with regard to which we have felt that we had no light; that is, we did not even understand the language or the figures of speech used. Concerning these portions of the word we have not been able to say anything at all. But, on the other hand, some portions of the word have seemed plain to us, while yet the truth couched in them was far too deep for us to sound; still we have found delight in that which has appeared, and sometimes after a time still greater understanding has been given us, as we hope and firmly believe. Many times we have been compelled to speak and to write without any feeling sense of the things of which we spoke or wrote, yet have believed at such times that we were giving the true meaning of the text, and have hoped that some of the preciousness of it might be afforded us, if not then, at some other time, and sometimes some little word, of which we had thought many times, has been filled with sweetness, and some doctrine that we have always believed has at times been made like honey and the honeycomb to us. We are glad when such experiences are given us.

C.

OBITUARY NOTICES.

Thille Scott Beebe, widow of Elder Wm. L. Beebe, died at her home in Middletown, N. Y., April 14th, 1910, aged 65 years. She was born in Oswego, N. Y., in 1845, and married to Elder Beebe in April, 1883, to which union was born one daughter, Florence, who survives them. Sister Beebe united with the Warwick Old School Baptist Church, Orange Co., N. Y., in 1882, being baptized by her husband. She remained in the love and fellowship of that church until she, with her daughter, sister Florence, came to Middletown to live, about five years ago, she then united with the Middletown and Wallkill Church by letter, and continued faithful to the last. She had been in failing health several years, and was a patient sufferer. She leaves the daughter sad and lonely indeed, but the promises of Him in whom she trusts are yea and amen, he therefore will comfort and sustain her. Sister Beebe is also survived by several sisters and, we think, one brother.

Funeral services were held at the home, conducted by the writer and Elder H. H. Lefferts, of Warwick, N. Y. Interment followed in the family plot in the New Vernon Cemetery.

ALSO,

Duncan Carmichael, of Lobo, Ont., died April 29th, 1910, at the home of his nephew, Archie R. Campbell, of Caradoc, Ont., aged 81 years. He was the second child of a family of fourteen children. His parents were Old School Baptists, and brother Carmichael loved and followed after that people for many, many years, and was baptized in 1906, by Elder Silas H. Durand, in the fellowship of the Covenanted Baptist Church of Canada, and continued faithful and consistent to the end of his sojourn here. A year ago he lost his wife, which was a great shock to him, and he was sad and lonely ever afterward. His health was better the last few weeks of his life, and his daughter, May, who was his only single child and lived at home with him, thought she might have him yet several years, notwithstanding his advanced age. On Tuesday before he died, Friday, he went to the home of his nephew, Archie R. Campbell, on business, and shortly after entering the house was stricken with paralysis and never fully regained consciousness, and passed peacefully away as above stated. His son Archie and daughter May were with him, and they, together with Mr. and Mrs. Campbell, who were as kind as though they had been his own children, ministered to him to the last. His body was removed to his own home, where a prayer service was conducted by another nephew, Duncan Campbell, after which the remains were laid to rest in the Ivan Cemetery. The writer was sent for to conduct the funeral service, but on account of a severe electrical storm was delayed between St. Thomas and London, Ont., on the trolley, and missed the train from London to Komoka, hence could not reach the

house in time, but tried to preach the truth to the family and friends the next morning in the meeting-house at Poplar Hill. Why the disappointment had to be perhaps will never be known by any of us. Brother Carmichael was a man of noble character, kind and faithful in every duty of life. He is survived by four children, two sons and two daughters, together with two sisters and one brother; all of the children were present at the funeral. May they be comforted and kept by the grace of God.

ALSO,

Deacon John L. Hait died at his home in Middletown, N. Y., May 9th, 1910, in his 93rd year. He had been physically remarkable for one of his years, performing many duties daily until about three months ago, when he began to be affected by dropsy, which weakened his heart action; he continued to be up and dressed, however, until the last morning of his life. He was baptized in the fellowship of the Middletown and Wallkill Church more than forty years ago, by Elder Gilbert Beebe, and was a faithful and active member all those years. He served at our last communion season, which was Sunday after the last Saturday in February; that was the last time he was able to meet with the church. His home had been a pleasant resting-place many years; it was his delight to have his friends and brethren visit him. He loved the doctrine of God our Savior, and hoped in salvation by grace only. He is survived by his widow, sister Hait, who is well stricken in years and very feeble, but is wonderfully sustained. One nephew and several nieces also survive him. We shall all miss him much, but are fully assured that for him to die was gain.

In the absence of the writer in Canada, Elder H. H. Lefferts conducted the funeral service, and was blessed with ability to preach to the comfort of many from the text, "Why seek ye the living among the dead?" The interment was in the New Vernon Cemetery.

May the dear Lord deal graciously with our dear, aged sister the few remaining years of her stay here below. K.

Aaron Rollins Squire died at his home in Otego, N. Y., April 21st, 1910, aged 78 years and 2 days. Our dear brother and his wife were received into the Otego Church March 3rd, 1872, and were baptized by the pastor, Elder S. H. Durand, with two other candidates, and rarely were brother and sister Squire absent from the meetings of the church. Brother Squire was in deep trouble of mind, when the words came, Thy sins and thy iniquities are all forgiven thee, and joy and gladness took the place of gloom and sorrow. He said in meeting that hymn No. 558 expressed his feelings much of the time, and he felt himself to be a helpless sinner, wholly undeserving the mercy and blessing of God. In early manhood

brother Squire was married to Miss Louisa Nesbitt, who died in 1861, of diphtheria, leaving one son, William I., who resides in Binghamton. Nov. 9th, 1865, occurred the marriage of A. R. and Sarah G. Squire, and two sons, Fred A. and D. Ward, were born of that union; two grandsons, with the three daughters-in-law, also survive, and several cousins and other distant relatives, together with many friends and the church, mourn their loss. He won many friends and retained them, and it was said he had no enemy. He was especially liked by children and young people, always agreeable and interested in the welfare of others.

Elder D. M. Vail expected to attend the funeral services, which were held at the family home on Monday, April 25th, at 2 o'clock, but a flood and washout on two railroads detained him at Ansonia, Pa. Elder J. B. Slauson was called by telephone and succeeded in reaching Otego at 1 o'clock, and spoke to the comfort and satisfaction of sister Squire and her family, and to many others, from the beginning of the fourteenth chapter of John. He read hymns 378 and 541 by request, as they were favorites of brother Squire. A large number of relatives, friends and neighbors attended the funeral, and a long procession followed to the cemetery, where the body of our brother was returned to the earth. Sister Squire and the three sons and their families do not mourn alone, for a good man has gone from earth, one who was active and ready to assist in any good work. The Otego Church has lost three of its members in a short time, and we feel lonely and sorrowful.

Written by request of sister Squire.

S. C. F. GUERNSEY.

SISTER **Prudence W. Yarbrough** was born June 22nd, 1851, and departed this life Feb. 23rd, 1910. She was married Oct. 27th, 1859, to which union were born five children, two boys and three girls, of whom only two survive: sister Annie E. Church and Ida V. Hays, who now reside in Camden, Ark. Sister Yarbrough was, during the latter part of her life, a widow, having to meet the battles of life alone, with her widowed daughter, Annie, and her three orphan children, to whom she was very much devoted, she being an invalid, kind, frugal and patient in labors and afflictions, loved by her children, honored and respected by all who knew her, ever ready and willing to do all she could for the poor and suffering of her community. Early in life our sister united with the Primitive Baptist Church at Bethesda, Ouachita County, to which she was greatly devoted, and lived an orderly and beautiful life in the confidence and esteem of her people, therefore we believe that another one of God's redeemed children has been removed from this world of sorrow, sin and suffering, to that blessed realm of endless life, ineffable joy and divine perfection.

The writer tried to speak words of comfort at the residence of the deceased to the bereaved children, relatives and sorrowing friends, after which the remains were carried to Bethesda churchyard and deposited by the side of her beloved husband and children to await the final hour, when the trump of God shall sound and the dead in Christ shall be raised incorruptible. May the Lord by his grace enable her children to walk in her footsteps, imitate her virtuous and exemplary life in word and deed, and finally enter that haven of eternal rest.

Written by request.

A. R. YARBROUGH.

John F. Harlan, son of Stephen and Sarah Harlan, was born July 8th, 1852, in Cecil County, Md., and died April 11th, 1910, in Juniata County, Pa., where he moved with his parents when ten years old. He leaves to mourn their loss, his widow and four children, two sons and two daughters, beside four brothers and two sisters. He was a kind husband and father. He was a great sufferer the last four months he lived, and told us he longed to be at rest with Jesus. He never made a profession of religion, but loved to hear our dear brother, Elder A. B. Francis, preach as he did for many years at our home while our parents lived. May our loss be his gain.

HIS SISTER.

Sarah Brady departed this life April 7th, 1910, aged 83 years. She was born in Ireland, and emigrated to this country when she was about a year old, with her father and mother, James and Margaret Brady. She lived in southern Pennsylvania and northern Delaware all the balance of her life. She was received by the Welsh Tract Church, Newcastle County, Del., on Saturday, July 31st, 1880, and was baptized by Elder A. B. Francis on Sunday, August 1st, 1880, and remained a faithful and consistent member until her death. She was very childish the last few years of her life, and bedridden during the past winter. She passed quietly away, as a child falling asleep. She was buried Saturday, April 9th, 1910, in the cemetery close to her late home, near Middletown, Del. The writer conducted the funeral services and spoke from Psalms xlix. 14.

B. F. COULTER.

PHILADELPHIA, Pa.

SISTER **Sally Birdsall Miller** died at New Kingstown, N. Y., April 8th, 1910. She was born April 17th, 1852, and was the second daughter of the late Jeremiah and Olive Hewitt Birdsall, and was of a family of ten children. She was united in marriage to John Miller, Jan. 23rd, 1873, and united with the Primitive Baptist Church of Otego, N. Y., thirty years ago last August, being baptized by the late Elder Balas Bundy. She seemed to enjoy the preaching of her choice, which was salvation by grace, and always at-

tended when circumstances permitted. Four years ago this coming summer her health failed, and there seemed to be a general decline of human powers, and finally heart trouble developed, and she passed away as one going to sleep. It was her desire that her last sickness would be short, and it was about an hour. I feel that I have lost a dear sister in the flesh and a true one to the church.

(MRS.) URSULA SANFORD.

OTEGO, N. Y.

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

A. F. Jones, Ga., \$1.00; Mrs. Elizabeth Hull, Ind., \$2.00.

APPOINTMENTS.

BROTHER J. M. Fenton, of Philadelphia, Pa., is expected to preach at Cammal, Pa., the fourth Sunday in June, at 10:30 a. m., 2 and 6:30 p. m.

M E E T I N G S .

The Delaware Old School Baptist Association will be held with the Welsh Tract Church, near Newark, Del., Wednesday, Thursday and Friday before the fifth Sunday in May, (25th, 26th and 27th,) 1910.

Those coming from Philadelphia and Baltimore, and other points north and south, will come via B. & O. R. R. on Wednesday morning. Train leaves Philadelphia, Twenty-fourth and Chestnut Sts., at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Get Tickets to Newark, Del. Those coming via Delaware Division will take train leaving Delmar, Del., Wednesday at 7:05 a. m. and change at Porter for Newark, Del., where all will be met and conveyed to the place of meeting. Ministering brethren and all who love the assembly of the saints are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

The churches of the Roxbury Association have appointed their next fifth Sunday or quarterly meeting to be held with the Second Church of Roxbury, Roxbury, N. Y., on Saturday and Sunday, May 28th and 29th, 1910, meeting to commence on Saturday at 11 o'clock a. m. Trains will be met at Roxbury Saturday a. m. Train leaving Kingston at 8 a. m. arrives at Roxbury 10:14 a. m. Train leaving Oneonta at 7:35 a. m. arrives at Roxbury 9:27 a. m. We shall be glad to welcome all who have a desire to meet with us.

J. B. SLAUSON,

The Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, N. J., Wednesday, Thursday and Friday before the first Sunday in June, (1st, 2nd and 3rd,) 1910.

Those coming from Philadelphia, Baltimore and all points south will leave Philadelphia Terminal station. Those coming from the east will leave New York from the Jersey Central depot in Jersey City. All afternoon trains on Tuesday before the association will be met from either direction. Trains leave Reading Terminal station in Philadelphia for Hopewell at 1:30 and 5:30 p. m. Trains leave New York from Twenty-third St. ferry at 1:20 and 5:20 p. m. All who come on Wednesday morning will come at once to the meeting-house, about ten minutes walk from the depot. We shall be glad to welcome all who have a mind to meet with us at that time.

D. W. VOORHEES, Church Clerk.

The Old School Baptist Church of Middleburg, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Saturday and Sunday in June (4th and 5th), 1910. A cordial invitation is extended to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

The Warwick Old School Baptist Association will be held with the Middletown and Wallkill Church, Middletown, N. Y., Wednesday, Thursday and Friday before the second Sunday in June, (8th, 9th and 10th,) 1910.

Those coming by way of New York will take train leaving West Twenty-third St. (Erie R. R.) at 2:55 p. m. Tuesday before the meeting. This train will be met and friends cared for. Any leaving New York Wednesday morning will take train leaving Chambers St. at 7:08 or at 9:10, and come to the meeting-house on arrival in Middletown. Those coming east on Erie R. R. will drop Dr. G. A. Emory a card saying what train to meet. Those coming on O. & W. R. R. will go to 21 Broad St. All lovers of the truth are cordially invited to attend.

G. A. EMORY, Clerk.

MIDDLETOWN, N. Y.

A union or three days meeting will be held with Bethel Church, at Tallman, Linn Co., Oregon, commencing on Friday before the second Sunday in June, 1910, at 2 o'clock p. m. We cordially invite all lovers of truth, and hope to meet as many as possible of our brethren and ministers. Those who contemplate visiting us at that time will please remember Tallman is situated on the Lebanon branch of the Southern Pacific R. R., forming a junction with trunk at Albany. There are two trains daily, one train leaving Albany about 12:30 p. m., the other about 8 p. m.

Be sure to board Lebanon train, stopping off at Tallman. Church is near depot.

SILAS WILLIAMS, Pastor, Tallman, Oregon.
A. HORNER, Church Clerk, Waterloo, Oregon.

THERE will be a two days meeting held in the Old School Baptist meetinghouse on Schoharie Hill, June 15th and 16th, 1910. Those coming to Schoharie will be met and cared for at Mrs. Helen Kinney's. Those coming to Howes Cave will be met if a card is sent to Geo. A. Miers, R. F. D. No. 3, Schoharie, N. Y. We shall be glad to welcome all who have a desire to meet with us.
GEO. A. MIERS.

THE Siloam Association will, God willing, meet with the Sulphur Creek Church, at Nesika, Lewis Co., Wash., June 17th, 18th and 19th, 1910. Those coming by rail will leave Tacoma, Wash., on the Tacoma and Eastern R. R., about 8 o'clock a. m. Thursday, June 16th, and arrive at Glenanon, Wash., at 1 o'clock p. m., where they will be met and conveyed to place of meeting. Nesika is seventeen miles from the station. All who plan to go will please write to Elder F. L. Riffe, Nesika, Wash., so he will know how many conveyances to send. A cordial invitation is extended and a large attendance desired.

SONORA A. HESS, Clerk.

THE church at Otego, N. Y., has appointed a meeting to be held Saturday afternoon, August 6th, and Sunday, August 7th, to which meeting we invite distant friends to meet with us. Trains will be met Saturday morning and at 1 o'clock p. m. Meetinghouse is near the station.

Done in behalf of the church.

S. C. F. GUERNSEY, Clerk.

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

IN

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

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH.**

1315 Columbia Avenue,

PHILADELPHIA, P. A.

**Meeting every Sunday morning
at 10:30 o'clock.**

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES.

WINNSBORO, Texas, R. F. D. 6.

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

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

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY,
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., JUNE 15, 1910. NO. 12.

POETRY.

OUR LORD.

JEHOVAH is almighty King,
His power is over everything;
In heaven and earth he hath his way,
And there is none can say him nay.
The Lord, our Savior, only can
Redeem from death sin-stricken man.
Our works cannot for sin atone;
Salvation's of the Lord alone.
Christ Jesus gave his sinless life
For members of the slain Lamb's wife.
Against his church the gates of hell
Cannot prevail, and all is well.
Our Shepherd's faithful, and will keep,
Without the loss of one, his sheep.
He leadeth them in pastures green,
And where the waters are serene.
The Lord doth our backsliding heal,
And worketh all things for our weal.
Though clouds and darkness hide the way,
He guideth to unending day.
The Lord, our God, his love displays
Unto his saints in divers ways;
E'en when he sends the chastening rod,
'Tis none the less the love of God.
We know there is no God but one,
One Holy Ghost, one Christ the Son;
These witness bear and do agree;
Great Three in One, and One in Three.
Come, all ye saints, in joy proclaim
The praises due his matchless name,
For all his gifts unto his own,
For the great love that he hath shown.

J. C. NELSON.

SHARPSBURG, Ky.

CORRESPONDENCE.

TAFT, Tenn., March 7, 1910.

DEAR BRETHREN EDITORS:—After silence for a time, my mind not being at rest, I feel like writing to you, and to the beloved of the Lord, and the faithful in Christ Jesus, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, and in hope of eternal life, which God that cannot lie promised before the world began. Our God is infinite and all-wise, and possessed of all power in heaven and in earth, and his love and mercy know no bound. These being eternal attributes of God, therefore he gave the promise of eternal life before the foundation of this present world. He must have seen in his infinite wisdom all things that would come to pass in the progress of time, which his counsel saw fit to measure out to man, although man had not yet natural being, nor was the highest part of the dust of the earth laid, yet God in his infinite purpose saw fit to give the hope and promise of that eternal life which was in his beloved Son Jesus Christ, for he was ever in the bosom of his Father, the almighty God, and God foresaw the reign

of sin unto death in the first man Adam. The great question with all idolatrous worshippers of the world has been, and is, Why should God make the promise of eternal life? Yet God in his eternal wisdom looked from the ancients of eternity through all time and saw everything that was to come to pass. When I say all things, I mean to embrace all that ever have been, that now are, or that ever will be unto the end of this world. But the opposer of truth will say, Surely this could not have embraced the entrance of sin into the world, and death by sin. They cry that Adam could have kept the law of God, and so have escaped the fall and the death that followed. But where then would be the sure promise of eternal life, which God, who cannot lie, promised before the world began? and where would have been the glorious power manifested in the resurrection from the dead, which the reign of sin unto death has given occasion to display? We are told, "For since by man came death, by man came also the resurrection of the dead." Unless our God gave the law to Adam, He had nothing to do either with the entrance of sin into the world or with the reign of grace unto eternal life. It was in this hope that the apostle addressed Titus. Let us not lose sight of the fact that what God, the eternal Father, saw before time began he also predestinated to come to pass, both in time and in eternity. For this very reason he so ordered, ordained or purposed in his eternal counsel and foreknowledge all the precious promises. False teachers say that our God would far rather not have sent his Son into the world to be rejected of the Jews and crucified and killed. This they say could have been avoided had Adam kept the law of which God was the eternal

author. But we are told that the law entered that the offense might abound, and "where sin abounded, grace did much more abound," and grace reigns unto eternal life through Jesus Christ. Can we not in this way see the shining forth of the counsel of God, both in the reign of sin unto death, and in the redemption through grace? But according to the teaching of these opposers it was a pity that Jesus had to come into this world and suffer and die in order to fulfill the eternal will of God. They say that he would rather this had not been. But our God has had "his rather" in all things in heaven and in earth, and yet his creatures are sinners, and their sins proceed from themselves alone, and not from the almighty God. We see Jesus holy, harmless, undefiled and separate from sinners, and made higher than the heavens, and yet his delights were with the sons of men. Our God appointed him to be the sacrifice for sin, and to be born when and where he was. He could not be born at any other time or any other place, and of no other line than that of David, and of no other mother than the blessed virgin Mary. Our God decreed all this from eternity, and all was required to make his eternal counsel shine forth.

Now a word concerning Adam keeping the law of God. He kept it just as God saw that he would, and just as long; then when the word of the glorious God came to him Adam saw that he was naked. He never saw this until his eyes were opened. And who opened his eyes that he might see? Listen to words from the prophet Isaiah. Jesus declared by the prophet that he was sent to open the blind eyes, and to set at liberty them that are bound. Adam was not deceived, but some being was deceived, and was in

the transgression. Who gave to Adam the woman to be with him? Adam was a type of Christ, and the woman of the church. How well did Adam love his bride? Being not deceived, he loved her well enough to come under the law with her. Now comes another representative character, the blessed virgin, who was said to be highly favored among women, and then comes the blessed Jesus under the law for his bride, the church. Almighty God absolutely predestinated these things, according to the teaching of the Scriptures. Until the law sin was in the world, and therefore the law was added because of sin. But let us not lose sight of the fact that God purposed the whole divine arrangement before the foundation of the world. Had not our God given a law, and created man as he did, all things would have been different. But the Scripture describes some at this time, even among Old School Baptists, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." "And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Now if all these things must come to pass, I ask, How are they to be brought about? Is it by accident, or in what way? This is the language of the blessed Jesus himself in the twenty-fourth chapter of Matthew. Did the almighty God foresee all these things in vast eternity, or are they caused by Satan alone? Our God possesses all power in heaven and in earth, and in all created bounds. Jesus said, For this cause came I into the world, and to this end was I born. Now we see the glorious beauty in the eternal counsel of God, for the apostle declared to the church, "The kings of the earth stood up, and the

rulers were gathered together against the Lord, and against his Christ." Here we are told that the rulers of ancient Israel were gathered together to do what the hand and counsel of God had determined before to be done. Was it the will of God for his dear Son to be taken and crucified, or would the Lord have chosen rather that his Son should not have died for his beloved bride, to the end that the promise of eternal life, which God, that cannot lie, promised before the world began, might not fail? We see as clearly as the noonday sun that our God did absolutely predestinate all these things that the apostle declared to his praise, and if he purposed the death of Jesus Christ, and gave in him the promise of eternal life before the world was, he must assuredly have prepared all things needful to that end. Paul declares to the church at Rome, "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 purpose is an eternal purpose, and this is his purpose, too, that we should endure afflictions, sorrows and trials, and that we should live godly in this present world. This is, all of it, embraced in the "all things." Yea, and we are the ends of the earth, and the offscouring of all things, to the end that the hope of eternal life, which God promised, should be made precious to us. Isaiah said, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." This was the purpose of God, unchangeable and settled. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. Can it be possible that all

these things were foreseen and prepared in vain? or was it according to the divine, unchangeable counsel of God?

So now, dear companions in the tribulation, sorrow and patience of the kingdom of God, you who know the Lord indeed, you who have tasted that the Lord is gracious, and who are known of God, and are embraced in the precious promise, and who have been saved and called, not according to your works, but according to his own purpose and grace, I desire to remind you that all our sufferings here in the flesh are embraced in the purpose of God. Let us not lose sight of the truth that in all our trials Jesus went before us, and was a man of sorrows and acquainted with grief; yea, he passed by the nature of angels and took upon himself our nature, without sin, because of that promise before the world was. I desire that you should know where I stand as to the glorious doctrine of absolute predestination of all things. Paul charged Timothy not to shun to declare the whole counsel of God, and I understand that his counsel embraces all things that ever have been, now are, or ever shall be (as said before), as touching the eternal salvation of the people whom he saw in the great covenant made with his Son in eternity. His counsel embraced all the punishment for sin, for he said, "My counsel shall stand, and I will do all my pleasure." He works all things after the counsel of his own will. The determinate counsel and purpose of God was to be glorified in the saints. Man was created in this world in time, according to the good pleasure of God, and according to His unchangeable purpose, and for this reason Jesus, in the person of humanity, came also into the world to purge away the sins of his elect, hence he was made like unto his breth-

ren. He came right down to men and women in that day, in his person, and walked and talked with them. His humanity was possessed of divinity, according to the will of God. This was because he loved his bride with an everlasting love, and for this reason he came into this world, to prepare her for the final consummation, and as his people were under condemnation Jesus also came under the law, right where his children were. Says the blessed Lord, "Greater love hath no man than this, that a man lay down his life for his friend." "But God commended his love toward us, in that, while we were yet sinners, Christ died for us."

Dear brethren, I hope you will read what I have said with all due allowance, for I have written hurriedly. I hope you all will forgive the wanderings of a poor, finite worm of the dust, for I am unworthy of such fellowship as I believe exists with the saints. I have a request to make of all the readers of the SIGNS, viz., that you will write to me, for I want an expression from you regarding the doctrine presented here, and if I have erred from the truth, correct me. May God be with you by his rich and reigning grace to the end.

In fellowship, and in hope of eternal life,

D. H. CORDELL.

SOUTHAMPTON, Pa., April 14, 1910.

DEAR ELDER CHICK:—This letter to Elder White was sent to me the other day, and I thought the best thing to do would be to send it to you. I shall also inclose the letter she wrote to me, since that explains why I send the other.

I remember with much comfort the sermon you preached when I was in Hopewell. It is not often that I can remember a sermon, but I have gone over

yours many times since. It seems such a comfort to realize that ministers of the gospel have the same trials and temptations that I do. I often feel that ministers cannot have such great trouble and distress of mind, but I believe that they have more than any one else, or they could not be a comfort to all the children. I have thought many times of what you said about prayer, and I feel that I can see now that when I asked things of the Lord and did not receive, it was because I asked amiss, and asked to satisfy my own selfish desires. I am in the dark almost all the time, but when a ray of light is sent me I am enabled to see that the path in which I have been led is the best one for me, and to feel that the Lord knows better than I do whether I need darkness or light; but when the darkness comes I am always ready to give up right away, forgetting to wait with patience until the Lord reveals his face again. I turn to the world, and it becomes all-important to me. Just now it seems I can see that the world and all in it is nothing, and less than nothing, but I fear I will soon be swallowed up in it again, and I dread the time to come.

I hope you will overlook anything I may have said amiss, or tell me about it. I feel to know very little of spiritual things. I hope you are all well at home.

With love to all the household, I am unworthily your sister,

MILDRED P. DURAND.

STERLING, Va., March 23, 1910.

MY DEAR SISTER:—I should have answered your good letter long ago, but have kept putting it off until now. I enjoyed it very much, and would like to reply as it deserves, but am utterly unable. Sister Hutchison said to tell you it did her more good than anything she had

read in a long while. I let her have it to read. She lives nearer us than any of the rest of the Frying Pan members. I am glad your mother's health is improved; hope sister Bessie's has also.

I will send you with this a copy of my experience as I wrote it to Elder White, and after you have read it you may send it to the SIGNS, for if there is anything in it that belongs to the Lord's people I should not withhold it. If I should try to write it again I could not do better.

I will close, hoping to hear from you again before long. Kindly remember me to your father, and tell him that I would like to hear him preach.

Lovingly your sister,

MATILDA T. MIDDLETON.

WILLARD, Va., Dec. 9, 1905.

ELDER E. V. WHITE—DEAR FRIEND:—I hardly know what to write that would interest you most, your letter was so good and comforting. I do feel so little and unworthy of the love you and the rest of the Baptists have for me. You spoke beautifully of the flocking of kindred spirits. O, can you, whom God has given such good evidence of his love and mercy to poor, lost sinners, feel that there is any hope for such a vile wretch as I am? You all say that you (each) are the chief of sinners, and I verily believe you feel to be such. I do feel, and have felt for a long time back, that I am the chief of sinners. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Surely Paul was not a greater sinner than I am. You say surely the Lord has given me good evidence. I have no better evidence than that Christ came to seek and save that which was lost.

I will endeavor to tell you what I have felt in regard to religion, or, in other words, my experience (if indeed I have an experience). The first I remember was when I was very young, when one night I was sitting in my little rocking-chair listening to father, mother and a gentleman, who was there at the time, talking, when I seemed to go off in a trance, or probably I was asleep, but all seems so clear it does not seem that I was asleep. I could see a great black veil hanging between me and a great light, which I could only see at great intervals as it would come to the thin places in the veil, and these words became fastened upon my mind: All flesh is corruption, and corruption can never enter the kingdom of God, and this flesh hangs as a great veil between you and God. O such words! I did not know what they meant, and was afraid to ask mother, for fear she would want to know why I asked such a question. From that on until I was ten or eleven years old I would often think of that time, and wonder why I could not understand it. Then about this time I went to several revival meetings, and found that the Baptists were very unpopular, and I resolved to hate them (which I did not succeed very well in doing). I repeated the prayer (?) which they said every one should do to be saved. I had by this time gotten to be a very self-righteous person; I thought I was better than my friends. In the year 1899 Elder Rowe came to Frying Pan to preach, and in his discourse he said that the Israelites crossed the Red Sea and murmured because they could find no water, and at last they were made to suck water out of a hard rock. I thought, What a hard doctrine, I will never believe it. Well, the next year you took for your text Rev. xix. 4-6. I believe I

understood part of that sermon, and O what a vile, condemned sinner I felt myself to be in the sight of the just and holy God. This was in the summer, and in September I was taken very sick with typhoid fever, so do not remember until the next year, when I remember how sinful I felt, and how I would read the Testament, even though it did condemn me, and my righteousness was gone, the very breathing of my heart was, "God be merciful to me a sinner." It seemed that there was no mercy for me, and I felt that I must be forever banished to dwell in the very depths of hell. O the misery of those two years, I felt that surely I was lost forever.

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

On Saturday before the second Sunday in September, 1902, I was so miserable that I felt I must go to Frying Pan on Sunday, but mother said she did not expect I could go, as father and the horses would be too tired. I felt so miserable I ran upstairs and just screamed and cried. I thought I would be in the depths of hell in another minute. I had thrown myself on the bed, and my sins seemed to crush me down so I could not rise, then in one second, in the twinkling of an eye, a still small voice said, I am God. I felt as though I had been bound and the chains were broken, I was free, and a great calmness filled my soul, but not a great rejoicing, as I have heard others tell of. I went to Frying Pan on Sunday and heard you preach a glorious sermon on the resurrection, the occasion being Mrs. O'Bannon's funeral. The calmness of my soul, which I could not understand, lasted until Monday, and my feelings from then until the association I could not find words to express; my prayers were in moanings and groanings

that could not be uttered. At the association Mrs. Galleher gave my sister and me an introduction to Elder Chick, and told him that we always went to hear the Baptists preach, and he said, "May God bless them with his free grace and everlasting love." That melted my heart, and I could hardly keep the tears back, and the next morning when I told mother what he said tears would flow, but why I could not tell. At this association I first noticed this wonderful love for the Baptists. I loved the very people I had said I would hate. In November Grandmother Middleton was taken very sick, and I went to help take care of her, and after I had been there two or three days, being tired, I retired early, and as I passed through the upper hall to my room some beautiful verses began to run through my mind, and I repeated them aloud, and after I had gone in the room and set the lamp down I had a view of my dear Savior in his robe of righteousness. O such a beautiful sight to behold, and he died to save sinners. Yes, I hope vile as I am that he has forgiven my cruel sins which made him groan on the tree. I do not remember how I got in bed, but the next morning I awoke very happy and remained so until noon, when doubts and fears came and nearly overwhelmed me. In February, 1903, I first had a desire to be baptized. One night I dreamed that I was standing by a beautiful stream and you came along and baptized me. I was sorry to awake and find that it was a dream. Ever since that I have had a continual warfare to contend with in my body; at times I seem lifeless, so far as spiritual things are concerned. Please read the hymn commencing, "'Tis a point I long to know." I cannot explain my feelings better than it does, also the one number

1091. I am afraid I am deceiving you, but I love you all, and cannot help it, and where else can I go? the Baptist Church is the only place I could call home. You ask if I do not feel to be one with you all. I fear I am claiming too much, but I do; you preach the doctrine of absolute predestination of all things, and election, and I love that. It was with much suffering that I was made to believe those precious truths, and now I would not take worlds in exchange for them, they are much comfort, and without them I would despair. I do feel in my heart to say with Ruth of old, "Entreat me not to leave thee, or to return from following after thee." I hate sin, yet sin is mixed with all I do; you who love the Lord indeed, tell me, Is it thus with you? It seemed that your prayer to-day was for me, and your sermon also, and when you gave the invitation for those who felt like it to come to the church, I could hardly keep my seat, but I am too unworthy. Christ says, "If ye love me, keep my commandments." Do I love him? I am so unworthy of the way in which you closed your letter; you said, "Your friend, and brother, I do believe." Dear Elder, I do feel unworthy of this, I am so little and weak, when I would do good, evil is present with me; I am carnal, sold under sin.

Please forgive me for this imperfect and uninteresting letter. I appreciate your letter and kindness very much. May God spare you many years yet to comfort his little ones.

Let me say a few more words before closing. Meeting before last at Mt. Zion (the fourth Sunday in October) we went up and heard Elder Badger preach a good sermon; his text was the same one you took to-day. I love to hear him preach.

I will now stop, hoping that you will be kind enough to tell me whether you believe me to be a subject of grace or not.

With much love, your unworthy little friend,

MATILDA T. MIDDLETON.

MATTOON, Ill., April 29, 1910.

DEAR BRETHREN CHICK AND KER:—The principal part of the following, as you will see, was written some three years ago, but I have hesitated about sending it for publication on account of its length, yet on looking it over to-day I concluded to send it to you to make any disposition of you may deem proper, and for the good of the cause of the blessed Master. There are many of your readers who will remember the subject of this narrative who can bear witness to what I have said.

March 10, 1907.—In a recent number of the current volume of the SIGNS a brother wrote an article in which he mentioned the names of several prominent, well known and much loved servants of Jesus who have long since received the crown of righteousness from the righteous Judge, entered into eternal rest and are now with Christ, which is far better. Among those mention was made of the life and labors of the late Elder Wilson Thompson, of Indiana, which brought vividly to my mind some, to myself at least, very interesting reminiscences of the last few years of the life and labors of that noble and gifted laborer in the Lord's vineyard. I trust mention of some few recollections as appear to be photographed on my memory may prove of interest to others also. He was a veteran in the service of his Master long before the writer had reached his majority. I remember no time, even when I was a

mere lad, that I did not love and revere the man whose conversation was always full of interest and equally full of religion. It was a pleasure, and one never tired of hearing him talk, and whether in private conversation, or preaching the unsearchable riches of Christ from the pulpit, his auditors would never tire. My personal recollections of the man, however, are but a mere tithe of what he truly was. His was a remarkable life, full of heavenly zeal, strong and invincible in the christian faith; he labored and toiled for the good of the church. He rounded out the fourscore years or more of his life almost to a day in the gospel harness. His intense and unswerving interest in the cause of truth and righteousness suffered no abatement as the years, one by one, left their lines upon his venerable brow. In every sense he was an exemplary man. It was my privilege to be often in his company after I united with the church, and for several years after I began exercising in public. It was a rare privilege when I could travel with the old soldier and father in Israel and care for his horse, being richly compensated in hearing him talk of Christ and of his own personal experiences and incidents of his long and useful life. The theme of religion was the chief subject of his conversation; his whole soul seemed to be filled with the Spirit of Christ, and there was a constant reaching out after heavenly and divine things. The listener, if one of the Lord's anointed, would become almost entranced at his wonderful sayings as he depicted the perfidy of man and the exaltation of Christ. One of the most pleasing and attractive characteristics of his life, and one worthy of our most solemn consideration, was the entire absence of vain and foolish jesting, unbecoming hilarity and dis-

tasteful and graceless recitals, either in private conversation or public address. This lovely and Christlike feature of his daily life left an impress on my mind that has never been erased. As Peter exhorted his brethren, he was "holy in all manner of conversation," which was always as "becometh the gospel of Christ." With him it was not by mere restraint, or for simple effect, but in loving consideration of the blessed cause which by sovereign grace he had been led to espouse. He believed, and exemplified that belief, that a true minister of Jesus should be a devout man, one whose walk, order and general conversation should be an unfailing index of the earnest sincerity of his profession and high calling of God, and an exemplary christian, of which he himself in the entire absence of ostentation, and in very childish simplicity, furnished a beautiful example; and though he was loved, honored and esteemed by his brethren, and admired by thousands who heard his voice from the rostrum, yet he was always the same humble, God-fearing man, feeling himself at all times to be "less than the least of all saints." Flattery found no lodgment in his breast. He well knew the truth of what Solomon said: "A man that flattereth his neighbor spreadeth a net for his feet." He had the mind of Christ, and his greatness abounded not unto himself, but unto the flock over which the Holy Ghost had made him overseer. He went in and out before them with all lowliness and meekness, longsuffering and patience, and when the interests of his brethren were at stake there was a complete forgetfulness of self, while laboring in love to advance the blessed cause of truth. His preaching was not with enticing words of man's wisdom, but in demonstration of

the Spirit and of power. His manner of speaking was deliberate, and his gestures easy but impressive. His language was clear and simple, but forcible and convincing. To preach Christ and him crucified with the ability (talent) the Lord gave was his chief delight. Afflictions awaited him and persecutions oftentimes gathered in his pathway, yet, like Paul, he could truthfully say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Often I heard him quote from the prophet these words: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation," &c., and as he illustrated and set forth the solemn meaning of the comforting words it would call forth from every interested hearer emotions of tenderness, gratitude, as well as the most solemn reverence for the church, the new Jerusalem, the bride, the Lamb's wife. Then he would quote from Psalms cxxxvii. 5, 6: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." His love for gospel order was deep and profound, yet he never assumed to lord it over God's heritage. He was firm in his convictions of right and wrong, but tenderly charitable toward those who might differ with him. One incident out of a number that came under my personal observation as illustrative of this phase of his character I will relate; it occurred at a session of the Conn's Creek Association in the early sixties. At that time there was quite an agitation of the subject of the new birth in the association men-

tioned, as well as in most all the corresponding associations, and in the discussions of the pros and cons some of our brethren allowed the flesh entirely too much latitude. On the occasion mentioned Elder Thompson preached a powerful discourse on the subject of Daniel's vision of the four beasts, which was, as usual, listened to with profound attention. It was Sunday morning, and thousands of people were present. The controverted doctrine of the new birth was not even hinted at as the writer remembers. He was followed by a brother in the ministry also held in high esteem, and loved by the writer as an able minister of the new testament as long as he lived, but who, unfortunately, took opposite grounds to Elder T. on the new birth, and in the course of his remarks made some very caustic criticisms of the old Elder's position on that important subject (which from a lucid standpoint could not be interpreted as a difference). The brethren generally felt that the criticisms were untimely, and well knew that Elder T. was stung to the quick. He for a few moments felt that he must then and there answer the charges, but his love for the cause reconciled him to suffer in silence rather than bring any reproach, publicly, on Zion. But the brethren generally did not know of the righteous decision until later; they still felt the incident was not closed by any means. An appointment was made for Elder Thompson in a village, a railway station, where many of the brethren were to take a late train for their homes in different States. All were sad at the expectation of a climax to the day's incident; Elder T. would reply to his critic, and it was with great heaviness and sorrow of heart that we all went to the evening meeting. The dear old father in Israel himself was much cast down;

the warfare was on, the flesh and Spirit were in open strife. The result could not be anticipated by his loving but sad-hearted brethren. "God moves in a mysterious way his wonders to perform." With anxious hearts we wended our way to the meetinghouse on that eventful Sunday evening. It was a large house and was nearly filled. Elder T. arose after the opening service, amid the breathless silence of the brethren, and in his usual solemn manner read the twenty-third Psalm, and before the end of the short chapter was reached all anxiety from the faces of the brethren had fled, while tears of contrition for their unbelief and lack of trust in the infinite and holy God freely flowed, while, with a face now radiant with a divine halo, and a soul animated by heavenly wisdom, the old father in Israel set forth the comforting sweetness of this soul-strengthening Psalm. Never, perhaps, since the psalmist uttered the words has there been more beauty and sweetness set forth in one brief discourse than on this occasion.

Your brother and yokefellow, I trust,
in the gospel of Christ,

J. G. SAWIN.

ABERFELDY, Ont., April 18, 1910.

DEAR BRETHREN EDITORS:—I forward a letter from brother Case, having his consent. I feel it is written in the Spirit of Christ, and full of exhortation. I hope it will stir up the minds of the brethren here and elsewhere to not forsake the assembling of themselves together, as the manner of some is, and to walk worthy of the vocation wherewith they are called. As for myself, I am a weak, helpless mortal; in my flesh dwelleth no good thing.

Your unworthy brother,

ARCHIE McALPINE.

LONDON, Ont., Jan. 14, 1910.

DEAR BROTHER McALPINE, YOUR WIFE, AND ALL WHO LOVE OUR LORD JESUS CHRIST IN TRUTH:—I say in truth, dear brother, for we are living in a day of great profession of love to God and his truth, and I fear there may be many, even among Old Baptists, who are guilty of great professions of love, but show very little of that love of God, of his people or of his truth in their lives, walk and conversation, that is, if we are to judge them and ourselves by the standard: the word of God, which says, "By their fruits ye shall know them." Then, dear brother, we may ask ourselves, What are these fruits by which the true child of God is to be known? First, I will state some of the fruits that do not prove us to be children of God: profession does not; believing the doctrine of grace does not; ability to talk of and preach of election, predestination, justification and glorification of the children of God does not prove that we are the children of God. The great apostle of the Gentiles said, Though I speak with the tongues of men and of angels, and have not charity, it profiteth me nothing. Therefore charity, that love of God in the soul, is the fruit which alone proves what we are and where we are. Charity in the soul proves that God has been good to us in forgiving our sins, putting his love in our hearts, love to God, love to his children; and that love of God in the soul leads the possessor of it to love the children of God, both in prosperity and adversity, in honor and dishonor, in their sorrows as well as in their joys. Moses chose rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season. The love of God led that One whose name is above every name to come into this world of sin, not to be

ministered unto, but to minister, and give his life a ransom for many. It was the love of God that led that great cloud of witnesses to do and endure all that they did (Hebrews, chapters eleven and twelve, read them), of whom the world was not worthy. They wandered in deserts and in mountains, and in dens and caves of the earth. Dear brother, it is in sadness I ask the question, Where in the church of God is that love manifested to-day? How small a thing or matter will keep us from the church meetings; how sad to think that of the many places where there is a goodly number of Old Baptist members there seems to be no desire to meet with one another in the worship of God, in telling of his love and his wonderful works to the children of men. Not one place in the church of God in Canada that we know of do they meet except an Elder is present to preach to them. This, to my mind, ought not to be. Now, dear brother, as regards your getting a house to meet in, I would say that if it is in your heart and in your power to get a meeting-house, do so at once, for whatsoever your hand findeth to do, do it with all your might, that might which God alone gives, and my heart's desire for you brethren, and for us all, is that God may bless us with grace to show our faith by our works, remembering that faith without works is dead, and may you all in your meetings have the presence of that One who spake as one having authority, and not as the scribes, that you may bear all the marks of those blessed when he said, "Blessed are the poor in spirit," &c.

I am sitting up with my sick aunt, my mother's last living sister, who has lived with us since last August; it is 1:40 a. m. I had to leave work at 12 o'clock to help my wife wait upon her. There is little, if

any, hope of her lasting long. We both are well. I hope you all are well. Read this letter to the brethren. My wife joins me in love to you all.

Your brother in hope,

R. CASE.

HAMPTON, Iowa, April 24, 1910.

DEAR BRETHREN EDITORS:—I have been thinking for several days to write some of my experience, since I hope it pleased the Lord to call me by his grace (which I often fear and have many doubts).

I was born in Crawford County, Ill., Oct. 8th, 1840, the eldest of four children born to my parents, Elder A. J. and Mary Ann (Jeffers) Norton. Like all of Adam's posterity, "I was shapen in iniquity, and in sin did my mother conceive me." My parents were Old School Baptists, my father a minister. Neither of them ever tried to teach me religion, but taught me good morals and obedience. I never was allowed to use profane or vulgar language; so I lived, or tried to, but often did use profane language, but never in their presence. I always attended meetings with them, but never cared anything about religion, except I thought when I got old enough I would get religion, and verily believed I could; had set the time when I got settled in life. Time rolled on until I was in my sixteenth year, when one Sunday evening in July, 1856, I was driving along the road with some young company, and one of the party was a professor, and I made a remark about some pious young people, that I intended to get pious when I got settled down in life, and some of these young people did not have the right kind of religion, or they would not lose it so soon. The young lady spoke and said I was wrong, all did not fall away, and if I waited it

would be too late. Before we arrived home something happened to me, as I thought some one spoke to me, You are a sinner. Now right there was the first time I ever felt I was a sinner. I cried, Lord, have mercy, but kept it all to myself; I did not want any living person to know how I felt. If ever I tried to pray it was then, not verbally, but secretly from my heart. I fled to the law; I began to read the Bible, and by reading I found there was no righteousness in me, so I gave up all hope and felt that it would be just to send me to eternal woe, yet the breathings of my poor, sinful heart were, Lord, have mercy. All at once my burden was gone, all nature seemed changed, I was made to cry aloud, everything in nature looked beautiful; I thought I would never have any more trouble, all was gone forever. I wanted to tell all what a dear Savior had found me, but I never did at that time. I got into "doubting castle," and then was glad I never mentioned it. O how I tried to get my burden back again, how I prayed for it to return, but it never returned. For several days sleep left my eyes; my dear old mother (now gone home) asked me what was the matter with me. All I could say to her was, Mother, pray for me. She replied, I have always prayed for my children. Suffice it to say my dear Savior showed his shining face, and I was made to rejoice again. From that time until the present I have had many rejoicing seasons, but more sorrows than joys. I then went to the church called Mt. Pleasant, in Lafayette County, Wis., and was received, and baptized on the first Sunday in October, 1856, by my grandfather, Elder Robert Jeffers. Now, brethren, this is all I have, all my hope for nearly fifty-four years.

Soon after I united with the church a

worse trouble came; for thirteen years I tried to get rid of it, determined I would not. My brethren knew what the trouble was, but I never knew how they found it out. I suffered myself to be cut off from the church, was in the Union army, and came home almost an invalid, but during all those years I could not get rid of the impression, still I tried as hard as ever. I settled down and married. I had accumulated some property, but I lost it all, and health gone, and a family to support. I went before the church in 1872, made an acknowledgment and was received, and then I was given liberty to exercise the gift wherever my lot was cast. I was ordained in December, 1895, and long before that I was called to attend many churches. I never had a desire to be ordained, but had to submit to my brethren. I am now in my seventieth year, and not in the best of health. I have passed through many hard trials, and realize my pilgrimage here will soon end, but while I live I expect to contend for the old paths and faith and practice of the Old School Baptists. I believe the doctrine advocated by the SIGNS, and have been a subscriber many years. I see no difference, or any change, since I became a reader.

Do with this as you think best; if thrown in the wastebasket no harm will be done. I feel this may be the last I will ever write.

Yours to serve in gospel bonds,
E. A. NORTON.

—♦♦♦—
RICHMOND, Maine, May 4, 1910.

DEAR BROTHER:—For a long time I have thought to write to you, and somehow whenever I thought of doing so my mind has been directed into the line of thought of which I inclose a copy. I have thought that I would not set down

my thoughts on paper again. You are too lenient toward me, you see in me more of goodness than I possess. I may deceive you and others, but there is One who knoweth all things, and who knoweth me altogether. He knows how frail I am, and I am glad of that. Nothing in all my wanderings in by and forbidden paths surprises him; he knoweth the end from the beginning.

You will be glad to know that we had a little meeting last Sunday, the first since autumn. Elder Beal was not able to be there. Brother Wilson read a chapter and offered prayer. Sister Attie Curtis spoke first, I followed, after that sisters Raymond, Minot and Wilson added a few words. It was felt by all that it was good to be there. Sometimes as I look around over our little handful of believers, I feel that our love is greater one to another than if there were a hundred. We seem to need each other so much, and to miss and recall the faces of the other members, who have fallen asleep since I was brought to the church. Sister Minot spoke of always thinking of father whenever she heard me, or any one, repeat the words, "There is none other name under heaven given among men, whereby we must be saved," because she had in former years heard him repeat them frequently in conference meetings, and I know that when I read or hear the words, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," a picture of four on a stormy Saturday afternoon rises before me. I see the room, and the face of father lighted up by the emotion of his heart, as he repeated the passage above. Just two or three gathered together, and Jesus in the midst.

But I will just add the reflections, of

which I have spoken above, upon the word "desire." "What his soul desireth, even that he doeth," is declared of the omnipotent One. It gives me a feeling of gladness as I read these words; there is not a hint of failure in them. Power is expressed, not only in "what," but also in the words, "that he doeth." Not one thing has his soul ever desired, be it majesty, glory, power or praise, but that it was brought to pass. The scoffer at God's word has been changed in a moment into a humble penitent seeking for pardon, with a heart so tender, and so burdened with a sense of his guilt, that he scarcely dares to lift his eyes toward heaven or to pray to God to be merciful to him a sinner. Ah yes, God has but to speak and it is done, to command and it stands fast. But it is not thus with you and me, my brother; in our lives we have desired many things; some of them may have been granted; it may have been wealth, or influence over those around us, or the wisdom of the world that we desired, but many, many more are among the things we have tried to grasp, only to find that we have grasped the shadow. But there is in the heart of a child of God a desire that is of God, and whether it is fulfilled in our minds or not, the end is peace. This desire does not have our worldly prospects in view, but it does have our advancement in the pathway that leads to the habitation that we seek, that is, the heavenly. A brother once said in a sermon, that at one time a sickness that kept him for some days in his room, and yet not severe enough to prevent his reading and meditating, came upon him; his first thought was, Now I shall have time to read my Bible undisturbed, and time in which to meditate upon His word, and his desire was, May my meditations of Him be sweet. Days passed, and once

again he was able to take up his daily duties. How had it been with him in his sickness? The Bible he had hoped to find so full of precious things had been, as it were, a closed book to him, but as he dwelt upon his disappointment, and thought how his hope had failed of fulfillment, the thought came to him, But you had the desire. Yes, surely he had had that, and he was comforted, even though his desire had not been fulfilled.

A member who lives some distance from the place of meeting is nearly always present; a sister who lives near the meetinghouse once said to that one, "You have so far to ride, I feel glad that you have the courage to come." "O," said the other, "I want to come." "Well then, I am glad that you have the desire," was the reply. Ah yes, that is it, the desire to meet with the brethren, the desire not to forsake the assembling of ourselves together. How good it is to have these desires. The desire to walk humbly before Him all the days of our lives, the desire that we may so walk that others, seeing us, shall say, Behold the upright man; the desire that God's name may be exalted; how well it is with us when such desires are ours.

A letter came to me to-day in which the dear sister mourned that she could not do the things she would; could not speak or write as she would, and then at the close she said, "I have so much desired to be faithful; I have so longed for some evidence that I was one for whom Christ died." At once the thought came to me, The desire to be faithful has kept you so. The desire for evidence that you have been accepted with God, is the best evidence of all. Such desires are pure, and that one in whose heart they dwell shall see God.

Your sister,

ANGIE J. THOMAS.

LIBERTY, Mo., Feb. 16, 1910.

DEAR ELDER CHICK:—I take my pen in hand to write a few lines to you. As I see so many precious letters in the SIGNS my mind has been led out, and I hope and trust that it has been of the Lord, and not of my own imagination. I am one who believes in the doctrine of predestination and election, and that God chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love. Paul said, "By grace are ye saved through faith; and that [faith] not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is to the end that we should show forth his praise, who hath called us out of darkness into his marvelous light. Now, brother Chick, I have looked with all the sight that I have, and all the understanding that the Lord has given me, and I have failed to find one place where man or men can find room to boast themselves against God, and I do not believe that any child of God who has been brought to the knowledge of the truth as it is in Jesus would boast himself in opposition to God and against his holy child Jesus. I live in a country of so-called christian people, and if all the untruth that I hear them preach is the gospel of the Lord Jesus Christ I could have no more confidence of gaining salvation than I should have of reaching up and pulling down the sun. Paul says, The gospel "is the power of God unto salvation, to every one that believeth." I believe that I know the gospel when I hear it. It is a little more than twenty years since I was brought to the knowledge of this truth, and I did not bring myself to that knowledge either, I was drawn by the love of God, and I have never yet seen anything outside of that love that I could fix my faith upon. I have had a desire to be a christian ever since I can recollect, and always wanted the old time religion that I heard people talk about. I want to tell you some of this way, though it may seem very strange to you. When I was a small boy, and the Civil war was going on, one Sunday my father and mother went to see a neighbor and took me with them. A schoolhouse was near, and after dinner there was preaching in it. I may have been told who the preacher was, but if so, have forgotten because I was so small; but there was one thing I never did forget: they sang the song, "I want to go where Jesus is." That song seemed to charm my heart. That was the first time I heard of Jesus that I have any recollection of, and after all these years I still want to go where Jesus is. Well, I grew to manhood, and am now past fifty-two years, but that stayed with me in all my worldly pleasures; I never forgot it, although oftentimes I was down in the valley and then on the mountain. Now I feel like one alone, for I am a stranger to those round about me, I mean as regards the gospel. People treat me well, and I do the same by them, but I do not recognize their societies, and cannot do so, because I do not believe in their religious institutions. I very seldom go to their meetings, and when I do go do not expect to hear the gospel. A man talked to me a while ago, and said that Jesus was a Mason. I told him that if Jesus had been a Mason he could not have been the Holy Child. I tried to explain to him that Jesus did not come to set up a worldly institution. The poor, ignorant man said that Jesus came here and did the best that he could.

I told him that was not true, for Jesus did what he knew, and knew what he did, for he declared that he came not to do his own will, but the will of his Father. How many ignorant people there are in this world claiming to be servants of God.

I had better close this letter; if you deem it right you may publish it. I saw a precious letter in the SIGNS from brother D. M. Vail, also one from Richard Waller.

From one who is saved by the grace of God, if saved at all,

CHARLES BIRD.

WILMER, Ark., Dec., 1909.

DEAR BRETHREN:—I feel to recall my experience, and it may be a direful, doleful remembrance, so sad and so sorrowful as to be quite unpleasant to read, except for those, perhaps a few, and only a few, who have traveled along the same dark, dreary, shadowy way that leads through a howling wilderness of sin, who have traveled the same rugged road that leads round about the horrible pit of miry clay, and have heard the doleful cry of owls and bats, and other beings that frequent such places. I go back over my past life some forty years, many years in northern Missouri, as well as in Nebraska, where I hope the Lord in his divine goodness revealed himself to me as the chiefest among ten thousand and the One altogether lovely. A light shone round about me; not a glaring, dazzling light, but a soft, luminous light of love, which seemed to illuminate my whole mind, heart and being, and with that light a voice which seemed to say, Thy sins are all forgiven thee. Since then I have traveled from northern Missouri, the land of my nativity, to this country, and that little hope which I received there has been as an anchor of the soul,

both sure and steadfast. It has followed me all along the way, and while at times it seems to be so little as to be almost entirely gone, yet I would not, if I could, give it up or exchange it. As my brother George said upon his dying bed, I would not exchange it for ten thousand worlds like this. I call to remembrance now the death of my four babes, in Wilmer, a few years ago, who died in less than a week's time. Before I lost the first one, in the dark, dead hours of the night, just before day I went after the doctor to see if he could help my suffering children. I had had something like a vision in my experience long years before, revealing a light, and with that light a voice which seemed to say, Your children will soon be taken from you. Jesus, your Savior, will take them out of this troublesome world. When I remember their fluttering lips in the throes and agonies of death, and then the sweet smile left upon them after death, I feel to realize in these declining years of my life that it will not be long until I shall drink the water of everlasting love, and breathe the pure atmosphere of heaven, and bask in the sunshine of God's eternal glory, far beyond this vale of tears, and enjoy that rest that remains to the people of God.

Ofttimes in the dark hours of the night I awake with tears in my eyes, mingled with joy, at the recollection of the wonderful truth that I was made to know, and to bow my head with submission and satisfaction to the will of Him that doeth all things well. This is a part of my past life, but there are bright spots in my life's history, which I love to recall sometimes and muse upon. I feel to say with the poet,

"This world's a wilderness of woe,
This world is not my home."

I feel also to say in my lonely, isolated

condition, that I long to be where there are no trials, tribulations or tears, and no tombs, where the parting hand is never given, where all is love, glory and everlasting rest.

The good old SIGNS OF THE TIMES contains about all the preaching I have lately, and it is surely rich and full of comfort and consolation. How often my mind is elated, and my soul filled, as I read of the trials and travels of God's dear people in the north, south, east and west. All tell the same things, and present the same theme: Jesus and his love.

Your brother,

C. G. IRWIN.

SANTA CRUZ, Cal., Feb. 4, 1910.

DEAR BROTHER BADGER:—Just a few lines to-night to let you know that I am home again. I think it was the second day after writing to you in December that I started to a sanitarium more than a hundred miles distant, but I was not going among strangers, for the surgeon who was to operate had married my niece, and my oldest daughter was stopping at their home. While the trouble was not of a very serious nature, any mistake or an incompetent nurse would have placed my life in jeopardy. But no one ever entered such an institution with less dread; I felt as sure of coming back home as I did that I was there. A great peace came over me, for I knew I was in the hands of the great Physician, and that whatever he did would be right. During the solitary hours of the night I would pray that God would make me better, and that he would save me with an everlasting salvation, but never once that he would raise me from my bed of sickness. He knew my desires, and he knew his will concerning me. I prayed for you, that you might be given a fluent

tongue with boldness of speech, and a comforting message on all occasions, also that you might be spared a long time yet to go in and out before his people. I prayed for all of His dear children, and to-night wonder why. They have been bought with a price, are his, and no one can pluck them out of his hand. He has promised, too, everything that I asked for them, but I love them and always include them, especially our preachers, and right now my prayer is that God may bless them very abundantly. I always look upon them as favored ones, yet I know, because they say so, that they have seasons of doubt and darkness, feelings of unworthiness and uncertainty, a hesitancy and a halting at times, amounting almost to unbelief, but God always helps them to overcome, helps them to stand in his strength, to speak in his name and to feed his sheep thereby, all of which I consider great, glorious and beautiful. How I would love to hear the sound once more. What a blessed privilege to live among his people.

I saw in the SIGNS to-day a letter from a lady in Palo Alto, this State, and was much pleased, though that town is sixty or more miles from here, but they are coming nearer all the time, and it does me good to know that they are in existence. I wish there were a few here who knew the joyful sound, for I am very lonely. I was confined to the house for nearly three months before going away, and only Job's comforters to come in to me. But if my faith wavers, if I seem willing to forsake the old paths, it is only for a short time and through the weakness of the flesh, for I see again the stream that flowed from Calvary, I hear the words, "It is finished," and I recall the time when I felt that God for Christ's sake had pardoned my sins, and my be-

lief becomes a fixed thing once more, and I would not change places with kings or princes, for am I not a child of the heavenly King and of the Prince of peace? I read the SIGNS with increasing faith that the Old School Baptists are God's people, that they have been taught by him as no others have, and that there is no other name and no other way under heaven by which one can be saved. I can say yea and amen to every experience it contains, and when something is explained that I never heard or thought of I am lost in wonder, knowing that no one taught them but Him who spake as never man spake. Sometimes I am afraid you will think that I write with a feeling that savors too much of security, but it is not because of myself. Jesus sought me when a stranger, and caused me to see myself as he saw me; he gave me godly sorrow for my sins and afterward the hope of pardon. He filled my heart with love for him and his people, he showed me the highway of holiness and gave me the desire to walk therein; he led me by his Spirit to believe that his was a chosen people, heirs of promise, and though I hesitate to write it, the hope that I am numbered among them, and all this means something; I was not the instigator of it, and it increases my belief to know that I cannot get away from it; it is the way, the truth and the life, and I could not fellowship with any other people if I tried. Sometimes I listen to others, again I read after them, and am always more confirmed in the faith once delivered to the saints, and better satisfied who the saints are, the only ones who are willing and desirous of separating themselves from the world, and who acknowledge that Jesus paid it all, and that what they are they owe to him. I believe with them that he is the author and finisher, and that if he com-

mences a good work in us it is because he loves us, and nothing can separate us from it, so you see where my security lies. I am sinful and unworthy, but his promises are sure.

I do not really know why I have written so much, and when I remembered that I had said I would write again when I returned, I felt sorry that I had not let you answer the few lines sent in December. It was on my mind, though, to keep my word, and I have done so. The only excuse I can give is that I love you for the truth's sake and want to hear from you. I have been home but a few days, and am far from well, but hope to be better soon. Mr. Wright came to see me once, and a brother and sister visited me; they lived twenty-five and fifty miles distant. I was in the sanitarium three weeks, and rested one week at my niece's home before attempting the return trip.

I have been interrupted several times and am tired, so ask you to excuse this; in fact had to lay it aside last evening, but more callers to-day. I want you to send this to brother Chick. I thank God for having met and known you; I prize the memory of that baptism of eight years ago, also of your sermons, which I thought so beautiful, although you were feeling your unworthiness very keenly. Do I think there is any merit in this? No, I just wanted to stir up your mind by way of remembrance, to let you know I had been thinking of you, and that the Lord is still my Shepherd. If all waited until they could write as you two do there would not be much done. If you see Mrs. Weir you can tell her that I am much better.

With love unfeigned to you and to your family, and praying that you may receive many rich blessings this new year, I am your sister in a blessed hope,

(MRS.) B. E. WRIGHT.

GENESIS III. 11.

"Who told thee that thou wast naked?"

These words came to my mind during the night, and when I awoke this morning they seemed to be repeating themselves over and over again in my mind, why I do not know. I am now nearing the seventy-sixth year of my life, and when I look back over the past my whole life seems to be an entire failure. I look around me and see many of my fellow-creatures whose lives of usefulness in the world are far better than my own, being called away from time to eternity, while I am left behind to battle along with the trials, troubles and temptations of life. I am made often to wonder why it is so; I know that my times are not hidden from the Almighty, but are treasured up in the hands of him who worketh all things after the counsel of his own will and good pleasure. When the law of the Lord is written in the hearts of any of the Lord's little ones, according to the new covenant made with the house of Israel, it is indelibly written there, for it is put in their inward parts by the finger of Almighty God. It is by this law that we see and know our poor, penniless condition before God; all our righteousness is as filthy rags in his sight, and we feel his mercy must be meted out in our behalf. Woe is me, for I am undone, world without end.

"Who told thee that thou wast naked?" It was that God who commanded light to shine out of darkness that hath shined in our hearts that gives us this knowledge of our nakedness before him, of our inability to do anything in and of ourselves to justify ourselves in his sight. This same law in our hearts teaches us that we are the most dependent creatures upon the footstool of God; even the very air we breathe is but one of the innumerable

blessings of God to usward, and yet how unthankful we often seem to be, not realizing at all times that it is "in him we live, move, and have our being," so that without him we can do nothing. He who does not feel and know that his dependence for all he has and is upon God, and God alone, knows nothing of his nakedness before the eyes of him with whom we have to do.

This is submitted to your better judgment, brother Ker.

I am yours in hope of a better life beyond, where pain, sin, sorrow and death can never enter.

J. H. YEOMAN.

LOVELAND, Colo.

CENTERBURG, Ohio, Jan. 24, 1910.

DEAR BRETHREN EDITORS:—While I am confined to the house this cold weather, not being in very good health, I will attempt to write a few lines to tell you I appreciate the SIGNS OF THE TIMES very much. I thought I would not take it another year, as my time is out; I thought I would read my old ones over, for they seem new to me when I read them. I think your paper is good, if I am a judge of the truth of the revealed word of God in the beloved record, and contends for the pure, unadulterated doctrine held by the prophets and apostles, and taught by the Father and the Son by direct revelation in the ages past. I will not attempt to commend the many writers who so ably set forth the truth of God, both in doctrine and experience, if I know anything about the truth. I have abundant reason to thank God that it is as well with me as it is. O is there any one like me? Thank God he is the one who is the Judge.

I crave an interest in your prayers, kind editors and readers, that he may be

with me through the valley and shadow of death, which is not far away, for I am in my seventy-sixth year; the young may die, but the old must. I will live my allotted time.

God continue to bless the SIGNS, is the prayer of your unworthy sister,
JULIA BOYD.

MT. VERNON, Ohio, Dec. 15, 1909.

DEAR EDITORS:—The time has come for us to send in our subscription for another year to the SIGNS. We feel that we cannot do without it, as it is about all the preaching we get.

Dear ones, another year is now about to come to a close, with all its joys and sorrows. We, through the mercy of our all-wise, heavenly Father, are still spared; although called to pass through many sorrows and afflictions, we feel that we have great reason of all creatures to be the most thankful for the many blessings we have received from his bountiful hand. The SIGNS is always a welcome messenger; it is a great comfort to us to hear from the dear, scattered children of God. O how much we would love to have some of the traveling ministers come this way and stop with us and preach, if it could be the will of the Lord. Our love and best wishes to all for the coming new year.

E. C. AND A. J. WRIGHT.

FORT ROBINSON, Nebr., Dec. 8, 1909.

DEAR BRETHREN EDITORS:—As it is time for me to remit, I would like to tell the readers of the SIGNS of a meeting we attended at Loveland, Iowa, last fall, as I have not seen any account of it. It was the Missouri Valley Association, held Friday, Saturday and Sunday, September 3rd, 4th and 5th. We had sixteen preachers there, all taught in the same

school and by the same Teacher, who teaches his children that it is by free grace we are saved, and not of ourselves, for we do believe that God is all-powerful, and what he chooses no hand can hinder. Such love and fellowship as was shown there can be found only among God's own children.

Love to all the readers of the SIGNS.
 Yours in hope,

T. G. HARRIS.

INFORMATION WANTED.

WILL the person at Watervalley, Ky., who wrote me some time ago giving a remedy for indigestion, and who did not sign their name, please write again, giving their name? as I wish to write to them for further information.

G. B. BIRD.

ST. ALBANS, W. Va.

CHANGE OF ADDRESS.

ELDER J. F. Beeman has changed his address from Helena, Okla., to Tiawah, Rogers Co., Okla.

EXPLANATION OF DATES.

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

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

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1910.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
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ISAIAH LXIV. 8.

"But now, O Lord, thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand."

How wonderful is the agreement of the testimony of all who know the Lord in truth. With the above words of the prophet, speaking for his brethren of Israel, agree the following testimonies of other inspired men. See Jeremiah xviii. first six verses. "Thou hast wrought all our works in us."—Isaiah xxvi. 12. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "It is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. And to this day all who know the Lord in truth testify that every holy affection or desire, every good work and word, are wrought in them by divine power and goodness, and disclaim all merit, no matter how high or exalted may be their attainments. All the children of God confess in the words of the text, "Thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand." These words take on special force when we consider the connection of them. First, there is a prayer that the

blessed Lord would rend the heavens and come down for their help, even as he had done in the ages past for them. Then there is a confession of the wonderful things which God had treasured up for them, which human eye had not seen and human ear had not heard, and that God did meet with all that rejoiced in his ways and wrought righteousness. Then comes an humble confession of their sin and uncleanness, so that even their righteousnesses were but as filthy rags, and that they were all fading as a leaf, and that their iniquities had taken them away. The meaning of all this seems to us to be that they confess that in them is no help, and that left to themselves iniquity is too strong for them, and that the just judgments of God are upon them because of their sin. They confess their sin and the justice of God in their distressed condition. Through their transgressions they had come to such a state of alienation from God that he had left them to feel no spiritual emotion, and to have in themselves no spirit of prayer, so that there was none that stirred himself up to take hold on God, because the Lord had hidden his face from them, and had consumed them because of their iniquities. Isaiah, in behalf of the people, confesses all this. Here is indeed sin in the people, and the judgments of God upon them, and a shutting out from God's presence and from the joy of salvation, but here is not death, else there would have been no sorrow, no confession and no feeling sense of their deplorable condition. Now, because there was life and not death here, faith once more speaks in the words of the text, "But now, O Lord, thou art our father." It is one of the blessed peculiarities of the divine life where it once dwells in any soul, that notwithstanding many transgressions and de-

partures in heart and life, and notwithstanding many judgments have fallen upon the transgressors, still faith never quite fails, and still it leads to an acknowledgment that God is our Father after all. We see this exemplified in Peter after his denial of his Lord, and after the resurrection from the dead. When the Master probed him with questions, "Lovest thou me more than these?" and when the question had been three times repeated Peter could but reply, "Thou knowest all things; thou knowest that I love thee." The denying disciple knew that he had grievously sinned, and he knew that the Lord knew it, and that which he would not have said before men he could and did say unto the Master: After all my base denial of thee, thou knowest that I love thee. As Jesus had prayed for him, so it was fulfilled that his faith did not fail, even in the face of his sin. That which most sorely tries our faith is our own sin. Afflictions and temptations of various kinds wage fierce warfare against our faith, but sin is the most grievous and deadly foe. How can one believe that he is a child of God when he has sinned so grievously? Faith produces works of righteousness, but I see no works of that kind in me, he says, and the soul is almost ready to give up. But, after all, faith shall not wholly fail, and again the heart turns to the Lord, and again it testifies before God, I love thee; thou knowest that I love thee. So in the text the confession is made, "But now, O Lord, thou art our father." This means, as it seems to us, that from his hand had come to them all that a father could bestow upon his child, either of love or of outward blessings. It means, Thou hast given us being as a nation and people; thou hast cared for us and helped us against our foes

and to overcome all obstacles in our pathway; thou hast established us in this good land; thou hast made a nation of us, who were but a small remnant, and thou hast given us this abundance of fruits and springs. We remember all these things, and confess that thou hast given them all, even though we have so grievously requited thee, and our sins have not broken that relationship. We are still thy children and thou our Father. Though thou dost visit us with the rod as we are now visited, yet thy loving-kindness thou wilt not utterly take from us. Thy loving-kindness, even under the greatest provocation, will not fail us. Now, now, thou art, as thou hast ever been, our Father. We have indeed sinned, but in the things which thou hast prepared for us is continuance, and so we shall be saved. What a victory of faith is in all this. Faith that overcomes the world, faith that is stronger than our sins, faith that defeats all the assaults of the enemy, faith that enables us to answer every charge with, Jesus died; and in this faith is no shadow of presumption. It is not the confession of pharisaical pride, of boastful self-sufficiency, but the confession of deepest humility and self-abasement. Just before this language is the confession of deepest guilt, and before faith can have room in any heart there must be self-loathing and humility. Pride and faith cannot travel together; humility and faith always go hand in hand. Humility sees no good in self, and faith also sees no good in self, but sees all good in Jesus our Lord, and man must come away from self if he is ever to know the grace of God in Christ. In the full consciousness of sin the sinner by blessed faith confesses Christ, and so confesses the Father as well as the Son: I am a sinner, but thou art my

Father still. In the parable the prodigal who had sinned against heaven and in the sight of his father said just this, I will arise and go unto my father. And so in the text Israel through Isaiah said, "But now, O Lord, thou art our father." Still another confession is made: "We are the clay, and thou our potter." Notice first the clay. It cannot mold itself into any sort of a vessel. We are clay, Israel says, and the potter must mold us, and thou art our Potter that molds us. Notice also the word of appropriating faith, "Thou art our potter." Ours especially. We are not delivered into any hand but thine. Our parents, our teachers, our own wills, cannot mold us to righteousness or to be vessels of righteousness. Thou alone art our Potter. What a blessed assurance to them, what a blessed assurance to us, what a blessed assurance to every poor, weak, sinful soul who would, but cannot, do good. How completely in fellowship with this testimony is the testimony of Paul when he cried out, "O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." Here is the answer, "Through Jesus Christ our Lord." "Thou art our potter." Let us notice also that the prophet did not say, Thou hast been our potter, but "thou art." The blessed God had not only formed this people for himself, so that they should show forth his praise when he brought them out of Egypt, but he was all the way along experimentally molding them to his will. He has not only made us his in the new birth, in which he granted to us faith, hope, love and all other graces of the Spirit, but daily, hourly and every moment he continues this fashioning work by judgments and mercies in a thousand ways. Thus

he makes his own to be vessels meet for the Master's use. "Thou art our potter" is still true, and shall be true while we live below, but how slow we are to learn that the blessed work goes on in our hearts and lives all the time. Israel had come very near to the Lord when they could from the heart say this. When we can say, All that we are, all that we have and all that we hope to be comes from the molding hand of God, and that he is our Potter in all this work, we are not far from the kingdom of heaven. Israel had come to the end of perfection in self, and there had found the blessed Lord to be all in all. How good it is to learn this. There can be no better lesson learned. This is faith that overcomes indeed. The Lord said, "This people have I formed for myself; they shall shew forth my praise." And here the prophet testifies, "And we all are the work of thy hand." Thus the blessed Lord declares that truth, which his people are brought to confess and love. Let us notice the word "all" in this last clause of the text. "We all;" this seems to us to mean that not only was that people, as a people or nation, formed as the potter forms the clay into a vessel for his use, but that each one individually must regard himself as a vessel, also molded by the hand of the Lord into a vessel of mercy, fitted for service in the house of the Lord, and it is the divine testimony that the Lord does fit all his vessels as it pleases him. Paul said, In a large house there are vessels unto honor and unto dishonor. But all are vessels fashioned unto the use designed for each of them. And Isaiah was inspired of God to say that upon the nail fastened in a sure place the Lord would hang all his vessels, from vessels of large quantity to vessels of small quantity, &c. Paul said again, "We

have this treasure in earthen vessels." From all these Scriptures it appears clearly that each vessel of mercy has been, or will be, fashioned by the hand of the Lord into just that form and size as will best glorify Himself and edify the whole body. The work of the Potter is still going on; his vessels are being formed still, to show forth his praise.

There are some reflections that occur to us as we write these things. First, it is good to remember that we all are clay, as are all other men. We are all by nature the children of wrath, even as others who are not chosen unto salvation, and who never shall know the Potter's work upon them. We are not vessels of the house of the Lord because we were in anywise better clay than other clay, but the Lord chooses out of the mass this lump and that lump, and begins his glorious work of grace and mercy in the heart and then in the life, so that that one shall by and by bear his image. There is here no room for boasting then. The chosen lump of clay cannot find room to say to that which is not chosen, I am better than thou. On the contrary, that chosen one must ever say, I was in nowise better than others; I was a child of wrath, even as others. Second, there is no room left here for envy or for pride among the vessels themselves. One vessel cannot find room for vainglory, or another for envy; each is of that form and size that is given it by the Potter; each has been formed for certain service and a certain place; one in its place is as needful and as useful as another. Why should brethren then strive one against another? Could the vessels in some one's kitchen have life, consciousness and a voice, and the owner should hear them begin to dispute as to which was the most honorable or useful, how

absurd would that strife appear to the owner of them. Would he not rebuke them, and declare that all were needful, and that one could not do without the other? How pitiful it is to find such strife among the vessels of mercy. How contrary to the truth is vainglory on the one hand and envy on the other. One vessel cannot fill the place of another. While it is true that a cup cannot serve as a flagon, it is also true that the flagon cannot serve in the place of the cup; both are necessary, and both are equally honorable in their places, and if either one glorifies its maker, that is the most glorious service of all, and to desire to glorify God is a spirit to be coveted more than all things else.

We leave these reflections, and trust that they may prove of benefit to us all.

C.

**"HE THAT HATH EARS TO HEAR,
LET HIM HEAR."**

THE above sentence seems a suitable heading for a subject that has been in our mind much of late, and perhaps we can do no better at this time than call attention to it. Our desire is to stir up the pure minds of the brethren by way of remembrance, to the end that they may be established and not fall into error nor be overtaken with traditional ideas and notions. It seems altogether too easy to lay hold upon things that have no foundation, and become so carried away with them that we really believe them to be true and well founded. It is well that all be established with grace, and not with meats. Often much comfort in the gospel is lost because of some idea or notion imbibed from another, who is as sincere in that idea as was Saul of Tarsus in the Jews' religion. It, no doubt, would be impossible to trace some of these

things to an authentic origin, since the Bible does not allude to them in any way, and whatever the Bible does not warrant we may know beyond doubt had its origin with man, hence is of no real value, but rather often robs the children of God of comfort and instruction. The gospel, which is the power of God, proclaims liberty; never does it bring its subjects into bondage, though sometimes received that way because of some false idea. "Take heed therefore how you hear."

When the Savior addressed multitudes in parables he most always, at the conclusion, said, "He that hath ears to hear, let him hear." This saying simply meant that the man whose deaf ears to the truth had been unstopped should receive instruction in righteousness, and through that instruction become rooted, settled and fixed in the gospel of grace. When the messages were sent to the different churches of Asia the words were added, "He that hath an ear, let him hear what the Spirit saith unto the churches." We therefore conclude that the gospel is sent to the churches, and that through the gospel the children of God, both young and old, are to be instructed in the doctrine of God our Savior. The condition of the church to-day, however, is different in some respects from what it was in earlier ages; then men, women and children heard the word of the Lord with unbiased minds and tender hearts, recognizing the ministers as instructed, qualified and sent of God to teach them concerning the Scriptures. Many felt as did the eunuch when asked by Philip if he understood what he was reading in the book of Isaiah; he replied, "How can I, except some man should guide me?" But now almost all, even boys and girls in the church, have some favorite idea of

this or that text, and unless the man sent of God preaches according to their view of the matter he is altogether wrong and must be instructed. Instead therefore of the minister teaching the children, he must be taught of them. Perhaps some will say that notwithstanding the eloquence and power of Apollos in the Scriptures, Aquila and Priscilla took him aside and expounded unto him the way of God more perfectly. It should be remembered also that they taught him something of which he had never heard: gospel baptism in the name of the Father, and of the Son, and of the Holy Ghost. Was not that instruction different from criticism regarding his views of the prophecies in which he was "mighty"? Where has this idea its origin that the ministers of the gospel must be taught of the church, rather than the church instructed by them? One of the important qualifications of a minister is, "apt to teach."

Sometimes brethren go to meeting, it may be an association of two or three days, and if asked how they enjoyed the preaching will say, "I never heard one word." In all sincerity we ask, Where did the idea originate that a quickened sinner can sit under the sound of the gospel, either for an hour or three days, and then say, I did not hear one word? The notion is that unless natural emotions are aroused and we are brought to tears or made to forget where we are and who we are, that we did not hear. Some years ago while attending an association of Old Baptists, on the second day of the meeting one of our able ministers was preaching and another equally as able sat behind him in the stand, and although the one who preached had liberty, the other did not seem specially interested; but during the discourse the speaker

related a deathbed scene, and while he was telling the story the other minister wept like a child, and after the speaker sat down the other said, "I never heard you preach such a sermon as that." Beyond all doubt "worldly sorrow" or sympathetic emotions were mistaken for godly sorrow. Surely there was no spiritual comfort to be derived from the relation of the deathbed story, nor was there spiritual instruction in it. How often, yes, how very often, worldly sorrow, which always works death, is mistaken for spiritual comfort. Godly sorrow worketh repentance not to be repented of, and when the gospel produces that kind of sorrow the one who thus hears is greatly benefited, though no emotion may be felt. Preaching that brings tears, whether along experimental lines or the relation of some sad occurrence, is not the kind that builds the saints up on their most holy faith and establishes them in the gospel. What is it to hear the gospel? Is it not to understand it and become settled in it? If so, when one hears the subject of election, predestination, atonement or justification explained does he not hear the word of the Lord? And ought not all who believe these and all other points of doctrine be able to tell why when asked? and what is the duty of the gospel ministry if not to teach these things? Have we not all seen some who had but little knowledge of the doctrine of God? They give full evidence that they are the children of God, and we all love them as such, but if asked questions regarding the different points of doctrine, upon which the church should be built, they are unable to answer. If our children at school did not progress in wisdom and knowledge we would at once attach

blame to their teacher; can it be so with us, the teachers in the kingdom of God?

Some years ago an able minister, who in former years was almost altogether doctrinal in his preaching, but had rather left off doctrine and preached along experimental lines, of the ups and downs in the journey, of the dark and lifeless seasons, of disappointments and crosses, was asked why he had done so, and he replied, "Because it pleases the people." Shall we seek in this way to please the people? If they are not pleased with the doctrine of Christ and him crucified, which should please and comfort every conscious sinner, shall we leave off that glorious doctrine, or bury our talent, for something else in order to please the people? And instead of trying to preach in such a way as to bring them to tears, that they may THINK they have heard, should not every gospel minister disabuse as far as is possible the minds of those thus laboring under such a false and groundless idea? We hope we shall not be understood as wanting to regulate the gifts in the church; we have no such thought or desire. Every gift fills its own place; hence if a man has a doctrinal gift is it not more profitable to use it than try to please the people by using the gift of some other man? The experimental gift is of great value in the church, but belongs to the man who has it. If all preach experience where is the doctrine? "Blessed is the people that know the joyful sound." If one knows the truth when it is preached is it not because he hears it? If all who feel that they do not hear when attending meetings would use the word "understand" instead of "hear," we feel sure the notion of not hearing would soon pass away. No one would be willing to say

after listening to a gospel sermon, I did not understand one word, yet the meaning is the same when they say, "I did not hear one word." To hear is to understand, and to understand is to hear. "My sheep hear my voice." Let every child of God flee groundless traditions as we would antichrist, for surely much wholesome food is missed because of some of them, and for the lack of proper nourishment the children often become sickly, and many die. When men and women are brought into the church through a sound and faithful ministry they come to stay, and do not want in a few weeks or years to add all sorts of modern inventions of men and use Moody and Sankey hymn-books and offer prizes for best attendance and perfect lessons. They are established in the doctrine of "absolute predestination of all things," and will not therefore tolerate for one moment the idea of "permissive decrees." They are also rooted in the truth of salvation by grace alone, hence when some Ishmaelite comes along preaching "conditional time salvation" they refuse to receive him into their houses or bid him Godspeed.

These things we have written with a sincere desire for the welfare and spiritual growth of the church of God. We do not need to be told that faithfulness makes one unpopular, this we learned long ago, and let it be remembered that we are not seeking popularity, but rather the good of Zion, and we hope such will be our course while in the ministry of Christ. K.

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

T. W. Records, Mo., \$1.00; W. H. Wicks, Pa., \$1.00.

CIRCULAR LETTERS.

(Written by Douglas L. Topping.)

The Baltimore Old School or Primitive Baptist Association, in session with the church at Black Rock, Baltimore County, Maryland, May 18th, 19th and 20th, 1910, to the associations and meetings with which we correspond, and all who love the truth everywhere, sends christian salutation and love in the Lord.

DEAR BRETHREN:—We call your attention to the words of our Lord, Matthew xvi. 18: "And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

All Bible readers know that these are the words of Jesus, spoken to his disciples after he had asked the question, "Whom say ye that I am?" "Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. xvi. 16. Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," and this, brethren, is the only way that Jesus is known to-day; it is through revelation that poor sinners know anything of the love of God; it is through the teaching of the Holy Spirit that they know him, whom to know is life eternal. All that have heard of the Father come unto me, said Jesus, for they shall all be taught of the Lord, and great shall be their peace.

The strength and durability of a building depends upon the firmness of its foundation. Jesus is the firm foundation stone, upon which his church is built, and therefore it shall stand forever, for in the days of these kings shall the God of heaven set up a kingdom which shall break into pieces all these kingdoms, and it shall stand forever. (Daniel ii. 44.) The church of Jesus Christ is built of lively

stones, chosen, fitted and prepared to fill the very place the Father ordained that each one should fill in this glorious building. This church is his body, the fullness of him that filleth all in all. The members of his body were chosen in him before the world began, and through the quickening power of the Holy Spirit in time, they are brought to know that they are sinners doomed to death by the holy law of God. They cannot yet see Christ formed in their hearts the hope of glory, but, praise be to his holy name, by and by he reveals himself to them as their Savior, and O what joy is theirs the hour they first believe. This is the highway, the way of holiness that the vulture's eye hath not seen, but the redeemed shall walk there, for Jesus has power over all flesh that he should give eternal life to as many as the Father hath given him, and as he has never lost a battle, we look to our ever victorious Captain, who has brought salvation nigh, to give us the final victory over the last enemy, which is death. Then his people are saved with an everlasting salvation. He said, "My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." Then, dear child of God, do not grow discouraged because you are numbered with a people who are few. The world may hate you because of your steadfastness in Christ, but he who declared the end from the beginning will never leave nor forsake you, for he has been formed in your hearts the hope of glory, and he cannot deny himself. If Christ has made us free, then are we free indeed. May he guide and guard his dear people, that they may walk together in peace and love, taking heed to themselves and to the doctrine of God their Savior, holding fast the profession of their faith without

wavering. For the Lord himself shall descend from heaven with the voice of the archangel and the trump of God, and the dead shall be raised incorruptible; and we that are alive and remain shall be changed and caught up together with them to meet the Lord in the air, and so the saints shall ever be with the Lord. Wherefore, brethren, comfort one another with these words.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, in session with the church at Black Rock, Maryland, May, 1910, to the associations and meetings with which we correspond sendeth greeting.

DEAR BRETHREN:—We are having a pleasant meeting; our Lord has seen fit to give us good weather and kind friends, who are caring tenderly for us at their homes; also dear and precious brethren with whom we are associating in our meetings, able ministers of the new testament, who are preaching to us the glorious gospel of the Son of God, whose presence we feel is with us. We have had no new things preached to us, but the same old doctrine of salvation by grace, and the resurrection of the dead by the Spirit of him who dwelleth in us.

Our next session is appointed to be held with our sister church, Harford, Harford Co., Md., at the usual time next year, when and where we hope to meet you again. Stand fast, brethren, in the liberty wherewith Christ hath made you free; see that no man spoil you through philosophy and vain deceit, and may the God of peace be with you and us, is our prayer for Jesus' sake.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

OBITUARY NOTICES.

BROTHER Emery Sanford died at his home near Denver, N. Y., Dec. 26th, 1907, in the 59th year of his age, after a brief illness of pneumonia. Brother Sanford for some time previous to his death had been in poor health, although he was able to be around until he was stricken with pneumonia. He experienced a hope in the Savior during the winter of 1874, and united with the Andes Church, at Union Grove, April 20th, 1874, and was baptized by the late Elder J. D. Hubbell. His wife, who was Eunice Jenkins, was baptized the same day. Their travel through life was very pleasant; the joys of one were the joys of the other, likewise the sorrows of one were the sorrows of the other. He is survived by his widow, one daughter and three sons.

His funeral was held from his late residence, burial in the Hubbell Cemetery, at Kelly Corners, N. Y. The writer tried to speak to the comfort of the friends. May the Lord comfort all that mourn, is my desire.

ALSO,

BROTHER Henry Bronson departed this life Jan. 17th, 1910, aged about 70 years. Brother Bronson was born March 1st, 1840, in the State of New Jersey, was married to Sarah Habbie Oct. 12th, 1871. To them were born two children, one son and one daughter. Brother Bronson united with the Second Church of Roxbury nearly forty years ago, being baptized by Elder J. S. Hewitt, and for nearly twenty years had served that church as deacon. For nearly twenty years he had been in poor health, gradually failing; his last sickness was short, only confining him to his bed a few days. He had lived a faithful and consistent church member, was of a meek and humble spirit, having no desire to offend any one, always desiring to live in the bond of love and fellowship with his brethren. He leaves one daughter and many friends, beside the church, to mourn their loss, but for him to die was gain.

His funeral was held from the "Gould Memorial Church" in Roxbury village, burial in the village cemetery. The writer tried to speak to the comfort of the friends, using as a text Joshua ii. 18.

ALSO,

SISTER Mary Vermilyea died at her home in Dunraven, N. Y., April 19th, 1910, aged 73 years. Sister Vermilyea united with the Middletown Church some forty years ago. She was married to Edward Vermilyea June 18th, 1854, who died seventeen years ago. He also was a member of the Middletown Church. Since the death of sister Vermilyea's husband she had lived a lonely life, living alone at her home in Dunraven. She was deprived of attending meeting many times by having no way to go; whenever she could get to meeting she esteemed it a blessed privilege, and always seemed to enjoy the

preaching of the gospel. Her home was always open to her kindred in Christ, whom she loved to entertain. She had lost all desire to live, life had become a burden, and she longed for the time to come when she should enter into rest, to be seen as she is seen and know as she is known. At my last visit with sister Vermilyea, a few days before her death, she requested that I should preach the funeral sermon; she also selected the text to be used, which was Romans viii. 38, 39; also requested that hymus 807 and 1228 be read. Her funeral was held at Margaretville, N. Y., interment in the Hubbell Cemetery, Kelly Corners, N. Y. She leaves one brother, one sister, many friends and relatives, besides the church, to mourn their loss. May the God of grace comfort all who mourn.

J. B. SLAUSON.

Ann Frances Bateman was born in Albion, York Co., Ont., Aug. 26th, 1828. When a child she moved with her parents to Caradoc, Middlesex County, and was married March 12th, 1849, to John C. Bateman, and settled on a farm, where she lived until after the death of her husband, which occurred Sept. 24th, 1882. Leaving the farm she moved to St. Thomas, Ont., April 8th, 1886, and lived there until October, 1902, when she broke up housekeeping and went to live with her children. She was baptized in June, 1871, in Ekfrid, Ont. She died May 9th, 1910, at the home of her son-in-law, Neil G. Blue, after an illness lasting about ten weeks. She was the mother of ten children, seven of whom survive her, two daughters and one son preceding her to the grave. Elisha died Nov. 21st, 1894; Kate died May 17th, 1902; Bessie died Dec. 11th, 1906. Those living are Mrs. Phil. P. Corneil, of Ekfrid, Mrs. E. L. Crouch, of Bothwell, Mrs. Thomas Durdle, of Winchelsea, Mrs. G. C. Smith, of Ekfrid, Mrs. Neil G. Blue, of Dunwich, Mrs. J. L. Young, of New York, and Miss Jennie Bateman, of New York. Father was baptized in October, 1857, in Alborough, and was deacon for a number of years.

(MRS.) GEORGE C. SMITH.

EKFRID, Ontario.

[THE above was forwarded us by sister Smith, a daughter of sister Bateman, and we feel to add a few lines. Sister Bateman was one of the noblest of women, kind, faithful and true. She was deeply experienced and well instructed in the doctrine of grace, and dearly loved the truth in all its fullness. It was our privilege to visit her a few days before her death, and though unable to speak at that time she could hear, and seemed to enjoy the reading of the Scriptures and remarks regarding the blessed promises of God. She passed peacefully away as above stated, surrounded by most all of her daughters and sons-in-law. We conducted the funeral services in the home of Mr. and Mrs. Neil Blue, son-in-law and daughter, and tried to present the hope

of the incorruptible inheritance through Christ our Lord. The services were largely attended; the interment followed in the family plot in the cemetery at Melbourne, Ont. May comfort be ministered to the family.—K.]

Absalom Butler was born in Muskingum County, Ohio, in the year 1825, and died at his home in Oelwein, Iowa, April 27th, 1910, at the age of 84 years, 10 months and 13 days. He moved with his parents to Wisconsin at the age of eighteen years, and settled on a farm in Greene County, where he lived until he was twenty-three years of age, when he was married to Miss Sarah Kennedy. The following April he came to Iowa and settled on a farm near West Union, where he lived until his wife died, some twenty years later. In the year 1869 he was again married, to Miss Louisa Ross, settling on what is known as the Bailey farm. For the past ten years they had lived in Oelwein, he having been janitor of the Parkside school. His health failed him about three years ago, and since that time he has suffered with heart trouble, being confined to his home most of the time. He united with the Primitive Baptist Church in his younger days, in which he lived a devoted christian life, and his one desire was to be at rest with his Savior, in whom he trusted so many years. He leaves to mourn their loss a sorrowing widow, several relatives and a host of friends.

The funeral services were held at the Christian meetinghouse at 2 o'clock Friday, Mr. Tatum officiating. The body was laid to rest in the Oakdale Cemetery to await the resurrection morn.

S. BUTLER.

HAMPTON, Iowa.

Newton Osteen died at the home of his nephew, C. Y. Osteen, aged 76 years, 2 months and 9 days. He was born in Weakley County, Tenn., in 1834, and made that his home until he was twenty-seven years old. He joined the Confederate army in 1861, and served four years, then after the war he came to Texas and made his home until April 28th, 1910, when he passed away. He was a strong believer in salvation by grace, and grace alone. He never united with the church, but when we would come home from our meetings he would always make inquiry about the meeting and who preached. He never talked on the Scriptures without saying something about old Elder G. Beebe. He loved the doctrine set forth in the SIGNS OF THE TIMES. We did all we could to make him comfortable in his last days.

Funeral services were held at the Medlin Cemetery, conducted by Elder Asa Howard, who preached a very comforting discourse to a large concourse of people.

His nephew,
ROANOKE, Texas.

C. Y. OSTEEN.

APPOINTMENTS.

BROTHER J. M. Fenton, of Philadelphia, Pa., is expected to preach at Cammal, Pa., the fourth Sunday in June, at 10:30 a. m., 2 and 6:30 p. m.

MEETINGS.

THE Warwick Old School Baptist Association will be held with the Middletown and Walkkill Church, Middletown, N. Y., Wednesday, Thursday and Friday before the second Sunday in June, (8th, 9th and 10th,) 1910.

Those coming by way of New York will take train leaving West Twenty-third St. (Erie R. R.) at 2:55 p. m. Tuesday before the meeting. This train will be met and friends cared for. Any leaving New York Wednesday morning will take train leaving Chambers St. at 7:08 or at 9:10, and come to the meeting-house on arrival in Middletown. Those coming east on Erie R. R. will drop Dr. G. A. Emory a card saying what train to meet. Those coming on O. & W. R. R. will go to 21 Broad St. All lovers of the truth are cordially invited to attend.

G. A. EMORY, Clerk.

MIDDLETOWN, N. Y.

A union or three days meeting will be held with Bethel Church, at Tallman, Linn Co., Oregon, commencing on Friday before the second Sunday in June, 1910, at 2 o'clock p. m. We cordially invite all lovers of truth, and hope to meet as many as possible of our brethren and ministers. Those who contemplate visiting us at that time will please remember Tallman is situated on the Lebanon branch of the Southern Pacific R. R., forming a junction with trunk at Albany. There are two trains daily, one train leaving Albany about 12:30 p. m., the other about 8 p. m. Be sure to board Lebanon train, stopping off at Tallman. Church is near depot.

SILAS WILLIAMS, Pastor, Tallman, Oregon.

A. HORNER, Church Clerk, Waterloo, Oregon.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in their meetinghouse at Aberfeldy, Lambton County, Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June and continuing two days. All lovers of the truth are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

THERE will be a two days meeting held in the Old School Baptist meetinghouse on Schoharie Hill, June 15th and 16th, 1910. Those coming to Schoharie will be met and cared for at Mrs. Helen Kinney's. Those coming to Howes Cave will be met if a card is sent

to Geo. A. Miers, R. F. D. No. 3, Schoharie, N. Y. We shall be glad to welcome all who have a desire to meet with us. GEO. A. MIERS.

The Siloam Association will, God willing, meet with the Sulphur Creek Church, at Nesika, Lewis Co., Wash., June 17th, 18th and 19th, 1910. Those coming by rail will leave Tacoma, Wash., on the Tacoma and Eastern R. R., about 8 o'clock a. m. Thursday, June 16th, and arrive at Glenanon, Wash., at 1 o'clock p. m., where they will be met and conveyed to place of meeting. Nesika is seventeen miles from the station. All who plan to go will please write to Elder F. L. Riffe, Nesika, Wash., so he will know how many conveyances to send. A cordial invitation is extended and a large attendance desired.

SONORA A. HESS, Clerk.

The church at Otego, N. Y., has appointed a meeting to be held Saturday afternoon, August 6th, and Sunday, August 7th, to which meeting we invite distant friends to meet with us. Trains will be met Saturday morning and at 1 o'clock p. m. Meeting-house is near the station.

Done in behalf of the church.

S. C. F. GUERNSEY, Clerk.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.**

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH.**

1315 Columbia Avenue,
PHILADELPHIA, PA.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78.

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NO. 13.

CORRESPONDENCE.

I THESSALONIANS IV. 14.

“FOR if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

DEAR BRETHREN IN CHRIST:—I desire to present some thoughts for your consideration on the above Scripture, and also the connections. These words were written for the instruction and comfort of God's people, for those whose hope is in Christ. It is most sorrowful to behold the divided opinions that exist even among God's redeemed people who profess hope in Christ. I hope not to be the cause of making it worse than it is. One thing we should all labor to do, and that is, study to rightly divide the word of truth. Let us all be careful about making quotations to prove some idea we may entertain without first studying the connections carefully and prayerfully to see that the Scripture quoted by us is not being perverted to make it mean something entirely foreign to what the Scriptures teach. I have caught myself doing such things; I may do so in this article, but I hope not. It is a very solemn thing to handle the word of God at all, but to handle it in a careless manner is

more sorrowful. O that we all could realize the need of wisdom from God in all our deliberations. The more I study the Scriptures the more conscious I am of needed grace every day of my life to rightly divide the word of truth. My mind of late has been greatly exercised over existing conditions of the church, and also the world.

Now let us proceed with the subject of our text. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” If this is a truth that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. If we believe this, we then have a well-founded reason for sorrowing not, even as others which have no hope. Paul, writing to the Corinthians, said, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” Now do we believe this? We are duty bound to believe this first before we can justly claim a hope in Christ. It is surprising how many professed followers of Christ deny this; es-

pecially do they deny that Jesus rose again. If all we have to present to you to-day is a dead Christ, there could be no comfort in that. Paul predicated his arguments on the fact that Christ died and rose again. First, that the Scriptures taught this; second, that there were many living at that time who were eye-witnesses of that fact. "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all, he was seen of me also, as of one born out of due time," said Paul. Read 1 Cor. xv. 3-8. In the twenty-seventh chapter of Matthew we read how the chief priests and Pharisees first went to Pilate, and said, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day." Their object for so doing was lest his disciples come by night and steal him away and say unto the people, He is risen from the dead. Pilate granted their request; they made everything secure, sealing the stone and setting a watch, but "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." O what a victory! Here "his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Now listen to the proclamation of the angel: "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." These Scriptures are so clearly stated that it is most sorrowful to see any one trying to

pervert them so as to actually deny that Jesus rose from the tomb. "Come, see the place where the Lord lay." These chief priests and Pharisees admitted that this man died and was buried, but they tried to conceal the fact that he rose again. "Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Matt. xxviii. 11-15. Evidently there are only two positions for us to take: first, the angel of the Lord told the truth, or else the soldiers received large money for saying, "His disciples came by night, and stole him away while we slept." I ask again, Is it not strange that professed followers of Christ do deny that he rose again? Yet such was the case at that time, and it is yet true, at least of some. Again, there are some who tell us they do believe that Christ died and rose again the third day according to the Scriptures, but that it was not the same body that was buried that did rise the third day according to the Scriptures. Now, my dear brethren, my firm belief is that it was the very same body that was buried that rose again. The words of our text convey that idea: "For if we believe that Jesus died and rose again." Paul does not say, For if we believe that Jesus died and another Jesus rose, neither did he say that Jesus died and there was given to him another body. Luke xxiv. 39,

reads thus: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." These words are Jesus' own words concerning himself after he had risen. The eleven saw and heard for themselves. The fortieth verse reads thus: "And when he had thus spoken, he shewed them his hands and his feet." "They gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Also read Acts x. 41. Here Peter refers to this time. These were "witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." John xx. 27, reads thus: "Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Eight days previous to this Thomas had declared that he would not believe unless he could see in his hands the print of the nails, and thrust his hand into his side. O how different he felt when Jesus spoke to him as he did; he then could say unto him, "My Lord and my God." "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Now all these witnesses are not enough in this our day for some, who say they do not know what became of the body of Jesus, but they do not believe that he rose again. In Acts, first chapter, we read the account of the ascension of Christ. "And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus [not another Jesus] which is taken up from you into heaven, shall so come in like manner

as ye have seen him go into heaven." Many years after the ascension of Jesus he appeared to John in the isle that is called Patmos. Revelation i. 17, 18, reads thus: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." This is the Jesus that was dead. Notice his words: "I am he that liveth, and was dead." "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass." Read the fourteenth and fifteenth verses, also second chapter, eighteenth verse: "Write; These things, saith the Son of God, who hath his eyes like a flame of fire, and his feet are like fine brass." It was this one who said, "I am he that liveth, and was dead." He was the same Jesus that died and rose again and ascended into heaven that was there talking to John. O what blessed words, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Remember the words of our text: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." One is just as sure as the other. It was this same Jesus that taketh Peter, James and John his brother, and bringeth them up into a high mountain apart and was transfigured before them, and his face did shine as the sun, &c. This took place before the death of Christ. He was transfigured before them, yet it was the same Jesus all the time. Webster defines the word transfiguration, first, a change of form, especially the supernatural change in the personal appearance of our Savior on the mount. Transfigure

means, first, to change the outward form or appearance of, to transform, especially to change to something very elevated and glorious, to give an ideal form to. "And was transfigured before them."—Matt. xvii. 2. If we observe these definitions it may help us to reconcile some seeming difficulties; for instance, Mark xvi. 12, reads: "After that he appeared in another form unto two of them," &c. This does not say that Jesus appeared in another body, but in another form. This was after his resurrection, so we see his form was changed at the transfiguration. It was changed after his resurrection, yet evidently it was the same body all the time. He never changed that body that was nailed to the cross for another body. It is a glorious fact that he is reigning, and will reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death. Read 1 Cor. xv. 25. If this is our hope, we sorrow not, even as others which have no hope. We may sorrow for those who die in the Lord, but it will be a different sorrow from those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." O, is that our hope? Well, it was Paul's hope. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." Paul has in this fifteenth chapter of first Corinthians predicated his whole arguments on this one essential thing, that Christ died and rose again. That was his foundation to build upon concerning those who were asleep in Christ, and also those who are alive and remain unto the coming of the Lord. "But now is Christ risen from the dead, and become the firstfruits of them that slept." As sure as Jesus died and rose again, just that sure (even so) them also which sleep in Jesus will God bring with him.

I still desire to notice more fully the above words and their connections. I have devoted most of my time trying to show by the Scriptures that Jesus actually died and rose again. Paul believed that Christ died and rose again. His argument here is that it is just as true that they also which sleep in Jesus will God bring with him. There evidently is no getting around this one fact, that is, if Jesus did actually die, and rose again, just that sure all who die in the Lord will rise again. I verily believe the Scriptures teach this glorious and comforting doctrine; while there is great mystery in godliness, God was manifest in the flesh. Read 1 Tim. iii. 16. Paul acknowledged this to be a great mystery, yet he believed it just the same as though he could explain it. Just so there are great mysteries concerning the resurrection of the dead, yet not more so than how God could see and love his people, and even choose them in Christ before the foundation of the world, while as yet there was none of them, yet we are bound to believe this, if we believe the Scriptures. With man all these things would be impossible, but not so with God. Paul said: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." O what a mystery this is, yet we are bound to believe it or reject the Scriptures. Paul did not attempt to explain this wonderful mystery; he could not do that, he just accepted it as a glorious truth. Notice Paul's authority. Let us read the fifteenth verse of 1 Thessalonians, fourth chapter, in connection with our text. It reads thus: "For this we say unto you by the word of the Lord [the word of the Lord was Paul's authority for saying], that we which are alive, and remain unto

the coming of the Lord, shall not prevent them which are asleep." The connections here evidently show that Paul refers to death when he says sleep. He also used these two words interchangeably in the fifteenth chapter of 1 Corinthians. Jesus did the same regarding Lazarus. The martyr Stephen when being stoned to death "kneeling down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he said this, he fell asleep." And Saul (Paul) was consenting to his death. Now if we keep these things in view it does seem that we would not attempt to so change their meaning as to pervert the idea of death entirely, and also the glorious doctrine of the resurrection of the dead. Stephen died; he said: "Lord Jesus, receive my spirit." If the nonresurrectionists are right, Stephen that died will never be resurrected. Many of the nonresurrectionists claim to believe in the resurrection, but they claim that it takes place at death, therefore they leave the dead out entirely; and, as far as I know, they all claim the spirit does not die, hence when they are talking about the resurrection they are talking about that which never dies being resurrected. Paul was talking about the dead: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Evidently the dead spoken of here are the same as those referred to in our text as being asleep in Jesus. Notice these words, "And the dead in Christ shall rise first." The connections here show that Paul refers to some future event. He continues: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words." O what comforting words they are. There is yet hope for all who sleep in Jesus.

"The dead in Christ shall rise first." It is because of this glorious fact Paul said, "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." Paul's arguments are founded upon the glorious truth that that is the reason we "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." Notice Paul's reason for all this is, that as sure as Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. If this is our hope and belief concerning all who sleep in Jesus, Paul would comfort all such believers by saying, "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." What a comfortless doctrine it would be if the dead rise not. "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Paul was showing the vanity of a hope that only reached to death, and there left all who had fallen asleep in Christ to eternally perish. There could be no comfort in such a doctrine as that, yet this is bound to be true unless there is a resurrection of the dead. Paul here leaves the miserable side and again presenting the hopeful side, he says: "But now is Christ risen from the dead, and become the firstfruits of them that slept." Evidently it would not be a perversion to say Paul meant Christ was the first that arose from the dead, as he did say, (Acts xxvi. 23,) that

Christ should suffer and that he should be the first that should rise from the dead. Notice these words: "But now is Christ risen from the dead [that is an established fact], and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." How sorrowful it is to see man trying to explain away these positive statements concerning the resurrection of the dead, and in their stead present a doctrine that leaves the dead out entirely; no hope for the dead, if the dead rise not. In Hebrews xi. Paul dwells at length concerning a great multitude: "So many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises." If the nonresurrection doctrine is true they will never receive the promises; their dying in faith will not avail anything unless the dead rise again. Notice this great multitude died in faith; they did not die in hopeless despair, but in faith. "These all died in faith, not having received the promises, but having seen them afar off." These all died seeing something that they yet had not received; they saw them "afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." These evidently were embracing something not to be found on this earth. Shall we say that they will be disappointed? They evidently will be disappointed if there be no resurrection of the dead, for these all died in faith, not having received the promises. If they saw them afar off, and were persuaded of them, and embraced them, and yet never will receive them, they died in a vain faith; they saw and embraced something that never will be a reality. Paul had a

brighter side to present: "For they that say such things, declare plainly that they seek a country." My dear brethren, where is that country? Is it on earth, or is it in heaven? They confessed that they were strangers and pilgrims on the earth. That did not satisfy their longing desire, they were seeking a country. Paul continues: "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Shall we say that they never will reach that city that God hath prepared for them? One of two things evidently must be true: they either will actually inherit the city prepared for them, or else they just saw these things afar off and embraced them, but will never realize the reality of inheriting the city that God hath prepared for them. Now let us reason together. If this great multitude fails finally in reaching that they were seeking, who would be to blame? Certainly not those who died in faith; they could do nothing more. Nothing more is required of those who die in faith; if they fail to finally realize that sought and hoped for, the blame cannot be charged to them. How utterly helpless is their condition if anything is yet to be performed by those which died in faith, not having received the promises. Listen to our text: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." No, dear brethren, no one will be to blame, God will do as he has promised. This was Paul's hope: this great multitude died in this faith. They will not be disappointed, for God is not ashamed to be

called their God, for he hath prepared for them a city. Abraham "looked for a city which hath foundations, whose builder and maker is God."—Verse 10. Paul also evidently was seeking the same city that Abraham sought or looked for. Read Hebrews xiii. 14: "For here have we no continuing city, but we seek one to come." That is, we seek a continuing city. That city we have not in this life, but we do seek one to come. Peter also had hope that reached beyond this life; his hope embraced "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God," &c. Read Philippians iii. 20, 21. This language is right to the point as to what yet shall be done. "From whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Paul does not say this vile body shall be exchanged for some other body, but that it may be fashioned like unto his (Jesus) glorious body. John had the same hope. He said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." John cuts off all occasion for controversy as to how we shall appear. He says, "It doth not yet appear what we shall be." It is enough to have a well-founded hope that when he (the Lord Jesus Christ) shall appear we shall be like him, and see him as he is. When this is done then our vile body will in truth be fashioned like unto his glorious body. David also had this hope. He said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This great cloud of witnesses all testify to the

one grand conclusion, and that is, there is a better day yet in the future for all those who died in faith. "Christ the firstfruits, afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. xv. 23-26. I can conceive of only one way in which death shall be destroyed, and that is when we awake with his likeness. This evidently was the hope of all them which died in faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them. Their faith was in God. There is none else to hope in. O how dark would death and the grave be in the absence of a mighty God. The fiftieth verse reads thus: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I do not believe that after this glorious change takes place with those who are alive and remain unto the coming of the Lord we will still have a fleshly body as before, but that it will be changed or made spiritual. The forty-fourth verse reads: "It is sown a natural body; it is raised a spiritual body." Paul does not say, It is raised a spirit, but it is raised a spiritual body; it yet remains a body; it is our vile body changed and fashioned like unto Christ's glorious body, and as for the blood that is declared to be the life of the flesh, read Leviticus xvii. 10-14. It evidently will not be the life of our glorious body; our glorious body will not need blood, neither will it need the things of nature to sustain it in that re-

spect; it will be far above mortality. The living at that time will be made just like the dead that have been raised. All shall be changed, whether dead or alive at that time, "for this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 53. O what a glorious change this will be! Think of it; our vile body changed and made immortal. Paul continues: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" What a victory the grave would have in the absence of our Lord Jesus Christ. On the other hand Paul said, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." This is enough, dear brethren, it will do to live by, it will do to die by. Therefore Paul could say, "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."

Yours in a blessed hope in Christ,
JOSEPH FORD.

SENECA, Kans., Jan. 14, 1910.

MACOMB, Ill., October, 1909.

DEAR ELDER CHICK:—I have been reading the SIGNS for October 1st, and every letter was good, but especially so was your editorial upon the words, "But was in all points tempted like as we are." This was a sweet, comforting message to me. To know and believe that Christ, our Savior, our dear Redeemer, was tempted and tried as we are, and, "In

that he himself hath suffered being tempted, he is able to succor them that are tempted," and, "In all things it behooved him to be made like unto his brethren," is comfort and joy to poor, doubting, halting ones like myself. The comfort and peace I felt in realizing all this I cannot express. How sweetly and clearly you explained and set forth this precious truth. With tears I read how Christ, who was without sin, neither was guile found in his mouth, was made to be sin for us, that we might be made the righteousness of God in him. He was rich, but for our sakes became poor, that we through his poverty might be made rich. How Jesus could be tempted like as we poor, weak mortals are, we cannot by our natural minds conceive, and we ask, How can this be? But, dear brother, as you say, let us not doubt the text, for it is so recorded, and to have faith to believe this truth is to me great consolation. During the forty days and forty nights that Christ was tempted in the wilderness who can conceive of the conflicts that surged over his soul, or the manifold and varied trials and temptations that beset him? O how we are filled with wonder and amazement when we behold him yielding up his life for his chosen, his elect. When we know he had all power in heaven and in earth, who can realize the depth of his temptation? By using his power his enemies would have become as dead men, and he could have escaped their hands. Even on the cross he was tempted to come down, and would have thus escaped the cruel suffering if it were possible; but no, it was not possible, for the Scripture must be fulfilled. He came not to do his own will, but the will of him that sent him, and this was the Father's will, that of all he had given him he should lose nothing,

but should raise it up again at the last day. So, had he yielded to temptation, where now would be our hope? He must die that we might live; he must suffer temptation that he might succor his tried and tempest-tossed children. He is touched with the feeling of their infirmities, and remembers they are but dust. They have no power of themselves, but weak, helpless and imperfect, often listen to the flatteries and blandishments of Satan, who is sometimes transformed into an angel of light; they yield to his wiles and temptations and fall into his net, and are entangled in the snares set for them; their way is hedged about, and they see no way of escape. Beset on every hand with darkness, trials and tribulation, they know not which way to take, feeling there is no one like them, so cast down, so sinful, so unworthy, when Christ their dear Redeemer comes to them and says, There is no temptation overtaken you but what is common to all. "My grace is sufficient for thee." How blessed to know he knows all our weaknesses, all our temptations, and has compassion upon us, even having mercy upon our unrighteousness, and at last he will overrule all things for his own glory and to the good of his people, to the called according to his purpose.

Feb. 15th.—Dear brother Chick, you see by the date of this that it has been on hand a long time. I felt like writing a little to you and sending with my remittance, and had written this far when pressing duties claimed my time and I laid it aside, thinking not to send it, but on receiving the SIGNS for January 15th I found you had written again on the same subject, which brought back all the former desire to write and tell you how I enjoyed your article. Now as the old year is numbered with the past, and the

new year with all its untold mysteries is being ushered in upon us, we are reminded that we are fast hastening on to that bourne from which no traveler ever returns. We are also made to remember the loving-kindness of our heavenly Father, the many and great favors bestowed upon us. Among the favors I enjoy is the precious privilege of reading the dear SIGNS. I do appreciate this much, for it is such a comfort to read from those I love for the truth's sake. I have been a continuous subscriber for twenty-five years, and feel I could not get along without it. Dear, precious brethren and sisters are scattered all over our country, of whom we would never hear but for this medium of correspondence. New names appear in almost every issue, but they all speak the same thing, testify to the same sweet, glorious truth, that "salvation is of the Lord," that we are saved by grace, free, unmerited, sovereign grace. Dear kindred in Christ, I love you all, for you tell my feelings and experience better than I can myself. I love you because you tell of the same darkness, doubts, trials, weaknesses and unworthiness that this poor one has experienced. I love you because you feel to have no merit or goodness of your own to bring as an offering, but weak, helpless, without strength, you look alone to God for all things. I have a hope that your God is my God, and I fain would join with you in ascribing all honor, all glory to him; I would be your companion in tribulation, and follow along after you, though far behind you all. We are pilgrims and strangers in this wilderness world, seeking a city whose builder and maker is God. O if I were only worthy to be one with you. When I was baptized I felt resigned to all God's ways; I thought it easy to follow my Savior; I

could endure all things, and felt I would always go on my way rejoicing; I would ever go softly before him all the days of my life, and grow in grace and get better as I grew older, but alas, how different it is with me. What a crooked path I have made; how far different I have lived to the way I had thought I would; how ungrateful, how unworthy I have been, and how compassionate, how forgiving has the Lord been to me. May all the praise be unto him forever and ever.

I have a copy of Elder Pittman's biographical sketch of Old Baptist ministers, and wish that every reader of the SIGNS had one. I prize it very highly; it is such a pleasure to look upon the faces of all those ministers of our Lord Jesus Christ. Many have laid their armor by and are resting from their labors, while many true and faithful ones are still upon the walls of Zion preaching Christ and him crucified. When I read an article from any one of them I look at their picture and almost imagine I can hear them preach. I hope Elder Pittman may be amply reimbursed for all his time and labor. May God's blessings rest upon all his faithful servants who preach that God has all power in heaven and in earth; that he is a God of purpose, and has a wise design in all events, and works all things after the counsel of his own will; that salvation is by grace alone; that God made choice of his people and wrote their names in the Lamb's book of life before the foundation of the world, and that there is a glorious day coming, when the bodies of the saints who sleep in Jesus shall all arise, fashioned like unto his glorious body, and shall dwell with him forever where all is joy and peace and love. My dear kindred, may this be the happy lot of all who love our Lord and his appearing, is my desire.

Dear Elder Chick, I feel ashamed to send this long letter to you. Will you forgive me? I know I should not have written so much, but read it and leave any or all out of the SIGNS unless you feel there would be comfort in it, and unless it is in accord with truth do not publish it. I send it with many misgivings, as it is not at all as I would have it, but I have written on and on as my mind led me. I trust you will remember the weakness and incompetency of the writer. There is no paper to me like the SIGNS, so I have kept this a long time, feeling I could not make up my mind to send it to you, knowing it is not worthy.

With much love to you, I remain your unworthy sister,

SARAH E. RUNKLE.

DONIE, Texas, April 3, 1910.

DEAR EDITORS:—In his work of creation the great, the all-wise and omnipotent God must have had a great, grand and noble object in view, which object was the motive prompting or moving him to engage in the great, sublime and stupendous work of the creation of the universe. We believe that object to be his glory, and his glory he will not give to another, neither his praise to graven images. "All thy works shall praise thee." "The heavens declare the glory of God: and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge." In making known the glory due unto his name, and in order to effect the end designed, he has so beautifully and suitably arranged everything and related it to its fellow thing in such manner as that everything is dependent upon the performance of its fellow thing in the all-glorious accomplishment of the design for which they were created. "Great and marvelous are thy works, Lord God

Almighty," in wisdom hast thou made them all, not only in the regular progress of creation, but in perfect adaptation to the end for which they were made. Every object of creation, being assigned its proper place, takes up its line of march in perfect harmony with the design of its almighty Maker; every vegetable process going on in season, every animal in its structure and instincts suited to its peculiar mode of life and its special use in the economy of the world, and here at a glance He sees everything that he had made fulfilling his purpose and answering the great and wonderful end for which he had made it. Then can we not say indeed and in truth, "His work is perfect"? He has so perfectly united, linked and coupled everything together with such exact precision as there is the most absolute certainty of perfect harmony and concert of action throughout the whole entire superstructure from first to last, from center to circumference. He works all things after the counsel of his own will, and will do all his pleasure, and, it being his good pleasure to make his power and glory known throughout all the earth, he will do it, as in the case of Pharaoh, and as it is a fact that God created all things, is it not also a fact that he meant something by their creation? and if he meant anything, whether this or that, will he not accomplish it? He will, or his meaning, his intention, his design, his aim, his will, his purpose, is lost; yes, he would fail, notwithstanding the prophet hath said, "He shall not fail nor be discouraged." So as God had a use for everything that he created, then to that end is everything predestinated, and everything created was very good. The glory of God is the end to which all things were predestinated. He hath declared the end, or, in other words, he

hath determined the end, or yet still in other words, he hath predestinated "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." If God will do all his pleasure, and if it is his pleasure that all his works shall praise him, and all things shall redound to his glory, will it not be so? David said the will of the Lord must be done, that is, compelled, or obliged to be done. None of this involves the idea that God is the author or approver of sin, a position that I have never occupied, no, not for a moment; his predestination relative to the crucifixion of his Son laid with no weight of compulsion upon the minds of those who committed the crime, therefore was not causative. The case of the conduct of Joseph's brethren toward him we regard in the same light, and so in like manner every other sinful act perpetrated by all the human beings of all the universe. God predestinated to do some things himself, he predestinated to have some things done by others. All things are predestinated as above stated, but not in any sense whatever that the least stain of sin attaches to his just, righteous and holy character. He is superlatively good, just, holy, loving, kind and righteous in all his ways, as well as perfect in all works; he is good, immensely good and kind in all his ways, is an expression that often recurs to my mind, and, like one of old, I hope I love the Lord. Predestination was not the cause of our adoption as children; it is plainly expressed that the adoption was by Jesus Christ; so then in this you see that predestination was not causative. Our sins are our own, and we suffer the just penalty of God's righteous law, yet we hope they were atoned for by our blessed Lord Jesus Christ.

You may publish this article if it will not crowd out better matter.

Yours in the love of the truth,
W. M. LITTLE.

WHEELING, W. Va., Feb. 23, 1910.

DEAR BRETHREN EDITORS:—I inclose a letter from Elder P. W. Sawin, which has been very comforting to me. I have his consent to send it to you for publication, pending your judgment.

Your sister in hope,
(MRS.) FLORENCE PULTZ.

SHELBYVILLE, Ky., Dec. 2, 1909.

MRS. FLORENCE PULTZ—DEAR SISTER IN A PRECIOUS HOPE:—I have just read your letter in December 1st number of the SIGNS, and feel comforted and instructed, and that I know some of the way you have been led. The Lord by the prophet said, "I will bring the blind by a way that they knew not." If I know anything at all about the matter, it is that I am a poor, blind, ignorant creature, helpless and dependent, and can never see or know one single step of the way; this I know, and therefore sometimes hope I have some of the blessed evidences that I am a child of God. I know my pathway is, or has been, far from what I had thought when I was first made to rejoice in Christ my Savior. I had thought to live and walk daily in the light and sunshine of the blessed presence of Jesus, but O how different. How true, as told by Jeremiah, He has brought me into darkness, and not into light. So every step has been a way I knew not. I had thought to be separated from this body of sin, but no, I am yet clogged with it, and must daily cry out, "O wretched man that I am!" "I will bring the blind by a way that they knew not; I will lead them in paths that

they have not known." How mysterious the working of his divine providence; surely his way is not our way, nor his thoughts our thoughts. If left to our will or volition, would we not choose and appoint differently? David says, He maketh me to drink of the river of his pleasure, and to suck oil out of the flinty rock. Herein is the power of God made manifest, in breaking and subduing our stubborn will, making us to submissively in meekness drink of the cup (by measure) of affliction with the dear Redeemer, thus bearing about in our body the dying of the Lord Jesus, and if ye suffer with him, ye shall also be glorified together with him. I am persuaded, dear sister, these things are all needful, yet my carnal, depraved heart cries out against them. I am comforted in the thought: "I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." O blessed thought, "not forsake them." Though he will come near to judgment, yet in mercy he will remember thee. "I have graven thee upon the palms of my hands, thy walls are continually before me." It must be that in all the way the dear Lord is instructing, teaching his children to know him and the power of his resurrection. It seems in this way we learn how frail, corrupt, vile and sinful we are, and how great, holy, good and merciful the Lord is to us. "Come, behold the works of the Lord, what desolations he hath made in the earth." It must be in these earthen vessels of his mercy. If these things are not evidences of heirship, I know nothing of them. As I read and hear the experiences and travels of others I am reminded of many places I have traveled, and then feel that is the way, and am encouraged to hope I, too, am

following along that strait and narrow path, the "path which no fowl knoweth, and which the vulture's eye hath not seen." Jonah said, Out of mine afflictions cried I mightily unto the Lord. It is in this way the Lord teaches his children to pray, but they can never learn how, neither can it be taught by mortals. "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope." "I am the man that hath seen affliction by the rod of his wrath."

My dear sister, you will pardon my liberty in burdening you with this letter from a stranger to you, and to himself, but somehow I felt to write you after reading your letter. I felt that I could sympathize with your suffering in body, as I for many years was but a walking skeleton, but am stronger now, and trust I know how cheering it is to meet with the dear saints and forget ourselves; but surely it is of the Lord's mercies we are not consumed. May the Son of peace abide with you and all who love the Lord Jesus in sincerity.

The least of all,

P. W. SAWIN.

FARMINGTON, ILL., April 30, 1910.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—My private letter to you, which appeared in the SIGNS, has called out a private letter from dear sister Frazee, and I will send it to you to give it a place in the SIGNS if you see fit. It speaks for itself. The only fault I find with it is the high esteem in which she speaks of holding me. Did she feel about me as I honestly feel about myself she would tell a sad tale. I have not the least doubt about the dear sister's good

hope, of which I read not long since, and the true work of the Lord in his children which appears in her. But whether I am a child of God or not, I love the humble spirit which she manifests, and that causes me to feel she is a fellow-traveler through this vale of sorrow. I read her letter over twice, and thought it was good for all the dear ones to read. As she, like myself, is near the end of her journey, I think that her voice in this dear letter may speak when we lie silent in the grave. I know she will not find fault with me for sending it to you for publication.

Yours in love, E. D. VARNES.

PLYMOUTH, ILL., April 26, 1910.

E. D. VARNES—DEAR BROTHER IN CHRIST:—The reading of your good and instructive article in the dear old SIGNS reminded me that I owe you a letter, but, dear brother, if you only knew how little and insignificant I feel in trying to write to one so much my superior in all things relative to the kingdom of God you would not want to read anything that such a poor, sinful creature as I feel myself to be could write. When I received your good, comforting and edifying letter to me and read the one in the SIGNS OF THE TIMES, I felt under renewed obligations to write to you and tell you that you and I are agreed, and that we can walk together. Yes, dear brother, I do not see how any one who believes in an all-wise God, and that he is the Sovereign who made the earth and the fullness thereof, and without him there was nothing made that was made, and that he is the great I AM, who commands and it stands fast, who speaks and it is done, who has declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My

counsel shall stand, and I will do all my pleasure," I do not see, I say, how such an one can reply against God, or say, "What doest thou?" We are only clay in the Potter's hand. Has he not the right to make one vessel unto honor and another unto dishonor? If he has not this right when he owns and controls all things, who has the right? He trod the wine-press of his Father's wrath alone, and of the people there was none with him. No hand but his almighty hand could bring salvation or save to the uttermost. He says in Isaiah xliii., "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" Dear brother, much more might be said of the mighty power of the just and holy God; I am willing for him to rule who doeth all things well; no other power can do all things well. The government rests upon his shoulder, and we are kept as the apple of his eye and in the hollow of his hand; how secure we are with his kind, protecting hand leading us. If he leads there must be some one for him to lead. He calls them by name and leads them out; there is no failure with him.

Well, my dear, aged brother, if one so unworthy may call you by that endearing name, I feel sure that He has called you, but I sometimes doubt that he has called me, therefore I fear to call you

brother. I feel that you can say with one of old, "I know that my Redeemer liveth." I felt that way that bright and glorious morn when I was permitted to see his face, but soon doubts and fears began to arise, and I thought that I might be deceived, and have been that way most of the time from that day until this, although my little hope is revived in reading the travels of my dear brethren and sisters through their journey here below. I find they are all in that "doubting castle" most of the time, and I am sometimes, yea, many times, relieved to find that I have company.

Well, brother Varnes, I have let my pen run on and on until I fear you will tire reading this poor, imperfect letter, but hope you will excuse all mistakes. Do not think for a moment that I did not appreciate your good letter, for I am always glad to hear from any of the dear saints of God. That glorious doctrine of salvation by grace is my meat and drink, and in the going down of my sun I am more and more anxious to hear and read the glorious gospel of the Son of God, which my dear brethren are so well able to expound in the good old SIGNS.

Now may the God of all grace be with you through your life, is the prayer of your unworthy sister, if one at all,

BELLE FRAZEE.

EAST FALLS CHURCH, Va., March 17, 1910.

DEAR BROTHERS EDITORS:—In sending my remittance for the SIGNS I feel that I would like to write you a few lines, but feel my weakness so much at present I fear I have nothing to write, and know without God sees fit to give me something to profit I will not be able to write anything that will be of comfort to any one, for we all know that without him we can do nothing.

The SIGNS is a welcome visitor in my home; I would be lost without it; do not think I could get along without it, but the Lord knows best, and if he should see fit to deprive me of its comforting words he would comfort me otherwise I feel sure; that is, if I am as I hope, a child of grace, for he is "the Father of mercies, and the God of all comfort." But why, my dear brethren, should I have hope that I am a child of grace? Sometimes when I view the past and present I can see many things to strengthen my hope, then again my mind is so dark I can see nothing, unless I am favored to go back to my first experience and see the great change that came in my heart at that time; not that I became better naturally, ah no, if anything I grow worse every day, but have great love for spiritual things, love for the church, love to the brethren. "He that loveth not, knoweth not God; for God is love." This great love shed abroad in the heart, causes us to hate the follies of our youth, to love the things we once hated, and hate the things we once loved. O how marvelous, how glorious, how beautiful to a child of grace are the wonderful works of God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." I stop and wonder with tears in my eyes, How can I, a poor, weak, sinful creature, claim one of the least of God's promises? for they are all great, and sweet to the taste of his dear children, and I, the vilest of the vile, to think of claiming any part in the great redemption through grace; but I can say with Paul, "Christ Jesus came into the world to save sinners, of whom I am chief."

"Whither, ah whither shall I go?
A wretched wanderer from my Lord;

Can this dark world of sin and woe
One glimpse of happiness afford?

Eternal life thy words impart,
On these my fainting spirit lives,
Here sweeter comforts cheer my heart
Than all the round of nature gives.

Let earth's alluring joys combine,
While thou art near, in vain they call;
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all."

It is springtime now, and we are having some beautiful weather in Virginia after our cold winter, and how like is our natural springtime and the springtime of the spirit; everything is rejoicing, the birds are singing and all nature seems to take on new life; it is the most beautiful time of the year to me, but how much more beautiful is our spiritual springtime after a long, dark, cold winter of the soul, when the sunshine appears and everything is beautiful. How true, my dear brethren, when Jesus shows his smiling face there is sunshine in the soul, everything is bright and beautiful, all worldly cares are forgotten, and we are made to rejoice in the redeeming blood of our crucified Savior, who 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." What a precious assurance if we can feel, "The Lord is my shepherd; I shall not want," and say with Job, "Though he slay me, yet will I trust in him." Jesus says, "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." Can that be for such a poor, sinful creature as I? Have I ever lived in Christ?

"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?"

Before I close I would like to say to the dear editors and writers of the SIGNS, Write on, your words are very comforting to our poor, lonely hearts; and I feel sometimes when I read your letters that I would like to write to each of you personally, but of course it is like everything else I would like to do, it is never done. "The good that I would, I do not; but the evil which I would not, that I do." Not that I would do any good by writing you, for there is no good in me, but I would like to tell you how close I am drawn to you by your writings, and if I could write as you do I would write oftener.

Please pardon this long letter.

With best love and fellowship for all the dear household of faith, I remain, your sister in weakness,

LENA HUNTT.

DELAWARE, Ohio, March 27, 1910.

DEAR EDITORS:—I am sending you a letter written by sister Rachel Schultz for publication, if you feel to do so. She is the oldest member of Pleasant Hill Church, situated in Delaware County, Ohio, and is past eighty-three years of age. She has been a member for more than seventy years. As you will see, it was written in Frankton, Ind., where she was staying at her brother's, but her home is in Prospect, Ohio. She is now at home, and was at our last meeting. She lives quite a distance from the meetings, but comes here on the car, and is a regular attendant. Elder George L. Weaver, of Galion, Ohio, is our pastor, and is sound and able. Sometimes Elder C. E. Jackson, of Galion, is with us. Both are young and sound men. One thing I have thought of since I have been here is how pleasant it is to go to the meetings and see such evidence as I do that the church

and pastor are satisfied with each other, and that so kind and brotherly a feeling exists. In the past three years in which I have been here, several visiting ministers have preached for us. It has seemed good to me to be where I could hear the truth preached every month. I enjoy the SIGNS very much. I had the privilege of reading it long before I was a subscriber, as it came regularly to my father's home ever since I can remember. I feel myself too unworthy and sinful to be among Old School Baptists, for I believe they are the children of the heavenly King. It "is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and he is all my hope. If I have a right to hope in his mercy, it is enough; this is more than I could ask if left to myself.

Yours in hope,

L. E. STEPHENS.

FRANKTON, Ind., Feb. 20, 1910.

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I have taken my pen in hand to express my feelings, if I can. I have been reading the SIGNS for about sixty years, but have not been taking it since my husband's death, still I have had the privilege of reading it, and have just received two copies from a brother in the church, one June, 1909, and the other Jan. 1st, and they tell much that has passed through my mind since I have been so far from my home. I feel that I am among strange people of a strange language; they do not speak the language of Canaan; to receive from your hand the pure tongue, if I am not deceived, causes me to rejoice. I rejoice that there are a few here and there who tell the old story: By grace are ye saved through faith, and not of works, lest any man

should boast, and that faith is not of yourselves, it is the gift of God. I have been numbered with the Old School Baptists for over seventy years. I am now in my eighty-third year, and do not expect to stay here much longer, but I will wait all my appointed time, till my change come.

I will answer your kind letter, which was welcome. I read and reread it with pleasure, and the two copies of the SIGNS that you sent me, and the reading of your letter gave me strength to go on. It was like bread cast upon the waters, to be gathered up after many days. The sister of whom I spoke is so much pleased with the SIGNS I think that she and her cousin will subscribe for it. Sister Campbell wants to keep them to show to her niece. Her niece is an Old School Baptist, and her husband and all the family belong to the New School. She united with the Old School Baptists last summer. It is written, "One shall be taken, and the other left." Do we not see the wonderful works of God?

Now, brother Stephens, if you write to the editors, and can get enough of my letter together to let the editors and the writers know how much I enjoy the SIGNS, you may forward it to them. Tell the brethren and sisters that I long to meet them once more. My brother and his wife have not been well since I came here, but she is better now. May these few lines find you well.

Your sister,

RACHEL SCHULTZ.

SWEET SPRINGS, Mo., Jan. 7, 1910.

DEAR EDITORS, AND ALL WHO WRITE FOR THE SIGNS:—More than all, I thank God for putting it into the hearts of poor,

sinful men and women to hold, believe and proclaim the faith that was once delivered unto the saints. This faith is the fruit of the Spirit, and Jesus is the author and finisher of it.

As this is my first effort to write, I had better not write much, for I feel too little and unworthy to even make this effort; I am ashamed of myself. I have lived long enough to find out that self is the worst foe with which I have to contend, and if I am what I hope I am self cannot bother me much longer. I am sure that if God the Father gave me to Jesus in the covenant of grace and redemption, and if Christ suffered for me on the cross, my sins are all atoned for. I have never felt to know whether I am a christian or not. That which gives me hope of being a child of God is, I, many years ago, saw myself lost, and I believed that it was just. For twenty years I was in that condition, until finally I was led to see hell itself opened, and thought that was my doom, but my prayer, and the last as I thought, was, Jesus, save me. I have never known where my trouble and my fear of hell went. I have had much trouble since then, but not that trouble.

I do not want the SIGNS to stop publication as long as the world stands. I am satisfied it gets the truth from the guidance of the Holy Spirit in the word of God. There may be a conflict in us, but there is none in the Spirit and the word.

But I must close. This letter is yours to do with as you please. There is no use in my trying to tell you of the good letters and editorials that I read in the SIGNS.

Your brother,

J. S. KILLION.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1910.

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

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

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

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

ACTS XVII. 28, 29.

A DEAR brother has called our attention to the language of Paul at Mars' Hill, recorded in Acts xvii. 28, 29. He seems to think that there is proof in these words of the preexistence of the chosen family of God; that is, that they existed before the creation of man, as recorded in the first of Genesis. The words are, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." We desire always to treat with respect the judgment of all our brethren in the things of God. It is sure that if any man have the spirit of truth in him he will desire to rightly understand the word of truth in the Scriptures. No child of God will be willingly ignorant of the truth; no child of God will desire to misinterpret the Scriptures, which are the true revelation of the mind and will of God and which contain the truth without any mixture of error. Because our understanding of the Scripture is at least, as we trust, sincere, we desire to accord the same sincerity and the same desire to

know the truth indeed to all the children of God, yet whether in preaching, writing or conversation, we must present what we understand the Scriptures to teach, and so with regard to this matter we desire to call attention to a few things which seem to us to show that it is impossible that the people of God, or any other being save Jehovah, should have existed eternally. In a former article we called attention to this matter, but here will enlarge a little more. The first thing which we will repeat from the former editorial is that eternity belongs alone to God. He inhabits eternity; he is the eternal God, who is our refuge; he is not eternity itself, but he is eternal in duration; he had no beginning, and will have no end, and this is true of him alone. All things else began to be; all things else were created by the uncreated God. Still further, it is written, "In the beginning [the beginning] God created the heaven and the earth." Nothing was created before the heaven and the earth. Man was formed afterward, out of the dust of the earth. Man therefore could not have existed before the creation of the heaven and the earth. The creation is said to have been in the beginning; eternity had no beginning, therefore creation was not from eternity. We cannot speak, with any understanding of the meaning of words, of the beginning of that which is eternal, any more than we can speak of the ending of eternity. But surely we need not dwell upon this. We feel persuaded that no one will undertake to deny all this.

Still further, that which is eternal must of necessity be self-existent. Of necessity, we say, because there could have been no previously existing being; nothing could be before eternity. If any being then is created, that being is not from

eternity. Self-existence belongs to God alone. To attribute either eternity or self-existence to any being is to enthrone that being as God. To attribute these two attributes to any creature is to set up a rival before Jehovah and dispute the Godhead with him. To speak of man as having in any sense eternal duration, is to attribute to man that which belongs to Deity alone. But the people of God are men and women, they are the creatures of God, first, and then his children by birth of his Spirit. They are said to be the children of God by faith in Christ Jesus. To these chosen vessels of mercy Jesus declared, "I give unto them eternal life." Christ is the life, as well as the way and the truth. "In him was life; and the life was the light of men." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." This life is eternal life; but this life is a given life, given to those who possessed it not before. It is given to creatures, and, being given to creatures, they are by it the sons of God, and shall never perish. How wonderful that creatures, and especially sinful creatures, should have the promise and the gift of eternal life, of endless duration; but eternal life means more than endless duration. The wicked who die in their sins shall endure endlessly, but they have not eternal life. Eternal life means another kind of life; it means a life which has in it immortality, holy, and without susceptibility of the taint of sin or unholiness; possessing it dying sinners live, and living they shall never die. It would not be eternal life could they die.

The people of God are his workmanship, created in Christ Jesus unto good works. This people God formed for himself, to show forth his praise. How wonderful that fallen, sinful men and

women should experience this new creation, this new formation, that they should not any longer live unto sin, but unto holiness, unto good works, unto the praise of God. In the Scriptures this work of regeneration is called by the names of creation, the new birth, a raising up, &c. All these expressions present only different phases of the same truth, the truth that eternal life is given to the dead in sin. Mark, it is given, which also implies of necessity that they did not possess it before, and this life which was manifested first in our blessed Lord, and which now is manifested in those who believe, did not begin to be, because it is eternal life, but men and women who receive it began to be; they are the children of Adam. Eternal life was not redeemed. How often in former years have we heard the late Elder Wm. J. Purington use this expression, "Eternal life needed no redemption, but vessels of mercy were redeemed." This saying of his expresses the whole substance of this matter; the life is eternal, but the vessels of mercy were created, first in Adam, and second, in Christ Jesus unto good works in Christ Jesus. This text in Acts, to which attention has been called, does not in any manner contradict this testimony. The truth concerning this Scripture is, that it does not relate to the new birth at all; it does not refer to those who are the children, who cry, "Abba, Father." These Athenians to whom Paul spoke were idolaters, worshiping a multitude of gods, and so eager were they to miss none in their worship that they erected an altar to the "Unknown God," lest they might miss some one of the thousands of deities in whose existence they believed. Paul rebukes their idolatry, and taking advantage of the altar to the "Unknown God" he discourses to

them of Him whom they did not know. Other gods, who were not God, might indeed be worshiped with images, the work of man's hands, but this "Unknown God" could not be thus worshiped, seeing that he had made all things, and needed nothing from the hand of his creatures. One of their own poets had called men the offspring of this "Unknown God." This poet they did not dispute, therefore Paul takes advantage of this to press upon them the utter folly of their worship of all these thousands of idols, by indirectly reminding them that they were themselves superior to these dumb idols of silver, gold and stone. How much more then must He who created men be superior to these graven images; therefore it was unreasonable in them to think of this God as like unto stone, wood, silver or gold. Paul said, Ye ought not to think this. But we do not need to pursue this line of thought now. Our brother will see by careful reading that Paul does not here make any claim that men by nature are the children of God, but he, as it seems to us, is using what among modern writers is called the "*argumentum ad hominem*," that is, he meets them upon their own ground, and shows that their position is untenable. If indeed we, as men and women, be what one of the poets has said, the offspring of God, we certainly ought to know better than to worship the work of our own hands; if being the creation of God, we ought not to worship our own selves, how much less ought we to bow down to the images which our frail hands have made. We have life, thought, feeling, reason, from the hand of God, and yet must not worship ourselves; how much less ought we to worship that which possesses none of these things. But even should we still believe that Paul was here declaring that

we are by nature the offspring of God, in the sense of being his children, there would be no proof here of a preexistence of men and women, as shown before. Men are creatures of time and not of eternity, as regards their origin. But the truth is that no one is called a child of God in the word until that one has been born of God. In that birth he receives the Spirit of the Son of God, crying in him, "Abba, Father," and by that Spirit thus dwelling in him he also cries, "Abba, Father." The Spirit does not cry thus, except as it dwells in man, and the man does not cry thus, except as the Spirit dwells in him. It is the Spirit of God's dear Son that is sent forth; it is the spirit of sonship, and there is no such relation between men and God without this Spirit dwelling in them.

Our brother also calls attention to the children of Israel, and the land of Canaan, and asks whether, if the Israelites represent the children of God, and Canaan heaven, does it not look as though the people of God were once in heaven? We do not know that we see just what our brother means here; that is, just how he sees that the children of Israel dwelling once in Canaan, would imply that the people of God were once in heaven. But perhaps it is not needful right here to trace this out, as it is not our mind, and has not been for many years, that Canaan represents heaven; that is, the heaven of future glory. The name itself would not fit the heaven of future glory, for it means "depressed, low." Its former inhabitants certainly could not be called types of the inhabitants of heaven, and all through the centuries that Israel occupied that land it remained the scene of warfare, largely from foes within, and often with foes from without. This is all foreign to what we are told in the word,

of that glory which awaits the redeemed, and which Jesus now is glorified with. Still further, in that land Israel sinned again and again, and suffered chastisement from the displeasure of God, and he often turned his face away from them. Still further, that Jordan over which the most of them crossed (but not all their tribes) does not mean death, but "river of judgment," and when the tribes under Joshua crossed over the dry bed of Jordan, walled cities of the foul inhabitants of the land straightway must be conquered. Surely there can be no type of heaven here. Then centuries afterward they were finally banished from the land, and it is given up to the dominion of the infidel Mohammedans. It would be hard to see in all this an emblem of heaven above, where enters no sorrows and no bitter contention, either among the inhabitants themselves, or between them and any outward foes.

Certainly we do not feel to call attention to all this without remembering that not only in the present, but in the past centuries, devout men have thought that they saw in this Canaan a type of heaven itself, and there is no thought in our mind as we write these things that we are possessed of more of the mind of Christ than they were, and we do feel when we compare ourself and our small attainments with many of those gone before, as a little child who ought to sit at their feet, and to say that we cannot see as they saw a type of heaven in Canaan, is not any proof that we feel like setting up our judgment against theirs in the deep things of God. We never read the writings of many of those who have passed on before without wondering at the profound heights and depths of the real heartfelt, spiritual experience into which

the Lord had led them, and the wonderful knowledge which had been given them in the things of God. We also remember that gracious and beautiful hymn beginning with the words, "On Jordan's stormy banks I stand," and while we do think that the writer of that hymn was mistaken in the type of Jordan and Canaan, yet the hope of future blessedness set forth in that hymn has often comforted our own heart as we have thought of it, but still it does not seem to us that there is any thought of the future heaven in what is said of the land of Canaan. The writer of the epistle to the Hebrews also seems to us to have no such thought, since he there makes the land of Canaan a type of that rest into which they who believe do enter. We here have space to no more than call attention to this. Read the third and fourth chapters of Hebrews, and this will appear clearly, as we think, to our brother. In those chapters the writer speaks of the Sabbath day and of the land of Canaan both as types of gospel rest, where men cease from their own works and rest in those works that were finished from the foundation of the earth. Jesus wrought out for his people what they could not work out for themselves, and entered into his rest, and into that rest by faith his chosen enter with him when they have ceased from their work, and the Sabbath and the land of Canaan both point out some things that are true of that rest. These things, however, we will not now enlarge upon. We have freely written of these things as they seem to us, and trust that we have not seemed to disregard the feelings or thoughts of others as we have done so, for we do not wish to do so at any time.

CIRCULAR LETTERS.

(Written by Elder Benj. E. Cubbage.)

The Delaware Association of Old School Baptists convened with the Welsh Tract Church, Newark, Newcastle Co., Del., May 25th, 26th and 27th, 1910.

DEAR BRETHREN:—In the providence of God we are permitted to meet again the several churches composing the Delaware Association, to worship the name of our dear Redeemer, and while there are those of the membership of the churches who cannot be present at this meeting, yet presumably each church has its messengers present, and we desire to submit to the better judgment of the brethren this so-called Circular Letter, wherein we declare our belief in the doctrine of God our Savior, salvation by grace, and the ordinances and practices of the church as set up by the great Head of the church, in accordance with the faith once delivered unto the saints. Time and seasons change, the mode and manner of life change, and man's mind is changeable, but the word of the Lord endureth forever, and this is the Word, which by the gospel is preached unto you. "Even from everlasting to everlasting, thou art God." In the beginning God created the heaven and the earth, and God made or formed all of the creation that inhabits the earth, and all signs and types in the heavens. "God saw everything that he had made, and, behold, it was very good." He therefore had a purpose in all his works of creation, and that purpose was good. "All thy works shall praise thee, O Lord; and thy saints shall bless thee." The works of God in the creation of the legal or literal world praise his great and holy name. He gave the law to Israel by Moses, the first covenant. The law condemns Israel, and

delivers her to the righteous Judge, therefore the law, and all that it works in the hearts and experiences of God's people, is a medium between the sinner and Christ, the righteous Judge, the Mediator of a better covenant. Therefore Paul says, "The law is spiritual: but I am carnal, sold under sin," and all that the first covenant embraces, which God made with the fathers when he took them by the hand and led them up out of Egypt, was good, and it was an effectual covenant as far as it went, but a better covenant was promised, wherein the old covenant should vanish. Hence whether we look to the law and legal dispensation, which foreshadowed and pointed to the power of God and the wisdom of God, and the glory which should be revealed in the Son, or to the new covenant, the Word of God that endureth forever, manifest in the flesh in the person of Jesus Christ the Lord, it is seen that both covenants present the truth that salvation is of the Lord. The first covenant reflected the sovereignty of God; the second covenant presents the grace and divine goodness and mercy of God in the sacrifice of the Son to fulfill the work purposed in him by God the Father before the worlds were made. Our being, our life here in time, our hope of life eternal, our faith in Christ and our eternal salvation, are all in the hands of this covenant-keeping God, through Christ, who is full of truth and grace. Salvation by grace or divine favor presupposes that the author or giver of such salvation is not only favorable to the gift of life, but is possessed with the power and ability as well to give whatsoever his will shall direct. Surely God, being the origin of life and the giver of the law, or legal dispensation, is amply able to preserve and honor his law, and

also to save and preserve the life of the transgressor of the law in so doing, in the holy sacrifice of a life for a life in the death and resurrection of the Lord of glory. The gospel of Christ is God's power to save to the uttermost. The faith once delivered to the saints, wherein ye now abide, centers and rests in Christ, the Head of the church, and by faith the body (the church) has liberty and access by Christ to the love of the Father. The ordinances and practices of the church (the body), in accordance with the teaching of the Scripture, magnify and honor the Head by calling to our remembrance the things which Christ hath done for us. As often as ye do these things do it in remembrance of me. Therefore how very important it is that we look well into all these things, that the Head of the house (Christ) shall be honored. Let us beware of the whisperings of antichrist in faultfinding, that there is something wrong here, and something wrong there; that good and dear brethren, not being established, are not holding to the old and established belief, doctrine and practice of the church; that the press of modern life and modern living is crowding out the good old ways and practices of the church. Let us rather, brethren, if we have enough covering to cover our own nakedness and shame, and to spare, cover the faults in each other, that the luscious fruits of charity may ripen in our hearts. The covenant, grace and purpose of God in Jesus Christ led and counseled his people Israel in the days of our fathers, and he "is the same yesterday, and to-day, and for ever." Then why entertain the thought that the great rush and press of the world is swaying the true worshipers of the doctrine of God our Savior, according to the primitive ordinances and practices of the

church, from their steadfastness in the faith, simply because their walk and position is found in the midst of the rush and press of this life? Our fathers were surrounded by and in the midst of all manner of temptation in various forms in their day, yet by faith their faces were turned Zionward; and so his people to-day, even though they are surrounded by and in the midst of the great increase of the rush and press of the world, by that same God-given faith are coming to Zion with their faces thitherward, looking to Christ, the author and finisher of their faith. Then may we say, Peace, be still, for by grace are ye saved from all these things, and kept by the power of God through faith unto salvation, ready to be revealed in the last time.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

(Written by Elder Silas H. Durand.)

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with our sister church at Hopewell, N. J., June 1st, 2nd and 3rd, 1910, to the churches whose messengers we are, send greeting.

BELOVED BRETHREN:—We write to you according to our custom at this annual meeting, and at this time we will address you on the most important and deeply interesting subject of prayer.

After a son had been born to Seth, "then," we read, "began men to call upon the name of the Lord." Was this the beginning of prayer in the world as a religious exercise, an ordinance of the Lord? It appears so. Adam and Eve were yet childless when by his transgression "sin entered into the world, and death by sin; and so death passed upon all men." Therefore no man of all the human race was ever born righteous, except the one man, Jesus Christ. Adam

talked with the Lord, but we do not read that he called upon his name in supplication until after Enos was born. Cain also talked with God. Abel was a righteous man, not because of any merit in him before God, as a child of Adam, nor because of any righteous work done by him, but because of the revelation to him of Jesus as his righteousness. The Lord gave him faith to make unto God an acceptable offering of a lamb slain, thus setting forth in a figure the blood of Jesus Christ, who was to come, and whose precious blood was to cleanse his elect people from all sin. By the same faith which directed him to make this offering Abel also obtained witness that he was righteous, the Lord testifying of his gifts, righteousness before God consisting not in any work done by the sinner, but being entirely the gift of God.

So far as we have evidence in the Scriptures, Abel and his father and mother were the only ones in the world who knew the Lord as a Savior of sinners, and we do not read that either of them called upon the name of the Lord in prayer and supplication.

When righteous Abel was killed by his wicked brother there was left to Eve no one who could be to her a righteous seed, which the Lord had promised her. We do not wish to let our imaginations go abroad on this subject, but we may be assured there were many people then living when Cain and Abel were of an age to be about their business, the one a tiller of the soil and the other a keeper of sheep. But there was no one to be counted as the seed of the woman. Eve again bare a son, and called his name Seth (appointed), "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." But the time to call upon the name of the Lord had not yet

come. Seth must be grown to manhood and have a son. "And to Seth, to him also there was born a son; and he called his name Enos [man]: then began men to call upon the name of the Lord."

Abel, the righteous man, the only one among the descendants of Adam at that time, had been slain by his brother, but he now appears again in the person of Seth. Eve, who "was the mother of all living," declares and owns him to be her seed instead of Abel. So Christ, the holy Seed, the sinless One, was slain by his brethren according to the flesh, with wicked hands; but lo, he appears again by the appointment and power of God, risen from the dead, to be forever, through all time, the holy Seed, the righteous One, the Head of the church, while the earth remains. Eve, representing the holy Jerusalem, "the mother of us all," recognizes him as the child born unto her, in whom the promise was that she should triumph over the enemy.

Abel and Seth, as natural men, were sinners, but we suggest the thought that neither of them had committed transgression personally, but had walked with God and had done only that which was right while in the world, that they might fully represent Jesus, who was holy, harmless and undefiled in his life upon the earth. This is the risen and exalted Son of God, and Son of man, who is now seen by the faith of his redeemed people as given and appointed to be Head over all things to the church. Eve saw Seth as representing in a figure the promised Seed when she thus named him. In his appearing thus to her, and in his appearing to his people in various ways in the patriarchal and legal and gospel dispensations, he is, and was, and always shall be, the Desire of all the nations of the redeemed.

When a son was born to Seth, and was named Enos, then there were a number of righteous persons on the earth, a community of them, "two or three," and then by faith the Lord, the Savior, was with them in Spirit, and then began true worship. "Then began men to call upon the name of the Lord." The name of the Lord embraces every divine perfection. Everything that one needs and longs for who has seen himself a justly condemned sinner, is in that blessed name. This poor sinner hates sin, yet sees this hateful thing in himself. Then it appears impossible that he should ever be free from its terrible power and dominion, and much more impossible that he should ever become righteous. This is the character who calls upon the name of the Lord, whether in the days of Seth and Enos, or in the days of Abraham and of the prophets, or now in the gospel dispensation. In every age and in every dispensation the essential principle and experience are the same. The cry of the publican, "God be merciful to me a sinner," is the cry of every poor, sinful soul in all ages. The cry of Jacob is the same: "I will not let thee go, except thou bless me." In darkness and sorrow and disease it is the same call upon the name of the Lord, with a knowledge above the wisdom of the world which the poor soul does not know he possesses. The leper says much truth when he cries at Jesus' feet, "Lord, if thou wilt, thou canst make me clean." The Syrophenician woman worshiped him in saying, "Lord, help me." Jonah, out of the belly of hell, cried, "I am cast out of thy sight; yet I will look again toward thy holy temple." Hezekiah cried, "O Lord, I am oppressed; undertake for me." Whether under the ministration of condemnation or under the ministration of

righteousness, the call of quickened souls is still upon the name of the Lord. It is the power and blessedness of that glorious name felt in the soul which causes the desire for the things of God, and brings forth that call upon his name, and which, in the Lord's own time, gives us to feel the precious answers of peace. And when we are made to rejoice in hope of the glory of God, then, more than before, if possible, do we feel the strong and sweet and prevailing desire to call upon the name of the Lord, telling him in sacred whispers of love, with thanksgiving, all the blessed things he has done for us, and magnifying his name together with all his people.

The Lord has ordained prayer and praise for his people's comfort and for his own glory. Even out of the mouths of babes and sucklings he has perfected praise. They do not pray in order to let him know what they want, for he knows every thought and need and emotion of their hearts before they pray, as well as after. But for their own comfort and peace they are given the blessed privilege of prayer, and are told to let their requests be made known unto God by prayer and supplication, with thanksgiving. They pray as a child cries, or as a lamb bleats, because they cannot help it. They cannot pray according to their own natural will. It is only when the Lord is pleased to pour upon them the spirit of grace and of supplication that they can pray, or, indeed, that they care to pray. Often when they do cry mightily unto the Lord there is an unspeakable comfort in the very force and anguish of the cry. Jesus taught his disciples after what manner to pray, and in all the sacred words of that wonderful prayer which he set before them as an example of true prayer, there is all the truth of

their own salvation which is in their own hearts. They are, in that prayer, asking for the very things which had long been promised, and which are now fulfilled in the coming of Jesus. They are expressing in supplication their daily longings for the presence of Jesus as the bread of life to satisfy their hunger after righteousness each day, and are telling of their desire to be forgiven all their trespasses, and of the sweet feeling of love and of forgiveness toward every heaven-born soul, which is in the heart of every child of God when the spirit of love and peace prevails within.

It is the privilege of the Lord's people to pray, to unburden their souls of their grief on account of sin, and of their self-loathing, and of the true contrition which they feel; to cast their burden on the Lord, who will sustain them. It is a privilege rather than a duty. It can only be truly done by the constraining power of the love of Christ. As the Lord's people are of one heart and one soul, and all have the same desires and temptations and sorrows, it is their precious privilege to pray for each other, for there is no selfishness in true prayer. This means much, for when we have a feeling of prayer for any brother, or any number of saints, we cannot hold any feeling of ill will toward them, nor harbor a feeling of suspicion concerning them. We at such a time truly desire their welfare, and would make sacrifices for them. We cannot then look "every man on his own things, but every man also on the things of others." Then if we have had thoughts of evil toward them we shall humbly confess to them, and seek their forgiveness; and if they have wronged us, or have committed a fault known to us alone, we shall seek lovingly and faithfully their restoration, and shall seek to

do what will be for their good, and shall, whether we know it or not, obey the apostle's lovely exhortation to be tender-hearted, forbearing one another in love, "forgiving one another, even as God for Christ's sake hath forgiven you."

True prayer is prophetic. The prayers of Elijah concerning rain were fulfilled. The Lord had caused the prophet to feel a strong desire for the very thing which God had purposed to do, and to pray earnestly for it. What wonderful prayers are recorded in the Old Testament and in the New. We would like to refer to them, but it is not expedient. The prayers of Moses, Exodus xxxiii. 16, and Psalms xc., the prayer of Jabez, 1 Chron. iv. 10, and of David, 2 Samuel vii. 27, and of Solomon, and Ezra, and Asa, and Daniel, and many others, how wonderful they all are. The prayer of David tells by what power one prays: "For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee." He prayed for the very thing the Lord had told him he would do for him.

It is a wonderful and blessed thing to find in one's heart to pray a prayer unto the Lord, for that will surely be granted, as were the prayers of David and Jabez, and all the prayers of holy men of old recorded in the Bible. The prayers which are in our hearts to pray, though we feel too vile to utter them, are easy and sweet to pray. Sometimes we wonder at our boldness in asking of the Lord things we greatly need and long for, as grace and mercy and forgiveness of our daily transgressions, and for the prosperity of churches and brethren, and for the help of dear ones by the ties of nature; but at times we are assured that it was truly by the Spirit that we were given to pray.

Jesus said, "Ask, and ye shall receive." But how to ask, and on what ground is our claim to ask? It must not be for a selfish, fleshly reason, but for the glory of God, and it must be in Jesus' name. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." How strengthening that is to the weak and trembling child, if only it is spoken to our own souls. The apostle said, "Pray without ceasing." Not as though he would count the days and hours and moments, and tell us to keep busy in the natural forms of prayer, but when one is completely disheartened, and says to himself, What right have I to be pressing forward with my cries and tears, with my chatterings and clamorings? The Lord will surely despise the weak cries of such a poor, unworthy creature as I, and I have no right to keep on. Then the apostle's words come in place, "Pray without ceasing;" and the dear Savior says, "Every one that asketh receiveth;" and the psalmist says, "He will regard the prayer of the destitute, and not despise their prayer;" and again, He "is nigh unto all them that call upon him, to all that call upon him in truth." The apostle says, "We know not what we should pray for as we ought," but he tells us that the Spirit helpeth our infirmities, making intercession for us with groanings which cannot be uttered. While we feel those things which we can often only express in unutterable groanings, there are times when the Spirit's further work in making us know that the dear Lord understands all those groanings, and that the intercession of the Spirit felt in our hearts is according to the will of God, makes us ready to shout aloud for joy. Then we renew our strength, and in our souls we mount up with wings as eagles; we run

and are not weary, we walk and are not faint.

From the time when men began to call upon the name of the Lord, every true prayer of faith has been by the Spirit of Christ which was in the one who prayed, and it will be so to the end of time. The Spirit of Christ tells us all our needs, and causes us to feel them, for Jesus has experienced them all, and though we have no power to express them, "He that searcheth the hearts knoweth what is the mind of the Spirit," and the intercession goes on in his name in our poor hearts. The Spirit alone can cause us to ask in Jesus' name. May we be able to pray the prayer of faith more and more. Not only in the garden did the dear Savior pray in agony, and on the cross did he pray for his enemies, but the prayers of all his suffering people through all ages have been but the telling, by his Spirit, of his own sufferings, and the glory that should follow. He has always been praying for his people, and in his prayer recorded in the seventeenth chapter of John he declared in language most glorious and sublime the final consummation of the eternal purpose of the eternal Father, when all the redeemed of the Lord should behold his glory and experience the fullness of that eternal love with which the Father loved him and them before the foundation of the world. Whoever feels his own heart's sincere desires and sacred longings told in these recorded prayers of the dear Savior and his people, is, by that token, himself an heir of that eternal love and glory.

F. A. CHICK, Moderator.

D. M. VOORHEES, Clerk.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

MARRIAGES.

By Elder B. F. Coulter, at his residence, 1910 N. Twenty-second St., Philadelphia, Pa., Saturday evening, May 28th, 1910, Ross O. Godfrey, of Palmerton, Pa., and Louise J. Mellotte, of Philadelphia, Pa.

By the same, June 15th, 1910, at their own home, 6119 Mnsgrave St., Philadelphia, Pa., Horace A. Jenks and Esther J. Gilkyson, both of Philadelphia, Pa.

By Elder T. M. Poulson, at Snow Hill, Md., June 11th, 1910, John W. Tull and Miss Jennie E. Bailey, both of Worcester County, Md.

OBITUARY NOTICES.

Miss Ada H. Quint was called away from this life Monday, March 28th, 1910, in the 75th year of her age, at her home in Hopewell, N. J. She was the youngest child of William and Anner Quint, who were members of the church that once existed in the town of North Anson, Maine. She was a sister of Elder Wm. Quint, who passed away from earth about eighteen years ago, at North Berwick, Maine, having been pastor of that church for more than forty years. She was also a sister of Mrs. Mary Q. Purington, wife of Elder William J. Purington, who was pastor of the First Hopewell Church the last fifteen years of his life. The last fifty years of her life was spent mostly in the family of Elder Purington, in Washington, D. C., then at Southampton, Pa., and last at Hopewell, N. J. Through her connection with Elder Purington's family very many Old School Baptists were well acquainted with her, and none knew her but to love and admire her for the many excellent qualities that were hers. All knew her kindness and generosity of heart, her forgiving disposition, that could not treasure hardness against any one, and her unbounded hospitality to all who came to their home. She was naturally of a very cheerful disposition, and this cheerfulness remained with her to the last. Under severe trials and anxieties at different times in her life she still remained the same helpful, cheerful friend to all her friends. All who knew her well can testify to this, and because of this all whose friendship was worth having remained her steadfast friends. She had never made a public profession of faith in Christ, but many members of the church often expressed themselves to us at different times as having come to feel full fellowship for her as a child of God. No one loved the truth of the gospel more than she did, and nothing was more abhorrent to her than those theories of men that would ascribe salvation to the worthiness of men, and not to the grace of God. She had an humble view of herself, which perhaps was the one great cause that hindered her from seeking a

home in the church on earth; it is certain that she loved the presence and companionship of those who love God and his cause. We believe that she has fallen asleep in the Lord. She was ill about six weeks before the end came, with a complication of disorders, ending in meningitis, causing unconsciousness for several hours before the last. For some ten days we all thought she was improving, and that ere long she would be well again, but it was not the will of God that it should be so. On Sunday night she grew worse, and sank steadily until the end came.

The funeral service was held on Friday, March 31st, at the meetinghouse in Hopewell. A very large congregation came together. Elder Silas H. Durand preached the gospel of the grace of God very comfortingly to all the friends, and many were blessed and consoled in the service. Afterwards the mortal body was laid to rest in the cemetery adjoining, beside her sister and her husband with whom her home had been. The whole community has sustained a great loss. All who knew her feel this to be so. She was the last of her father's family. For ourself, we can but feel sad and lonely. We shall miss her greatly, for she had been a steadfast friend to us and a well loved aunt, being our mother's sister.

C.

Mrs. Margaret M. Staton died at her home in Snow Hill, Md., June 6th, 1910. The date of her birth was Nov. 15th, 1843. She was married to John W. Staton June 14th, 1865. It was my privilege to baptize her in the fellowship of the Old School Baptist Church at Salisbury, Md., June 4th, 1871, where she remained a consistent, faithful and dearly beloved member until a few years ago, when she took her letter to the church in Snow Hill, where she was held in the same sweet fellowship until she passed to her heavenly home. She had been a member of the Presbyterian denomination, by all of the members of which, as by all of the community where she lived, she continued to be held in high and affectionate esteem. Her experience of grace, and her exercises of mind in regard to the church of our Lord Jesus Christ, were very clear and marked. Her husband, who was a firm believer in the truth and an experienced man, passed away many years ago, leaving her with three daughters and one son, who survive her, and who mourn the loss of one very dear, and deservedly so, to them. She was devoted and faithful in all the relations of life. The little band of brethren in the church at Snow Hill have sustained a great loss, which they and their beloved pastor feel deeply. Elder Poulson called to see her some days before the last, and though company was not allowed, she desired to see him, and had a short interview. She could not talk much, but seemed gratified to see him.

The funeral services at the house were very brief.

A portion of Scripture was read, brother Poulson spoke in prayer and the writer made a few remarks and read hymn 1256 (Beebe's collection). Hymn No. 1052 was sung by friends. The body was taken by train to Berlin, followed by the bereaved family and many friends, where it was laid to rest, in hope of the resurrection of the dead. The 1290th hymn was read at the grave.

How sweet and sacred is the deep mystery of the resurrection of the dead, and the blessed hope that rests upon it, while faith sees the fulfillment of the ancient declaration, "O death, I will be thy plagues; O grave, I will be thy destruction." The dear mother and sister and friend is at rest in untold felicity. The dear ones who remain, and who are blessed to have a hope in Jesus, are waiting. May the comfort and consolation of the Holy Spirit abide upon them.

Written by request of the bereaved children.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

John L. Morris died March 19th, 1910, at the home of his oldest daughter, Mrs. J. E. Freeny, eight miles from Salisbury, Md. He was born Feb. 12th, 1822, and was married to Hannah Shockley August 26th, 1847; to them were born five sons and five daughters. The first son died in infancy, one daughter died in 1874. He, with his wife, was baptized in the fellowship of Nassaongo Church over fifty-four years ago, and continued faithful and consistent to the end. He was deacon for several years, until failing eyesight caused him to wish some other to take his place. He always enjoyed having the brethren visit him, and loved to talk of the grace and mercy of God to poor sinners. He was always at the meetings unless providentially hindered. He was taken seriously ill Feb. 19th, with kidney and bladder trouble. Sister sent for me, and I remained with him until he died. I never saw any one suffer such agony as father did; it was surprising what suffering he endured for four weeks. When in great agony he never once murmured at the hand of God, but would say, "He does not send one pain too much; just think what my Savior suffered in the garden when he sweat, as it were, great drops of blood for me, a great sinner, and he without sin."

Elders T. M. Poulson and A. B. Francis were sent for. Elder Poulson started, but was taken sick and had to stop at Salisbury. Elder Francis preached an able sermon to the comfort of the bereaved ones; he read the fifteenth chapter of first Corinthians, and talked sweetly of our hope of the resurrection, after which all that was mortal of dear father was laid by the side of mother, it being just thirty years and six months since she was buried. They both died in hope of the resurrection. For them to die was gain. We sorrow most that we shall see them no more.

(MRS.) NAOMI A. DRYDEN.

I WISH to say that I indorse the sketch written by his daughter, sister Dryden. It was my privilege to associate with brother Morris for about fifty years. He delighted to tell of his experience and hope. He was a firm believer in all the grand principles of truth that distinguish the Old School Baptists from all others. I had been his pastor about forty-two years, he being one of the number at Nassaongo when I was called there. We miss him much, but wish to bow to the will of our God.

ALSO,

Emeline McKee departed this life Feb. 19th, 1910. She was taken with a slight chill on Wednesday, the 16th. Her illness was short, and did not seem very painful, she just failed and drooped like a leaf. She sat up and ate her supper, and passed away about 9 o'clock. Sister McKee was baptized, I think, some thirty years ago, and lived with the church at Nassaongo several years, then took a letter and united with the church at Snow Hill. She lived consistent with her profession to the end. She was not much of a talker, but a good listener; we all miss her very much. She was a widow, and spent the last years of her life with her son-in-law, Willard Beauchamp. Her age was 82 years, 3 months and 24 days. Thus the Lord is removing from our midst whom he will. Her daughter, Jennie, with whom she made her home, is a member at Snow Hill, Md.

The writer was called upon to officiate at her funeral, and tried to comfort the sorrowing ones, after which all that was mortal was laid away in the Old Baptist Cemetery in Snow Hill to sleep until the morning of the resurrection, then shall she come forth and be glorified.

T. M. POULSON.

MASSEY, Va.

Sister Lydia Priscilla Bruce was born in Gibson County, Ind., August 15th, 1869, died in Oregon City April 11th, 1910, aged 40 years, 7 months and 26 days. She moved with her parents to Lancaster County, Nebr., in 1880, and from there to Oregon City in 1901, where she died as above stated. She experienced a hope in Christ about the year 1890, and joined the Primitive Baptist Church in July, 1907, and was baptized by the writer in the fellowship of the Cedar Creek Church, at Oregon City, where she lived a worthy member until death called her up higher. She was the daughter of Deacon Joseph and Barbara Bruce, and will be greatly missed by both the family and church, as well as by her brother Walter's little orphan boy and girl, to whom she had been a mother since their mother's death, three years ago. She was never married, but lived with her parents, and was the mainstay and staff of the family in their declining years. May the God of mercies ever be with them and comfort them. This is the fifth time the angel of death has visited their home from time to time and taken from them of their

loved family. She leaves father, mother, three brothers and two sisters, beside the church, to mourn, but we mourn not as others who have no hope, for we believe our loss is her eternal gain.

The writer was called to attend the funeral services, using as a text 1 Corinthians xv. 19: "If in this life only we have hope in Christ, we are of all men most miserable;" assisted by Elder A. Wilson, of Oakville, Wash. She was interred in the Edyville Cemetery, there to await the resurrection morning, when we believe her mortal body will be made like unto His glorified body. May we all be prepared, by his grace, for that great day, is my prayer for Christ's sake. Amen.

Written by one who feels less than the least of all saints, if one at all. S. B. MOFFITT.

NEWBERG, Oregon.

Deacon W. J. Goyns departed this life April 24th, 1910. He was born in Georgia, Feb. 1st, 1819, was married to Miss Julia Ann Loupo in 1840. To that union were born sons and daughters, of whom I knew four, to wit, Deacon John Goyns, Hiram Goyns, sister G. W. Coldwell (wife of Elder Geo. Coldwell), and Mrs. Ben Jackson. Sister Goyns died some twelve years before brother Goyns. He was baptized by Elder John Evers in 1843. He and sister Goyns were good and faithful Baptists. It was my privilege to know and to associate with them since 1883. Brother Goyns was sound in the faith, and was a lover of the SIGNS, and it was his request that his obituary be published in it. Brother Goyns was nearly blind for several years before his death, and was so crippled he could scarcely walk; his general way to get around in the house was to push a chair before him. He took to his bed Feb. 10th, and slept most of the time. For several years he expressed his willingness to go, being perfectly reconciled whenever it was the Lord's will. He was anxious to depart, and often said, "Why can I not go?"

He was laid beside his dear companion. We feel that he has gone to rest, there to await the coming of our Lord to gather his redeemed from the earth. It was in this hope that he lived, ever trusting in the sure mercies of David. We have no greater desire than that his God may ever be ours, to shield us from dangers both seen and unseen, until his time shall come to take us to himself.

J. H. BLYTHE.

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

A Friend, N. Y., \$2.00; Charles Schade, N. Y., \$1.00.

MEMORIALS.

(Baltimore Association.)

WHEREAS, It has pleased our all-wise heavenly Father to take from us our dearly beloved brother and former clerk, **Deacon Milton Dance**, of the Harford Church, therefore be it

Resolved, That the Baltimore Association express their felt sense of loss in the absence of his kindly face, helpful words and service, and that we yet desire to bow in becoming reverence to Him who doeth all things well, thanking him for the gift of such a lovely and useful brother as brother Dance for so many years. We desire also to extend an expression of sympathy to the church of which he had been so long time a member. May the Lord, who is the great Shepherd, remember them, and supply them out of his unwasting fullness with every spiritual comfort and grace. We trust that his family will also accept an expression of our sympathy for them.

NOTICE.

BETHEL CHURCH desires to change the time of holding the Licking Association from Friday before the first Saturday in September, to Wednesday, Thursday and Friday, August 31st and Sept. 1st and 2nd. We have heard from nearly all the churches, which have consented to the change, but some of them we could not reach as well as through the SIGNS OF THE TIMES. Should there be no objections, we will soon give further notice of the change.

P. W. SAWIN.

SHELBYVILLE, Ky., June 13, 1910.

MEETINGS.

THE church at Otego, N. Y., has appointed a meeting to be held Saturday afternoon, August 6th, and Sunday, August 7th, to which meeting we invite distant friends to meet with us. Trains will be met Saturday morning and at 1 o'clock p. m. Meeting-house is near the station.

Done in behalf of the church.

S. C. F. GUERNSEY, Clerk.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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**Meeting every Sunday morning
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Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in a Hall on Franklin Square, in the Flatiron Building, in Troy N. Y. All lovers of the truth are cordially invited to meet with us.
H. SEWARD, Clerk.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78.

MIDDLETOWN, N. Y., JULY 15, 1910.

NO. 14.

CORRESPONDENCE.

THE REDEEMED ASS.

“EVERY firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck.”—Exodus xiii. 13.

The redemption of the firstborn of the children of Israel was designed of God for their instruction. It was a memorial unto them of the sovereign and gracious dealings of the Lord. “And it shall be [saith the Lord] when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.”—Exodus xiii. 14, 15. This custom of the redemption of the firstborn was afterwards changed, and the memorial was set up in another form, as will be seen by reading the following: “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the

matrix among the children of Israel; therefore the Levites shall be mine.”—Numbers iii. 12, 13. The Levites were the Lord’s to serve him in the tabernacle; the clean animals also were used in the service of the temple, but the firstling of an ass, an unclean thing, (Isaiah lxiv. 6,) this is not meet for use in the worship of the Holy One of Israel, it is unclean. The ass was an animal useful for service in the domestic life of the people, but it was not to be used as food, neither was it fit for sacrifice, for it chewed not the cud and did not divide the hoof, therefore the Lord taught Israel to account it unclean. (Deut. xiv. 4-8.) What are we? Fit to live in the presence of God, are we meet for the holy service of the Lord? Ah no, we are all as an unclean thing. The ass was unclean. Some perhaps may say, Will you debase us to the level of the stupid ass? No, indeed; are we not in many particulars already there? “Vain man would be wise, though man be born like a wild ass’s colt.”—Job xi. 12. “A brutish man knoweth not; neither doth a fool understand this.”—Psalms xcii. 6; (xciv. 8.) “Every man is brutish in his knowledge.”—Jer. x. 14. Agur confessed, “Surely I am more

brutish than any man, and have not the understanding of a man."—Prov. xxx. 2. Job exclaimed, "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister."—Job xvii. 14. And the Lord saith to his people, "Fear not, thou worm Jacob."—Isaiah xli. 14. Did God misname Jacob? Was Jacob offended by being called a worm? No, but Jacob feels, The Lord knows me altogether, and to me he says, I will help thee, I am thy Redeemer. O what loving-kindness to a worm! The redeemed were represented to the apostle Peter as all manner of cleansed "four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air."—Acts x. 12. If the Holy Spirit has given us eyes to see ourselves we shall not be offended by being likened to the ass. Indeed, for some time I have been looking at this ass in Exodus xiii. 13, and as I have looked and looked at the picture a number of times my eyes have been flooded with tears, and my bosom has heaved with emotion. I have seen myself pictured in this ass. You perhaps say, You must be a foolish ass. Well, I suppose that is what I am, and though you may not understand it, as I journey with my Master and Redeemer my heart is saying, "Nevertheless, I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." What, a beast, an ass saying this? Yes. "So foolish was I, and ignorant; I was as a beast before thee."—Psalms lxxiii. 22. Let us look at our picture. There is the firstling of an ass, the offspring of the unclean. "Who can bring a clean thing out of an unclean? not one."—Job xiv. 4.

David confesses, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalms li. 5. Sin is our leprosy, and we are defiled throughout, and we are unfit for the presence and holy service of the Holy One that inhabiteth eternity. The ass as soon as it was born, and all that first day from its birth, was nothing but an ass, an unclean animal. Then consider this dreadful truth: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely."—Psalms lviii. 3-5. "There is none righteous, no, not one." (Romans iii. 10-18.) O have we any experimental apprehension of the pollution, the degradation of our condition as sinful creatures before God? Let your eyes look upon this: "Thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born."—Ezek. xvi. 5. Can your heart enter into its signification? The colt of an ass was pronounced by the Lord to be unclean in its birth, and we in our natural birth are born in the sinfulness of Adam, the children of wrath. (Eph. ii. 3.) But it is not in our natural birth, in our degeneration, that we know this before the Lord. We are therein described as dead in trespasses and sins, having the understanding darkened, being alienated from the life of God through the ignorance that is in us because of the blindness of the heart. (Eph. iv. 18.) But of the called of God it is written, "You hath he quickened." Then we have eyes to see and a heart to feel, and we begin to understand that as the offspring of Adam we are poor, vile sinners; then also we are humbled, {we are ashamed.

and sigh over our uncleanness. If you can now look with me upon this firstling of an ass representing a quickened sinner, then as soon as divine life is experienced we feel, I am a sinner, and to use the language of our picture, I am an ass, ignorant, unclean. I have known men to talk of being sinners, that they were vile, wicked, the chief of sinners, but not a symptom of a humble and contrite heart was manifest, not a sigh escaped them; their heart was not bowed down and ashamed before God, neither could they blush. (Jer. vi. 15.) But it is far otherwise with the called of God; their sins and alienation from the life of God, their unholiness is a burden and grief of heart. Their conscious vileness is not a subject for flippant discussion, for their souls are sad and weary, and ashamed before the Lord, and also in apprehension of his righteous displeasure their heart cries out, "Woe is me! for I am undone." As "the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean."—Lev. xiii. 45. The Lord pronounced the firstling of the ass to be unclean, and the quickened sinner knows in his heart that it is the holy God, the almighty Judge, who pronounces him to be a guilty, vile transgressor. That foal of the ass was the firstling of an unclean animal all that first day, and at the close of the day it was nothing but an ass; it neither chewed the cud nor divided the hoof, it was unclean; and we from the womb are sinful, estranged from God, we are ever going astray, speaking lies. But when we are born of the Spirit, from the first motions of this heavenly birth, with the first breath of divine life we are awakened, alive and conscious of our dreadful state, we feel we are guilty sin-

ners, like this firstling of an ass we are unclean; God's power tells us so, we feel we are before him, and now with him we have to do. You see this colt of an ass, dark and shaggy; with sluggish instinct it is born under a law, and this is what the law saith, O firstling of an ass, thou art unclean, break his neck. O sinner, thou art unclean, a vile transgressor from the womb, (Isaiah xlvi. 8,) and the voice in the law saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. "The wages of sin is death."—Romans vi. 23. To them that "obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."—Romans ii. 8, 9. "He that believeth not, shall be damned."—Mark xvi. 16. "The wicked shall be turned into hell, and all the nations that forget God."—Psalms ix. 17.

Should the neck of the ass be broken that would end the matter, no more would be done, there is no hereafter future consciousness to the ass; but the quickened sinner feels himself by sin polluted, guilty, base, a foolish, degraded beast before the Almighty. What if I should thus die? He trembles, for he feels, agreeably to the teachings of the Scripture, that after he dies, after the death of the body, that there is hell. Christ Jesus saith, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 28.

"Should sudden vengeance seize my breath,
I must pronounce thee just in death,
And if my soul were sent to hell,
Thy righteous law approves it well."

When the wicked, the unredeemed, are raised from their graves to the resurrection of damnation, as the words of Christ

say they shall be, (John v. 29,) then shall these go away into everlasting punishment. (Matt. xxv. 46.) They "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. i. 9. Read with sacred awe the following: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 10-15. This firstling of the ass, or rather the sin-stricken, law-condemned sinner, sighs and trembles in apprehension that such a portion is justly his. How shall I escape? (Matt. xxiii. 33,) who shall deliver a vile sinner from the wrath to come? (1 Thess. i. 10.) When the ass was born it was unclean; all that first day there was no other voice than this, Unclean, unclean, thou shalt break his neck. The first day is past, the sentence has not been executed, and in the morning of the second day the ass could say, I am yet alive, I am yet spared, but I am still an ass, I am un-

clean, what will this day bring forth to me? The commandment is still in force, "Thou shalt break his neck," and so day by day. There stands the owner of this ass, and in our spiritual view of this picture the ass trembles before him. A word from his lips will decide the matter. What will it be, life or death, redemption or damnation? Does the owner look upon the ass? Is he determining what he will do? How eagerly would the ass catch the least word of kindness from his lips. O, a glance of pity from the eyes of the Lord would revive the heart of the contrite sinner. Most eagerly would the sin-stricken, mourning, law-condemned sinner catch (1 Kings xx. 33,) anything from the lips of God that would give hope. But I am a worm, (Psalms xxii. 6,) a creeping thing, (Acts x. 12,) a poor, base, guilty beast before the Lord. So foolish am I, and ignorant, I am as a beast before thee. (Psalms lxxiii. 22.) While consciously under the ministration of condemnation (2 Cor. iii. 9,) no kind voice is heard, no look of compassion penetrates and scatters the dark cloud. (Isaiah xlv. 22.) The veil of sin and the law's condemnation enshrouds in the sickening, burdening gloom the life of the sinner; he knows he is a base transgressor, unholy, ignorant, base before God, and over all this the heart sighs, we are ashamed of all that we have done, (Ezek. xliii. 11,) we blush (Ezra ix. 6,) and loathe ourselves in our own sight. (Ezek. xx. 43.)

"Since I can therefore hardly bear
What in myself I see,
How vile and black must I appear,
Most holy God, to thee."

And then the thoughts of the guilty sinner reach beyond this present earthly life, beyond time, beyond the death of the body, beyond the grave into eternity. What hope is there for me? How will it be with me in that great day when I

shall stand before God's throne? Shall I hear the voice say, "Come, ye blessed"? or will it be, "Depart from me, ye cursed"? Zion's holy gates forever bar pollution, sin and shame; without are dogs, the vile, the base, the unclean. (Rev. xxi. 27; xxii. 15.) Woe is me! for I am undone, I am unclean. (Isaiah vi. 5.) Who can fully tell the anxieties, the inquiries of the sin-stricken, contrite soul? He prays for mercy, but how shall remission of sins be granted to a base thing? (1 Cor. i. 28.) See that ignorant, foolish beast, this unclean firstling of an ass; he looks to me dejected, stupid, with his head hanging down. He may well have this aspect, for the Lord has pronounced him unclean, and has said, "Thou shalt break his neck." Now look at another picture: it is a man. Would he be offended were I to put these words in his mouth, "So foolish was I, and ignorant; I was as a beast before thee"? "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke xviii. 13. Day after day for seven days the execution of the sentence is suspended, and during those days this foal of an ass lives with its unclean mother. Thus it was with clean animals, and the eighth day and thenceforth they were eligible for an offering made by fire unto the Lord. (Lev. xxii. 27.) The eighth day has come, and what will be done with the ass? Can this ass avert its doom? Has it been able to give a ransom for itself? On the eighth day it is still what it was as soon as it was born. Say you, It has grown some? Yes, it has grown bigger, a bigger ass. Are you any less a sinner than when you first felt you were such? Have you become better, less and less a sinner? Ah, no; by the law sin is

felt to abound, to become exceeding sinful. (Romans v. 20; vii. 13.) On the morning of the eighth day that firstling was still unclean, still an ass, a bigger ass. Now the owner had the right to redeem the firstling of the ass. This eighth day is a notable day, the day of redemption or destruction, of favor or wrath for the poor ass. Which shall it be? Look with me at our picture, and you shall know. On the morning of the eighth day the owner of the ass comes forth. To break the neck of the ass? No, he gives a kindly glance at the ass, but the poor, stupid beast with its drooping head sees not, and so feels not the look of compassion. It is the time of love, (Ezek. xvi. 8,) for love's deeds to be shewn, but the ass is so dull, so ignorant. The contrite sinner is so swallowed up with the knowledge of his guilt and just condemnation, so beclouded with fears and unbelief, that he cannot as yet understand there is favor in store for himself, such a sinner. The owner passes by the ass and goes and takes from the flock a lamb without a blemish, without a spot; then he leads the lamb and drives the ass, and they take their journey to the door of the tabernacle. Contemplate the picture, it was a sight that the eyes of the tribes of Jacob often beheld. O for spiritual eyes to see and a heart to understand. In the owner of the ass taking the lamb you can see what he is purposed to do. It is his good pleasure to redeem the ass. When we meditate upon the story of redemption, the determination of Jehovah to redeem his people is a revelation to afford us sacred musings and strong consolation. When did the Lord determine to ransom his church from their iniquities unto himself? The day, the month, the year, cannot be mentioned, it was before time. The apostle Peter tells us when

the Lord thus determined and provided for our redemption: Ye are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter i. 19, 20. It was all embraced, in all things ordered well by Jehovah, according to the eternal purpose which he purposed in Christ Jesus our Lord. What kindness and love were in the bosom of Him who inhabiteth eternity that he provided, (Gen. xxii. 8,) verily foreordained Christ the Lamb of God to be our Redeemer. My heart often sings:

"A monument of grace, a sinner saved by blood;
The streams of love I trace up to their fountain, God,
And in his sacred bosom see eternal thoughts of
love to me."

There they journey, the ass and his master and the lamb. Look upon the picture, and I will tell you some of the things I see and hear as they wend their way to come before the Lord in his temple. It is a trying journey for the firstling of the ass, his master driveth him, but he leadeth the lamb. God's divine power moves the poor sinner unto himself, he is both attracted and driven. This eighth day to the ass is a notable one, like that notable day in Queen Esther's life. She was driven and drawn to go in unto King Ahasuerus to plead for her life and the lives of her people. "So will I go in unto the king, which is not according to the law; and if I perish, I perish."—Esther iv. 16. This journey is a momentous one to the poor, ignorant, unclean ass; his master is bringing him to appear before the judgment throne of the Lord, before the mercy-seat. "There I will meet thee."—Exodus xxv. 22. O how much better is this place than to meet with God at Sinai. (Exodus xix. 17.) Little does the ass know what grace is to

be shewn, what kindness is in his master's heart toward him. To the ass it all seems hard to be thus made to go before the face of his master. So with the called of God when under the law, when feeling to be vile transgressors they are moved to appear before God. Sin-burdened, it is with sighs and tears and with many fears they approach the Lord with whom they have to do. (Heb. iv. 13.) Though in the heart there arises the thought, "Who can tell?" (Jonah iii. 9,) the Lord may shew me mercy, though I cannot see how it can be. As the ass is being driven along he casts his eyes aside and sees the lamb, and as he looks upon the lamb this is his soliloquy: O lamb, so meek, so gentle, thou art spotless, pure, without a blemish; thou art pleasing to look upon, thou art acceptable in the eyes of the Lord, but on me he hath frowned, and he hath said, "Thou shalt break his neck." Ah, I am an ass, unclean. The convicted sinner thinks of Jesus as that one who is good and kind; that he was holy, undefiled, separate from sinners. Ah, separate from me, I fear we never can dwell together, we shall ever be separate, for I am a sinner, and he is separate from sinners and made higher than the heavens, and I am base, sunken low, low down in sin, in shame, in condemnation. O if I could only be good and pure, like Jesus, without sin, then he could look upon me, and I might hope he would love me, and then I should be acceptable in God's sight. But woe is me, for I am undone, I am vile, I am as a beast before thee, a hell-deserving sinner. O that he would forgive me, and ease me of sin's heavy load. O that he would shew me pity, "God be merciful to me a sinner."

(Concluded next number.)

WAVERLY, Pa., March 31, 1910.

DEAR BRETHREN EDITORS:—Inclosed is an excellent letter from sister Attie Curtis. I think it would be enjoyed very much by the readers of the SIGNS, and I would like to see it in print.

Your very sinful brother,

D. M. VAIL.

BRUNSWICK, Maine, Feb. 15, 1910.

ELDER D. M. VAIL—DEAR BROTHER:—I cannot tell you how glad I am to have a letter from you once more, expressing love and fellowship for me. I have been in a strange land for a long time, and saw so much that was evil and vile in me, that is, in my flesh, I was ready to believe the children of God could not love me or have fellowship for me. It has been the Lord's will to make the darkness flee away, and to give me the garment of praise for the spirit of heaviness, and the oil of joy for mourning, so I rejoice in the assurance that the path I have been in is where God's people travel, for the world does not walk there, it is a solitary way. We cannot walk side by side with a brother or sister very far in this path, for they are soon so far ahead of us we are left behind. We feel and know they cannot be as wicked and vile as ourselves, and yet we want to be with them, and want them to have fellowship for us. We know we cannot walk with the religious world, for if we try to tell one of them how sinful and vile we are, they look at us with astonishment, and will ask, What have you done that is so very wicked? It often comes to me that I should ask the same question if I had not been made to see Jesus the Savior of sinners. I was led so differently from what I thought I should be; I imagined I could give my heart to the Lord when I got ready, and

let him save me. What a change there was when I was made to see the plan of salvation by grace, his people saved in him with an everlasting salvation, chosen in him before the foundation of the world, and nothing can separate them from him. Who can understand and explain that oneness of Christ and his people? It hath not "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." Is not this experience what Paul means when he says, "Behold, I shew you a mystery"? Could we see it if we had not been brought into the light? Does the world, or natural man, see that "death is swallowed up in victory"? It seems to me this saying is brought to pass in our experience. I know some of our brethren claim it is when these bodies are raised from the grave that this saying is brought to pass, but when my mind is led over the way I have traveled, and have seen that oneness of Christ and his people, and how he conquered every enemy, even death, hell and the grave, it seems to me I am not wrong in saying, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "O death, where is thy sting? O grave, where is thy victory?" Death is swallowed up in the victory of our Lord Jesus Christ, and cannot hold one of his chosen vessels. Nothing can be brought to the charge of God's elect; they are clothed with the righteousness of Christ. Does it not read that Jesus took on him the likeness of sinful flesh, and for sin, condemned sin in the flesh, that we might be made the righteousness of God in him? Can you see anything outside of Jesus for his people? It pleased the Father

that all fullness should dwell in Jesus. It is in him we live, move and have our being. "Without me ye can do nothing." How true you find this in your attempts to declare the unsearchable riches of Christ, and how true we find it in our every day experience. The ways of our God are not as our ways, nor his thoughts as our thoughts. His ways are mysterious and past finding out. Man by searching cannot find out God. Our God is great and wonderful, having all power in heaven and earth, doing all things after the counsel of his own will, too wise to err, too good to be unkind. We certainly do know that his knowledge and wisdom enable him to carry on his own affairs undisturbed, and in his own way he will change our vile body and fashion it like unto his glorious body. "It doth not yet appear what we shall be." I have not the least fear that I shall not know who I am if I am one of God's children and awake with the likeness of Christ and see him as he is. It is all known to him, for "all things are naked and opened unto the eyes of him with whom we have to do." My dear brother, love, peace and joy have been felt so sweetly in my heart in years past, and made my brethren and sisters look so lovely to me I could see no faults in them. It was a wonderful thing to me how they could love me as they did. The works of the flesh cause different feelings. I know this by sad experience. Once in a great trial, when I felt sure I had the right spirit, it was the Lord's will to fill my heart with the fruit of the Spirit, and I was made to see clearly the different feelings, and have felt afraid ever since of any anger, or strife, or hatred found in my heart. I am more afraid of myself than I am of my brethren and sisters. Jesus says, "I am the

resurrection, and the life." This is just as sweet to me as where he says, "I am the way, and the truth, and the life." "I am the vine, ye are the branches." "I am the good shepherd: the good shepherd giveth his life for the sheep." "I have power to lay it down, and I have power to take it again." "I am the door." All of these, and many more, are most precious to me. Everything I need is found in Jesus, and I am content to have it so. To those who cannot agree with me in this I have no desire to say that I am right and they are wrong; I want to find that love in my heart for them which was shed abroad by the Holy Ghost, and I am sure if I do not find it that the flesh is ruling. By the time we have forgiven a brother or sister seventy times seven we shall fully realize how much we need to be forgiven, and shall see nothing to offend in those we love. We shall esteem them all better than self, and if we do not understand a portion of Scripture as they do, we shall love them the same, and have no desire to accuse them of denying the truth. The works of the flesh never can draw the children of God together, it always causes trouble and division. It is the fruit of the Spirit that knits our hearts together, and causes us to strive for the things that make for peace. How often it is said, "Love one another." It seems to me that it teaches us that our brethren are not perfect, but like ourselves, liable to err, and we are often admonished to see that we love one another. If we find anything in our hearts that causes us to find fault with those whom we love for the truth's sake, it is time to examine ourselves and see what manner of spirit we are of.

I feel I am writing things that you understand, and it is pleasant to write so easily and fully. I enjoyed your letter

in the SIGNS, and was thinking of writing to you when your letter came. I hope as you read this you will not be sorry you wrote to me, or sorry that I have written to you. I wish you could come to Maine again, and bring sister Vail with you. I should be very glad to see you and hear you speak once more of the most precious things of the gospel. I am in my old home, and would be glad to have a visit from you, and many would be glad to see you both. Brother and sister Beal often speak of your last visit, and I know they would be glad to see you. Brother Beal's health is poor, but when he is able to speak to us he does not shun to declare the whole counsel of God. He knows nothing among us save Jesus Christ and him crucified. We love to hear him declare the unsearchable riches of Christ. The gospel "is the power of God unto salvation, to every one that believeth." "This is the work of God, that ye believe on him whom he hath sent." All boasting is excluded, all praise, honor, glory, power, might and wisdom must be given to our God, who knows not even a shadow of turning.

Please write again, if not too wearied of this. Love and fellowship for you both.

Your sister,

ATTIE A. CURTIS.

OTTAWA, Kansas, Dec. 21, 1909.

ROBERT SCATES—DEAR BROTHER:—Your letter to-day was indeed a pleasant and welcome surprise. You say, "How strange it seems to me that I, a stranger in a foreign land, and hundreds of miles away, should feel a desire to write to you." Is it not stranger still that the desire should be in my heart about the same time to write to you? I was only kept from doing so by my own unworthi-

ness and the shame and humiliation I feared I would probably have to endure after the letter was sent. I have long felt a deep love for you; your letters have always touched a responsive chord in my heart. In the early part of the winter or spring, in a letter in the SIGNS you told of Elder Gadsby's trial of debt, and that he preached three times in one day from the words, "Lord, help me." You said, I do not know why I have written this, but I suppose it is because I could not help it. To me it seemed a direct message, and I even dared to claim it. How many times I have said, "Lord, help me." I felt then that he would help me in his own time and way, and that hope is still with me. It is no comfort to me to feel that anything comes by chance, or that man is in any way independent or has any power in and of himself, for if that be true all my little hope is gone; sink I must without delay. I want to feel that all blessings flow from his faithful care, and all our trials are for our good and his glory. What causes us to look to him? Is it not our own helplessness? When we feel strong and able to help ourselves we have no need of him. They that are well have no need of a physician, but they that are sick, and helpless, and ready to die, and knowing they can never hope for cure from any hand but his, go tremblingly to him, hoping and fearing. O, dear brother, I do sorely need his help in all things; of myself I can do nothing. I look to him to be supplied with life, with will, with power, with all. Jesus was a man of sorrows and acquainted with grief, and if we follow him we must necessarily know something of these things. The question with me is, Do I know him whom to know is life eternal? I feel to say to-night, "Save me, O God; for the

waters are come in unto my soul." Is it not well to confess our sins? In so doing do we not help bear one another's burdens, and so fulfill the law of Christ?

When your letter came to-day I said, Surely this is of the Lord. I wanted to write to you at once, and tell you of the goodness of God to a poor sinner like me. Now that I am trying to write I find myself stumbling along, not able to retain my thoughts long enough to write them. I do indeed appreciate your letter more than I can express. I feel it is more than I deserve that you could be comforted by anything I should write.

I was baptized in November, 1882, so you see I have been a professor a long time, too. I cannot look back and see one good thing that I have ever done; all looks dark and sinful. I do not feel that I have whereof to boast.

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

I can only hope in his mercy and his judgments; for whom the Lord loves he chastens. I have trials within and without, and sometimes the burden laid upon me seems greater than I can bear. I have felt to say with Job, "Though he slay me, yet will I trust in him." I trust in him because I can do nothing else; I have nowhere else to go.

I have read your letter several times, and each time I have found greater comfort and more encouragement to hope. I feel that it is a blessing to have the witness within that all you have said is true, but you have told it all so much better than I can, that it makes me feel ashamed of my poor effort; it serves to show me how dependent I am upon God; I cannot even tell the things I hope I do know.

I have not written at all as I intended. Whenever you feel it in your heart to

write to me, I can assure you it will meet a welcome reception.

Your sister, I hope,

ANNA MCKINNEY.

OTTAWA, Kansas, Jan. 3, 1910.

VERY DEAR BROTHER:—I wish I could make you understand how good and comforting your letters are to me; they are like cold water to a thirsty soul. I will not try to tell you how often I read the first one, and I found that it did not grow old or less interesting. I do not believe any one can feel more unworthy than I do; I feel that I have all the faults flesh is heir to. I have been trying to keep my heart with all diligence, but seem to be getting worse instead of better; things come into my mind at times that I had thought I was above. I did not bring myself into the condition of mind that I have been in for the past fifteen months, neither have I power to make any change. I am clay in the hands of the Potter, and I believe he molds me according to his own will and pleasure. One day I am making melody in my heart to the Lord, the next day, or perhaps hour, I fear that I have no part or lot with him. I thought I had been made to feel as small, insignificant and unworthy of notice as it was possible for one to feel, but I was destined to be disillusioned. One night last week I awoke at eleven o'clock and my eyes were held waking until between two and three. My past life from my earliest recollection passed before me, and I felt then that I could not say to the meanest of his creatures, "I am holier than thou." I do not believe my former friends or associates would bring a single charge against me. In the words of the poet,

"Here on my heart the burden lies,
And past offenses pain my eyes."

I have often wished I could do as Mary did, wash His feet with my tears and cover them with kisses. The thought was presented that I had not considered how unworthy I was of such a privilege, or to have the love and fellowship of the brethren, which I prize more than anything else in the world. I felt much distressed and alone a few days afterward; I opened the Bible at the narrative, and how happy I was made. I had not remembered that she was a sinner, and that the Pharisee found fault with Him because he allowed her to touch him. How kind was his answer, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." I felt then that was why I loved so much, I have more reason to be thankful than any one else. I believe I love the children of God fervently and unfeignedly. I am sure it is from no personal attraction, for many of them I have never seen, and I am unknown to them. Several years ago I tried to write to Elder Chick to tell him how dear he was to me for the truth's sake, and once I wrote to brother Ker, but the letters came so far short of expressing what I wanted to that they were committed to the flames. I have felt ever since your letter came that the Lord put it in your heart to write me, and it has been a great consolation. Your name has been familiar to me since childhood, but of course you knew nothing of me. God's ways are not our ways. O for faith to trust him in all things.

"How can a heart that doubts like mine,
Dismayed at every breath,
Pretend to live the life divine,
Or fight the fight of faith?"

My mind is continually on these things, and I neglect my work to read at times. I looked to the Lord for help, and this

was the answer I got, How shall you escape if you neglect so great salvation? A few days ago the burden seemed heavy, the way looked very dark and dreary, when these words came forcibly to my mind: Take up your cross and follow me; and so I believe it will be, dear brother, to the end of the journey. If I am of the ransomed number it will not matter then. I cannot say "we," because I do not doubt that you are a child of God.

These words have been much in my mind of late,

"Can the Lord his wrath forbear,
Me, the chief of sinners, spare?"

I do believe I have been made to know just how Paul felt when he said he was the chief of sinners. I have been reading to-day in Acts, and have been many times melted to tears. What terrible suffering they endured in testifying of Jesus, yet Paul said, "None of these things move me, neither count I my life dear unto me." If I were to tell you I did not dread death, I should not tell the truth; there is an almost constant fear that I may be banished from his presence at last; it would be to me now like taking a leap in the dark, yet there is a hope that at evening time it will be light.

The letter is yours to do with as you think best; no praise is due me that you found comfort in it. I could not write at all as I wished; thoughts came so fast I was confused. I was afraid you could not understand such disconnected sentences and would be sorry you had written to me. I feel that your letters to me would be of much more interest and comfort to the readers of the SIGNS. If you think this worth a reply, do not shorten your letter, for I assure you I will not tire, no matter how much you write.

This is a poor return for your good

letter. I believe God rules and controls all things, even to the writing of this letter, and I hope you may feel to say, "She hath done what she could." Pray for me if you can feel like doing so.

With love unfeigned,

ANNA MCKINNEY.

OZARK, Ala., Jan. 18, 1910.

DEAR BROTHER CHICK:—Having been an interested reader of your writings for more than fifteen years, and feeling impressed to do so, I have decided to write you a letter, and while you do not know me, and perhaps may think I am presumptuous to even think of addressing you a letter, yet at the same time, as above stated, I feel impressed to write you, and hope that I may not weary you with my writing. I have been following your able pen for a great many years, and while you are in the far away State of New Jersey, and I am in southern Alabama, yet I feel that we worship the same God, the same Christ, who came to live in our image, bled and died on the cross for our redemption. I very often get to meditating about the many able preachers of the Primitive Baptist faith and order, and wish that I could meet with them, hear them talk and tell of the loving-kindness, goodness and mercy of our blessed Savior. Ever since I was a young boy I have had serious thoughts about my future, and what would become of me in the event I was called by death, and at times would become very much worked up concerning the matter. I could get but very little, if any, good out of going to meetings, but would go occasionally, as my parents were Primitive Baptists. I went on in this manner, and with these serious thoughts, until when I was twenty-seven years old, in the year 1907, it became a very serious matter,

and I began to cry, What must I do to be saved? I remember well one night in April, 1908, my mind was in such a state of inquiry regarding my future that I went to bed begging the Lord to save me from an everlasting hell and punishment; to have mercy and save me from destruction. Finally, after a long time I went to sleep in this frame of mind, and dreamed that I was in the very presence of Jesus, and was begging him as no child in this world ever begged a parent for anything. I could see him clearly, and I was at his feet begging him to have mercy, and save me from hell and an everlasting punishment beyond the grave, and thought he replied, Join the church and be baptized. I awoke and was much comforted in the thought and belief that that dream was an answer to my prayers, and my mind became exercised in regard to joining the church, and as to which was the church. I was much concerned, and realized that it was my duty to be baptized in the true church, the church of God, established by the One who had died to save me, the apostolic church. I greatly realized my weakness and many imperfections, and especially the necessity of a Savior to be my wisdom and to guide me to that church, the church of Christ; and I again took the matter to the Lord for guidance. I was during this time living in Montgomery, Ala., and dreamed one night that I was at the church I desired to join, and it was the most harmonious gathering I had ever seen; Elder Henderson was the preacher, and my father, mother and brothers, and even the very members of Pleasant Grove Church, Ozark, Alabama, were there, and I thought I knew it was the true church of God, the old apostolic church, the one I had asked the Lord to show me, and the one that I must join. This was in the

same month of my other dream, in April, 1908. In July following I moved back to Ozark, Alabama, my old home, and on the second Saturday offered myself to Pleasant Grove Church, (the one I had seen in my dream), was accepted, and baptized by Elder Henderson the next morning.

Some may say that these are only dreams, and I had better not put any faith in them, but they are a source of great comfort to me, and I firmly believe that they were the course adopted by the dear Lord to show me my duty, and the church of God; I believe that no man, or alien sinner, can bring himself out of the fallen state he is in by nature; that he cannot be saved because of any good thing he might accomplish here in this sinful world, but must be one of the chosen, and realize his sinful condition, be convicted of sin, and regenerated by the holy Spirit of God before he can be saved. Salvation is by the grace of God alone, therefore give God the entire glory, for poor, sinful man can do nothing without the grace of God in his heart. O what a great Christ is our Christ, and what are the riches of his precious promises, and the teaching of his holy Spirit, that turns men from the ways of this sinful world to take up the cross and follow him, and see in him righteousness, glory and eternal life. When dark clouds and evil temptations fall upon us, God alone can cast them off. What a great God is our God, the God we worship here in south Alabama, and the same God I know from your writings that you worship in New Jersey, the God who has power to guide poor sinners and show them the throne of grace, an omnipresent, eternal, loving God. "How firm a foundation, ye saints of the Lord." My dear brother, I feel that I can depend upon the firm founda-

tion of his gospel, and hope that I have been made to feel the necessity of leaning upon him, the most wise God, to be my wisdom and my guide.

Excuse me if I am troubling you, but I wanted to write, from what reason I know not, but trust the Lord has been my guide. If you have any spare time, I would appreciate a letter from you. I hope you will not think hard of me, a stranger, for writing you, for I felt impressed to do so. If you ever come through Alabama, do not forget to include Ozark in your tour, as I would certainly be glad to meet you and hear you tell of Jesus, the blessed Son of God, and our salvation by the grace of God alone, and when you are sending your petitions to him I ask that you remember me.

Your brother in hope of eternal life,
DAVID F. BYRD.

HOPEWELL, N. J., June 17, 1910.

DEAR BRETHREN:—The thought came to me to-day, What is it to be a christian? Is it to profess that we have any power in that direction? Is it to find fault with our brethren or our pastor? Is it to be backbiting continually? Who has made us to differ? Some make great professions and indulge in long prayers, but if not from the heart all is utterly useless. The Pharisee was shown this, but the publican did not so much as raise his eyes, but cried, "God be merciful to me a sinner," and "this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

But have I lived a christian life in the nearly forty-one years that I have been mingling with the brethren? I know I have come far short of doing this. Evil thoughts are with me continually, and I am as prone to err as the sparks to fly upward; 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." We are told that there are none good, no, not one. The heart of man is deceitful above all things, and desperately wicked. God alone can change the stony heart and give a heart of flesh; he alone can soften the heart and make it to praise him; he alone can do such things as these. What can we do, or whither can we flee without him? We do well to give him all the praise, honor, glory, dominion and power. The psalmist said, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." "What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." One said, "I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations." Paul said, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." We believe that salvation is of the Lord, and that it is a finished salvation, complete in every particular. He is without spot or blemish and cannot be divided or changed in any way. There is no other way of salvation. He declared that his work was to save his people from their sins, and we have this promise, "I will be their God, and they shall be my people." Paul said, "I endure all things for the elect's sakes, that they may also obtain

the salvation which is in Christ Jesus." Paul in this work suffered great hardships, being thrice beaten with rods, once stoned, and thrice suffering shipwreck, being a night and a day in the deep, in journeyings often, in perils by water, in perils on land, in perils by robbers, in perils from his own countrymen, in perils among false brethren, and all this he suffered for the people of God, his brethren. It is a blessed truth that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. The natural mind is enmity against God, but the spiritual mind is joy and peace in the Lord. Believers have a foundation above this world. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "It is not in man that walketh to direct his steps." It is not for man to say aught against the decrees of God. Our Lord increases, but man decreases. God rules in the army of heaven and among the inhabitants of earth. He is a just God and Savior; he is too wise to err, too good to be unkind, and he has loved us with an everlasting love, therefore with loving-kindness has he drawn us. As a father pitieth his children, so does he pity them that fear him, for he knoweth that we are dust. "He is the Rock, his work is perfect; * * * a God of truth and without iniquity, just and right is he." On this rock the Master said, "I will build my church; and the gates of hell shall not prevail against it." How mysterious his work. "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." Our thoughts are not his thoughts, neither are our ways his ways; for as the heavens are high above the

earth, so high are his thoughts above our thoughts and his ways above our ways. The rain and the snow come down from heaven, and return not thither, but water the earth, and make it bring forth and bud; so shall his word be that goeth forth out of his mouth, it shall prosper in the thing whereto he sends it.

Your brother,

DAVID L. BLACKWELL.

MACON, Ga., Dec. 19, 1909.

DEAR ELDER CHICK:—The time is approaching for me to renew my subscription to the SIGNS, and in thinking of that, and of the many blessings I have felt to have enjoyed from the different letters and articles in the paper during the past year, and remembering, too, that I wrote you once when much troubled concerning a certain thing, and your reply was of much comfort to me, all this has given me a desire to write you again.

I have been much confused of late, and am so cast down in feelings that my hope seems almost gone, my faith is so weak, and I am made to cry, Surely the hand of the Lord is not in it all, and I am deceived in the whole matter, and am a deceiver; the Lord has cast me off forever. Truly I feel that I deserve nothing more than that at his hands, but there is a principle about me which causes me to continue to beg for mercy. When confusion seems to reign supreme without and within, I am made to cry unto the Lord to lead me in the way everlasting. If I know my heart, I most humbly desire to walk in that way, to ever be found diligently seeking the true and living God, but it seems to me that the farther I go and the harder I strive to keep in the way the farther I am from it. I feel sure that all the precious promises in God's holy word are true, in which he

declares by the mouth of prophets and apostles that his strong hand will keep and lead his people always, but I cannot feel that they reach me. I do know that in the past I have felt to have received mercies that surely must have been of him, but fear is always present with me that perhaps what I felt was for good was not of him. O Lord, pity me, and have compassion upon one not worthy the least of thy mercies. David said, "Truly God is good to Israel, even to such as are of a clean heart." I know that is true, but I also know my own unclean heart. I can continue with David when he said, "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. * * * They are not in trouble as other men; neither are they plagued like other men." When I read the good letters in the SIGNS, in which the brethren show so plainly the evil of divisions, strife and confusion, I know that is true, and I am made to beg for mercy upon my own vile, sinful life, that I may not cause these things, and try to pray for Zion. Yet when I go and hear the teachings of some among the Baptists that seem to me to be so erroneous, and realize their determination to rule or ruin, I am made to ask, Can the church stand in such confusion? Then the question comes, Where is the church? I have felt perhaps you northern Baptists, who have so mercifully been blessed with a sound ministry, and have been in peace, do not quite realize the extent of the confusion here in the south. Now tell me where one who is truly and earnestly seeking truth and the lovers of truth should go to find them. To which division could he feel like going, and, forgetting all of the others, say with Ruth, "Entreat me not

to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God"? O, Elder Chick, this has been the burden, the cry of my poor heart for years. I am but a worm of the dust, not worthy to be with God's true and humble followers wherever they may be, yet my heart deeply, humbly desires that communion and fellowship, and while this is my earnest desire, still I have never felt to compromise truth or to accept error to be with a people who seem to me to be denying the sovereignty of God, and robbing the name of Jesus of its power. I feel that I earnestly desire that peace which is from above, but I do not feel to live in a compromising element for the sake of ease, when the Scripture says, "Woe to them that are at ease in Zion."

Elder Chick, I should appreciate very much a few lines from you, but I know of your limited time, and my unworthiness, so if I am asking too much, pardon all errors. Pray for me.

In love,

ELLA BARFIELD.

TOUCHET, Wash., June 12, 1910.

DEAR BROTHER CHICK:—After some time of silence with my pen, but not in mind, I find myself once more trying to express to you the course or travel of my mind during this long silence. After a busy week's work for the necessities of this life I was permitted to meet a few of the saints at this place, and to spend a few moments in trying to praise God, from whom all blessings flow. I am now at home, and all quiet, and I picked up the SIGNS for June 15th, and read your editorial, and I felt to thank our Father for such food, and then came the desire

to tell you some of the wonders of grace, so you might know that while you live in the eastern part of these United States, and I live in the extreme west, and while we natural creatures are limited, as the bounds of our habitations are set so that we cannot go beyond them, still the word of God is not bound, and neither can it be. This is the Word which by the gospel is preached unto you, as said the apostle. I have felt to be one with the apostle when he said, O the depth of the wisdom of God; how unsearchable are his judgments, and his ways past finding out.

It seemed, dear brother, as you so beautifully applied those types of the potter and the clay, that the antitype answered as face to face. How sweet and comforting it is to the poor, broken heart of one who realizes that he can do nothing of himself, and who has had to do with self, as did Peter when he denied his Lord, for faith to make manifest to him the dear Father above, who pities his children, the clay of his own molding. This faith shows a fullness in Jesus; it shows that grace was treasured up in him for all our necessities, for all our denials and all our disappointments, and many of these things have been in my life. For thirty years my life has been one of disappointments. The first of note was that I had my mind set for heaven from the first of my recollection, but there came a time when a knowledge of my sins blighted all these prospects and hopes, and then my mind was thoroughly set to believe banishment forever from God was my lot, though much against my desire, and then at an unexpected time and in an unexpected way my mind was made to feel that I would no more be beset with disappointments. But how soon again was I made to drink the cup with Peter

and John when in prison. Then I felt, Woe is me, and then the Lord looked with mercy upon the clay in his own hands, and I was made to weep with sorrow that I had denied my Lord, and to weep for joy that he was faithful and had not denied me. Then my mind was fixed to always be ready to give a reason of the hope that was given me, but in this, too, I have been disappointed.

But my mind has led me away from my intent. I merely wanted to tell you how much I enjoyed this editorial, and in fact all the SIGNS. I do so love to hear or read after one who can take the prophecies and apply them experimentally, and show the faithfulness of God to his rebellious people, but when they are taken up under the law, and it is declared that the blessings depend upon the obedience of the creature, then I am left out, for I surely am the clay and God the Potter, and all blessings must come from him for time and eternity. And I long to see the day when he will loose me from the things of this life and allow me to spend the few days of my allotted time with his dear saints. May he grant this for Jesus' sake. May God bless you, with all his saints, is my prayer.

Yours in love,

J. T. BARNES.

BENNINGS, D. C.

DEAR BRETHREN EDITORS:—My mind has been for some time on Matthew xi. 25, 26, which reads as follows: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Now who are the babes? Those dead in trespasses and sins, whom Christ came to

redeem, or, in other words, those whose names were written in the Lamb's book of life before the foundation of the world. Christ said he came to save them that were lost—the lost sheep of the house of Israel. To my mind the above Scripture is strong evidence that God rules supreme both in heaven and earth; that he had a people chosen in Christ Jesus before time began, and he was the only one who could redeem them. Brother Chick, in his editorial of April 15th, 1908, on human means, says, All the uncommanded societies declare that in the view of those who organize them our God was not sufficiently wise to perfect all that was needful for his church. Dear brother, my experience is that you are right. I believe that Bible teaching is all we need for our instruction; nothing added to or taken from it. I believe that the Bible from first to last teaches the predestination of all things before the foundation of the world; that before man was created God knew just what he would do when left to himself, and he proved in the Old Testament how they rebelled and served idols, and it is the same to this day. Christ said, "Ye believe not, because ye are not of my sheep. * * * My sheep hear my voice and they follow me." "No man can come to me, except the Father which hath sent me draw him." Those he will not cast out, but raise up at the last day. What comfort this is for the poor, afflicted child of God. I sometimes think it cannot be for this poor worm of the dust. How absurd it is for puny man to stand up and say he can help the great Jehovah in his work, or resist the great Power that rules all things in heaven and upon earth.

"This world is poor from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are vain and poor;
There's nothing rich but heaven."

I am so ignorant in spiritual knowledge, I would like to have some one explain the text I have tried to talk about, but have hardly touched the subject. I have been led of late to think upon the love of God and the gospel. Paul tells us what the gospel is in Romans i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Now I am not ashamed of the gospel, but am ashamed of myself when I see myself as I am. God is no respecter of persons, for he says he has a people in every kindred, tongue and nation. His people are a scattered people, and few in number; he says he will bring them from the ends of the earth. What a blessing it is that we can put our trust in God, who has all power in heaven and earth. Our proud nature would sometimes like to do something for ourselves, and verily thinks it can, and like Peter we get to boasting. Then again we are humbled in the dust, which is a safer place. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Nothing but the power of God can humble this proud nature of ours, to make us like a little child. The love of God is not like our love; his is an everlasting love, that sent his only begotten Son to suffer and die on the cross for his chosen people, his church. Of such love the world knows nothing. The Bible from beginning to end, directly or indirectly, points to the great High Priest, Christ, the Head of the church, the One altogether lovely. There is none other name under heaven, given among men, whereby we must be saved.

I am sitting alone and thinking of the blessed privilege I had of meeting with the dear people of God at the association

in Baltimore, and hearing the ministering brethren proclaim the good old doctrine of salvation by grace, and the love of God to poor sinners like me. It was hard when we had to separate; but we cannot expect to be together always in these low grounds of sin and sorrow. If it were not for the blessed hope of meeting again we should be most miserable. Our dear Savior said, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." How pleasant for brethren to dwell together in unity. Paul said, "If it be possible, as much as lieth in you, live peaceably with all men." If we are followers of the dear Lamb of God we should bear one another's burdens. I often wonder why some are so indifferent about attending their meetings, and let trifles stop them, and I feel sorry for those who live so far away that they cannot attend, or sick or afflicted in some way, to keep them from hearing the blessed truth proclaimed, which is manna to the hungry soul. I was well pleased with brother Chick's sermon on charity. If you have not the love of God in your heart it is not charity, no matter how much you give.

Dear brethren, I hope you will pardon me for writing these rambling thoughts. May God bless both editors and readers of our dear family paper.

Your unworthy brother, if one at all,
THOMAS ALDEN.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1910.

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

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

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

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

OUR dear brother, Elder J. F. Farmer, of Wilson, N. C., has sent us a little pamphlet, written by a Presbyterian minister, in defense of the order and doctrine of that denomination, asking us to notice some things in it editorially in the SIGNS, and saying that he thought it might do good to do so. We have carefully read the pamphlet, and feel like trying to comply with the request of our brother. Some things in it we must approve; for instance, it clearly presents and defends the doctrine of election and predestination with very strong scriptural arguments, but there are two things in it (and these are what we suppose brother Farmer had specially in view) to which we will call attention, and endeavor to show the unscripturalness of them. First, the writer claims that the church, and its order, under the gospel is only a continuance of the order established through Moses under the old covenant, and that baptism, or sprinkling, is only a continuation of the sprinklings ordained in that covenant. These contentions upon the part of this writer are but what is claimed by all who reject Baptist church order for other forms of church government, and who practice sprinkling, claiming

that it is baptism. Also infant baptism can be defended upon no other ground. We do not wonder that all those who contend for infant baptism, and for sprinkling, and for any form of church government other than that which prevails among Baptist churches, insist upon the above named contentions, seeing that in the New Testament there is not the first shadow of authority for any of the three. In the New Testament there is not the slightest proof of sprinkling, or of infant baptism, or of any other than the simple form of government adhered to in all Baptist churches.

But is the church of Christ on earth merely a continuation of the former Jewish theocracy? Is it true that the order of the church is but a continuance of the forms of that former covenant? Is the church of God essentially the same thing as was that Jewish nation? Are the ordinances of the church now simply the same that prevailed in that former covenant? Is this gospel covenant not a new covenant, but only the former covenant enlarged so as to take in the Gentiles? As that Jewish people, all of them, old and young, moral and immoral, upright and vile, fearing God and not fearing him, were alike participants in the obligations and privileges of that covenant, is it now true that all nations of men, old and young, pure and vile, infant and adult, fearing God or not fearing him, are rightfully participants in the obligations and privileges of the church? That is what this writer seems to say. Under that former covenant no grace was required in the heart of any man to prepare him to comply with its requirements, or to entitle him to its privileges. It was all ceremonial, and the vile man who observed its commandments was entitled to all its privileges as well as the

upright, God-fearing man. Is there then no difference between the church of God now, and that typical people? That is what this writer seems to say. A man did not have to be a believer to entitle him to a share in all the outward forms of that covenant. Is it true that the church of God now takes in all nations upon the same grounds? That these claims are not scriptural is our full conviction. It is sufficient to call attention to the testimony of the Scriptures themselves, without much comment upon our part. First, it is expressly said by the prophet, and quoted by Paul in the New Testament, "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. Not according to the covenant that I made with their fathers," &c. Notice the last clause: Not according to that former covenant. The difference is said to be this: "I will put my laws into their mind, and write them in their hearts," &c. The former was written upon parchment only, and not in the heart. Now, his law is to be written in the heart of man. Paul, in Hebrews, shows that this means the new covenant, in which the middle wall of partition between Jew and Gentile has been broken down forever. We have called attention to this here, lest some should say that this covenant was with the same house of Israel and Judah only as was the former covenant. Israel and Judah were but types of that spiritual people, gathered out from every people, and made to be believers and to partake of the grace of God in truth. As every Gentile does not become a believer, so also every Jew is not included in this new covenant. Under the old covenant every Jew was included, and no Gentiles, but under this new covenant some Gentiles and only

some Jews have place. The Jewish people under that covenant were regarded as a nation, and dealt with as a nation, but under the new covenant neither Jew nor Gentile is dealt with as a nation, but all are dealt with as individuals. Neither does the new covenant deal with families, so that because the father is a believer in God, his children are entitled to the same privileges that belong to him. Under this new covenant each one stands or falls for himself before God. Here God deals with the souls of men personally. If one of a family is called of God, and made to be a partaker of his grace, and a member of his church, there comes no blessing because of this to other members of the family so far as the privileges of the church of God are concerned. This is in substance what is set forth in the text to which we have been referring.

There are vast differences between the church of God and that Jewish people. First, as said before, no one needed to be a believer to belong to that Jewish people. No others save believers in Christ are entitled to membership in the church. Second, no sanctification or circumcision of heart was required to entitle one to the privileges of that sanctuary, but circumcision of the heart is indispensable to membership in the church. Under the former covenant one tribe only was known as the priestly tribe, and that tribe only could minister in the sanctuary. In the church of God now all are alike priests unto God. Under that covenant only men could serve at the altar and offer sacrifices. In the church there is no such distinction made; in the true worship of God there is neither male nor female. The priests, under the covenant, must be of a certain age before they could serve in the sanctuary. In

the church a little child is as much a priest unto God as a man of fourscore years, if that child be possessed indeed and in truth of the grace of God. The ministers of Christ to-day are not priests, any more than the feeblest believer in their flocks is a priest unto God. It was never intimated under that former covenant that any were priests, no matter how spiritual they might be, not even the prophets themselves, save those who were of the tribe of Levi. The elders or bishops ordained in the churches were not the successors of the Jewish priesthood. It was true, as the word of God has said, that he took away the first, that he might establish the second. When Christ came, the great antitype of all the types, then the types were all fulfilled, and had no place any more. Now an entirely new order, such as the world had never seen, was established, and established upon better promises. The gospel covenant is not the same as was the legal covenant. The church of Christ is not the same as was that Jewish nation. Nothing that belonged to that former covenant had any place in the new. Nothing that belonged to that Jewish people has any place in the order of the church of God; the first is all taken away.

But we leave these reflections to speak for a little of the claim made by the writer that the sprinkling, or what he calls baptism, is but a continuance of the sprinklings ordained under the former covenant. Of course the writer is consistent with himself in this, for if the church is but a continuation of the Jewish nation, enlarged to take in all other nations, then it would follow very readily that the sprinklings of that covenant must have place in the new order of things. But, instead, as the church is a

new thing in the earth, beginning less than two thousand years ago, so her baptism is a new thing, having no relation to the sprinklings of that former time. Turning to the Scriptures of the Old Testament, and reading carefully all that is said concerning the sprinkling of water upon the people, one will probably be surprised to learn how little is said about it. The people in general were never sprinkled with water. At the consecration of the priests they were commanded to be sprinkled with water, but there could be no reference to baptism here. First, they were not sprinkled as children of Israel, but solely as priests. In this sprinkling no female ever had a share. If indeed in this case we have presented a perpetual ordinance belonging now to the church, it is manifest that all females are excluded from the ordinance. Still further, all infants and youths are excluded from it, because it was expressly provided that all who were thus sprinkled must be twenty-five years of age, and then at the age of fifty must cease being priests in the service of the sanctuary, therefore children and old men could have no place in the church if this be the pattern. One other place in which sprinkling with water was ordained was when the blood of the birds was to be sprinkled upon one who had sinned; that blood was to be caught in water as it flowed from the slain bird, and this mingled blood and water was then to be sprinkled upon him. But this was manifestly the sprinkling of blood rather than water. In any event, we have yet to learn that any denomination mingles blood of birds with the water of sprinkling, and, still further, this was to be repeated as often as was needful, rather than once to be observed. We do not remember that we have ever heard that any sect practices frequent

sprinklings upon either infants or adults. In one more case was water to be used in sprinkling: the ashes of the red heifer were to be mingled with water after she had been burned, and when an Israelite contracted ceremonial defilement, and needed cleansing, a fit man was to sprinkle those ashes thus mingled with water upon him who was defiled, and he was to be pronounced clean; but this was to be done not once only, but as often as defilement was contracted by any one who was an Israelite, and the cleansing was in the ashes rather than in the water. Reference is frequently made to Ezekiel xxxvi. by those who would argue for sprinkling as baptism. We read there that the Lord said to Israel, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." But this cannot manifestly refer to any outward ordinance, because, first, it is the Lord that sprinkles, and not any priest or minister, and second, because the effect is to be that they are to be cleansed from all their filthiness and all their idols. Were this filthiness such as adheres to the flesh, literally, through contact with filthy things, sprinkling would not wash that away, for we all know that for a good washing of the body we need more than a few drops of water. The water in this text is an emblem of the word and Spirit of God. Now these places are all that can be found in the Old Testament by which to justify sprinkling for baptism, and, as already seen, there is not the slightest similarity between these sprinklings and pedobaptist sprinkling. But there is no need to dwell longer upon these portions of the word. Sprinklings of blood and of oil are also often referred to in the law of Moses, but we do not suppose that

even the writer of this pamphlet would claim justification for sprinkling as an ordinance of the church from these places. These sprinklings, we know, present the sprinkling of the blood of Christ, which cleanseth from all sin, and the sprinklings of water referred to in the Old Testament also refer to and present the same great truth. For proof of this see Hebrews ix. 13, 14. Baptism is then a new thing under the gospel; it did not belong to the old covenant at all. But it is said that washing was often enjoined under that covenant. That is true, but washing was one thing and sprinkling was another. Turning to Leviticus vi. 27, it is seen that they are two things, and, beside, washing is never done by sprinkling water upon the thing needing to be cleansed, it is always done by dipping the thing washed under the water. Garments are so washed. We wash our hands by dipping them, we bathe our bodies generally by plunging them under water. When we speak of taking a bath, the thought of putting ourselves under water is the first to occur to our minds. If the washings of that old covenant, therefore, are to be considered as being continued in the church and her ordinances, they would enforce the thought of dipping the person under water, rather than of sprinkling.

From all the above it is manifest that we cannot go to the Old Testament, or to the forms of that Jewish covenant, for the ordinances of the church, nor for the manner of her government; the plain testimony of the New Testament must be our rule. That those who seek to sustain other forms of government and practice, and infant baptism, and who claim that sprinkling is baptism, always appeal to the Old Testament rather than to the New for support, makes manifest

at once that they feel that these things cannot be sustained by proof drawn from the New Testament. It is in our mind to continue this theme in our next, if the Lord will, and consider what the New Testament does teach regarding baptism and church order. C.

2 CORINTHIANS XIII. 12.

"GREET one another with an holy kiss."

Having been requested to write upon the above text, we shall offer a few thoughts for the consideration of our readers.

The longing desire of the apostles for the peace and unity of the church seems to have been unbounded. To that end they prayed, preached, exhorted and wrote, and willingly spent and were spent in the cause of Christ, deeming it of more importance and worth than all the world beside. After the brethren were instructed in the word of God, nothing preceded the desire of the apostles that they might live in peace and unity as brethren should. All fleshly ambition and pride should be sacrificed to that end. This same desire, and delight in it, was in David when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

It seems to us that the apostle had several things in mind when he penned the words of our text. Likely he remembered some things of the Old Testament, when kissing was indulged in by some, and not always in a godly way. He may have also remembered the kiss of Judas, and would not have those of his love and care follow such examples, therefore said, "Greet one another with an holy kiss."

In ancient times a kiss was a sign of reverence and submission to a superior, also of love and affection. Traitors, however, practiced deception with kisses,

as was the case when Joab kissed Amosa and slew him, and when Judas kissed Christ and betrayed him. These kisses were anything but "holy," hence could have no place in the kingdom of God. Kissing was not an ordinance in the apostolic age of the church, nor will it ever be, as no such commandment was given by the Builder and Maker of the house; therefore we do not understand this exhortation of the apostle to mean that the children of God, male and female, young and old, should kiss each other every time they meet, regardless of occasion or circumstances, but that when they do so greet one another to let it be "an holy kiss," and not such as that of Joab and Judas. Neither did he mean that brethren should kiss the sisters and the sisters kiss one another, but that neither male nor female should be known in this sacred relationship. The word "holy" means sacred, pure, guiltless, and well did the apostle use the word "holy" in this connection, and all will do well to consider this when greeting with kisses.

To convey the thought in our mind with regard to an holy kiss we shall call attention to the father and his prodigal son, not to prove them brethren in the Spirit, but to show as near as we can what "an holy kiss" is. The son had sinned against his father and in the sight of heaven; had wasted all his living and become, as it were, a vagabond, but notwithstanding all his faults and shortcomings his father loved him still, and when he returned home filled with shame and self-loathing his father, full of pity, compassion and forgiveness, and his very being aglow with love, ran to meet him, and fell on his neck and kissed him. That kiss was as near "holy" as anything in this life can be that is not altogether, entirely and absolutely of the

Spirit of God. In that kiss was no hypocrisy, no guile, no deceit, no evil surmisings, no selfishness, no pride, no thought of vice, no thought of sex. Not another man in all the world could have kissed that boy as his father did. No kiss of men or angels could have meant the same to that son as did the kiss of his father. That kiss spoke louder and said more than all the voices of men combined could have done, and the chief thing it said to the wayward boy was, My son, I love you. That love covered all the boy's faults, and he knew it. The father loved his son because he was bone of his bones and flesh of his flesh. The children of God are members one of another, and because of this union should love one another with pure hearts fervently, and their kisses should be "holy," embracing everything as above illustrated by the father and his prodigal son. There can be no such thing as "an holy kiss" when malice, envy, hatred or pride find place in the feelings of God's children toward one another. Backbiting and faultfinding never suggest to those to whom we thus speak that we love the one in whom we see so many faults.

When an old lady kisses a young man who is her brother in Christ, it should be an holy kiss of a mother to a son, in it telling him of her love for him in the Lord and her interest in his spiritual welfare. The kiss of a young man upon the lips or cheek of an old woman should be an holy kiss of a son to a mother, recognizing her age, faithfulness and steadfastness in the gospel. We have wondered that if a kiss is a sign of reverence and affection, is the grasp of the hand or the falling of a tear less so?

We feel sure that the same good feeling of love one toward another is made known in the hearty handshake that is demonstrated by a kiss, and can there be stronger evidence or greater manifestation of affection and good will one toward another in the kingdom of God than when in trouble or distress to see "the sympathizing tear" steal across the cheek of a brother or sister? Sometimes kissing is indulged in perhaps without the slightest thought of brotherly love; some are naturally more affectionate than others, but those who kiss less do not love less, nor is their desire for the peace and spiritual prosperity of others less. A kind word often means much to a poor, discouraged soul who feels like giving up the race. Is not this, in a sense, greeting one another with an holy kiss? If the widow and fatherless are poor and needy, and we visit them with the necessities of life, watching over them to see that they do not suffer, is not such service greeting them with an holy kiss? If a brother be destitute of food and clothing, and makes his needs known to us, and we kiss him, saying, Depart in peace, be warmed and filled, notwithstanding we give him not those things which are needful to the body, what doth it profit? Was it "an holy kiss"? We do not mean to "spiritualize away" the exhortation of the apostle, because there is no doubt but that he meant just what he said, but we make these few suggestions as they occur to our mind in connection with brotherly kindness.

May the Lord help us to take heed unto ourselves that we endeavor to keep the unity of the Spirit in the bond of peace.

K.

CIRCULAR LETTERS.

(Written by Elder John McConnell.)

The Warwick Old School Baptist Association, in session with the Middletown and Wallkill Church, at Middletown, Orange Co., N. Y., June 8th, 9th and 10th, 1910, to the several churches composing this association, sends christian greeting.

DEARLY BELOVED:—It is the custom of most associations to adopt and print with their Minutes a letter addressed to the churches composing the association. The letter also circulates among the associations and churches in their correspondence, and is presumed to express mutual fellowship in the matter under consideration. It is becoming in such a letter to use words easy to be understood, and to avoid foolish and unlearned questions, for if any man consent to other than wholesome words, "the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." The word of Jesus is that "it must needs be that offences come; but woe to that man by whom the offence cometh," and he commands his disciples, saying, Take heed that no man deceive you; take ye heed, watch and pray; and what I say unto you I say unto all, Watch. This he taught them as being a living way of acceptance with God, and when they were endued with that Spirit "they went forth and preached every where, the Lord working with them, and confirming the word with signs following." It was the gospel, the power of God unto salvation to every one that believed on Jesus through their word. In eating their bread with carefulness, pondering their path, considering their way,

examining themselves and proving what is that good, and acceptable, and perfect will of God, they obeyed from the heart that form of doctrine which was delivered unto them, and became servants of righteousness. The words of our Lord Jesus Christ are spirit, and are life, and "not he that commendeth himself is approved, but whom the Lord commendeth." To know how frail we are is the teaching of the Lord; such "understanding is a well-spring of life unto him that hath it." Such knowledge will make a man shew out of a good conversation his works with meekness of wisdom; the wisdom that is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The fruit of such righteousness is sown in peace of them that make peace. These good works God hath before ordained that we should walk in them. Such a workman will not make a man an offender for a word, but will follow after charity; he will prove his own work, prove he is spiritual, by considering and taking heed unto himself, and thus save himself and them that hear him. This is a living way of holding fast the profession of our faith; this approves us unto God, for without faith it is impossible to please him. That one is taking heed unto himself, and unto the doctrine of godliness, who passes the time of his sojourning here in fear. The fear and obedience of Noah were effectual "to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," and to-day the faithful in Christ Jesus do save some, and condemn others, for they are saviors prophesied of who "shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

In that day shall they "discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." No service is spiritual that is not vital, and it cannot be vital without the exercise of a vital principle. All spiritual life is hid in Christ, and by faith we live the confession that Christ is come in the flesh, and it is his Spirit that quickens us in newness of life to worship God acceptably. When the heart is fixed on God there is panting after him, a following after righteousness, and "when the desire cometh, it is a tree of life," it transforms us into hunger and thirst, and the more a sense of vileness oppresses us the more vehement desire for the beauty of holiness is wrought in us. It is according to this spirit that Jesus Christ is declared to be the Son of God with power, and no man can say he is the Lord but by that Spirit. This is calling upon the name of the Lord. In this spirit we worship God acceptably, and by this Spirit is the love of God shed abroad in our hearts.

The commandments and doctrines of men teach that the approval of God may be attained unto by works which we can do, notably, studying the Scriptures. Surely this is a vain imagination. The Scriptures contain an account of the revelation of God's will to man in different ages of the world, and of the operations of his power relative to the salvation of his people; they contain an account of the Spirit by which the writers were inspired, but they do not contain that Spirit itself. They record the promise of eternal life, but that life is not in the Scriptures, but in the Son of God. Jesus said to the Pharisees, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They contain an

account of the law of God, but Scripture is not that law. "I will put my law in their inward parts, and write it in their hearts." They contain an account of the gospel of Christ, but they are not the gospel itself. They contain a true account of the word in all ages, according as it was delivered at sundry times and in divers manners, but the Scriptures are not that word. When the word of God came to any of the prophets, it was not the Bible that came to them, but the word of God which is quick and powerful, sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. This cannot be said of the Scriptures. The word of God is incorruptible, and liveth and abideth forever; the Bible is not so, and if the latter were put out of existence forever, the word of God would still be the same quickening Spirit. According to the Scriptures, the word of God always dwelt in a man of God as a quickening spirit, by which he was moved to utter or write such things as it pleased God to reveal. What was thus uttered or written might be perverted, destroyed, and the man put to death, but the quickening Spirit, the word which liveth and abideth forever, could never be altered or destroyed. All Scripture is given by inspiration of God, and is profitable to the man of God alone, who has the word of God living and abiding in him, by which he is made perfect, thoroughly furnished unto all good works, a workman that needeth not to be ashamed, rightly dividing the word of truth. Surely there is a distinction between the word of God and the Scriptures, and notwithstanding the latter relates the travel of the man of God, it must be admitted that the Spirit which inspired the writing is greater than the writings, and is therefore the only living

and true guide into all truth. The Scriptures testify of Jesus, but all he said and did are not written. God never was dependent upon letters to reveal his will, or teach his people to know him. Certain it is, that the Scriptures are misunderstood, perverted and forced out of their true sense whenever the comments and precepts of man prevail. It is the Spirit that quickens our understanding, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." Notwithstanding the confidence of the apostles that God would perform the good work begun in their brethren, until the day of Jesus Christ, they continued faithfully to exhort them to diligence in taking heed unto themselves, for, said Paul, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Peter did likewise, assuring them that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." These things they preached by commandment of the Lord. They were not ignorant that the evil which befell many of our fathers in the wilderness "happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." And "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:" and, "He limiteth a certain day, saying in David, * * * To-day if ye will hear his voice, harden not your hearts." He that hath an ear to hear what the Spirit saith unto the churches, is poor

and trembleth at his word, but such are the blessed characters who have the gospel preached unto them. "Let us consider one another, to provoke unto love and to good works." Let us take heed, brethren, lest there be in any of us an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called "to-day," lest any be hardened through the deceitfulness of sin. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to the several associations with whom she corresponds sends greeting.

DEARLY BELOVED IN THE LORD:—
We feel to render praise and thanksgiving to the Lord God of Israel that we have once more been enabled to spend a season together to talk of his goodness and to speak of his power. Your messengers have come to us heavily laden in the fullness of gospel truth; the waters of that river the streams whereof make glad the city of our God have flowed over and through them, reaching even to us poor sinners, watering our souls, causing our spirits to be revived by the way. May the ever blessed God cause us to continue in sweet communion and fellowship.

Our next session is appointed to meet with the Kingwood Church, Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June, 1911, where we again hope to meet your messengers.

F. A. CHICK, Moderator.

D. M. VOORHEES, Clerk.

The Delaware Association of Old School Baptists, in session with our sister church, Welsh Tract, Newcastle Co., Del., sendeth love and fellowship in the Lord to the churches with which we correspond.

DEAR BRETHREN IN THE LORD:—The divine favor of God is surely manifest to the comfort of our minds, beloved, in the fullness of love and fellowship in this meeting. Through the gospel of the Son of God, the light of the knowledge of the glory of God in the face of Jesus Christ, the only name given under heaven or among men, has been named and honored, and your messengers, ministers and servants have come in that name, declaring that gospel to our comfort and the glory of God forever. We desire a continuance of your love and fellowship through your correspondence with us.

Our next session has been appointed to meet with the Rock Springs Church, in May, 1911.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

The churches composing the Warwick Old School Baptist Association, in session with the Middletown and Wallkill Church, Middletown, Orange Co., N. Y., June 8th, 9th and 10th, 1910, to the churches and associations with which we correspond sendeth greeting.

DEARLY BELOVED:—God, who is rich in mercy, has favored us with another opportunity of meeting together for his worship, and for communion with our kindred in Christ, which has proved both pleasant and refreshing to us. The business of the association has been transacted in harmony, and the ministering brethren have borne a faithful testimony to the truth as it is in Jesus. Truly we have witnessed how beautiful upon the mountains are the feet of them that bring

good tidings, that publish peace and salvation, and say unto Zion, Thy God reigneth. The letters from the churches indicate but little ingathering, but they are at peace among themselves.

Our next session is appointed to be held with the Ebenezer Church, in the city of New York, beginning Wednesday before the second Sunday in June, 1911, when and where we hope to again meet your messengers and receive your letters of correspondence and messages of love and fellowship.

H. C. KER, Moderator.

JOHN McCONNELL, Clerk.

ORDINATIONS.

At the regular Saturday meeting in April, 1910, the Southampton Church decided to call a council to meet on Tuesday, May 31st, to take into consideration the gift of brother J. Monroe Fenton, and, if thought best, to ordain him to the work of the ministry. It was decided to call on each church of this association, viz., First Hopewell, Second Hopewell and Kingwood churches, to send their ministers and chosen brethren, and to invite also the ministering brethren of the Baltimore, Delaware and Warwick associations.

May 31st, 1910, the council met and was organized by choosing Elder Silas H. Durand moderator and Wm. Hobensack clerk.

The council consisted of members as follows:

Southampton Church—Elder Silas H. Durand, J. M. Willard, C. B. Reeves, Casper G. Fetter, Wm. Hobensack, Jacob S. Leedom, Elias Hogeland.

First Hopewell—I. Vannoy, Wm. Bond, E. P. Drake, Wm. Sheppard, D. M. Voorhees.

Second Hopewell—E. H. Drake.

Kingwood—Elder D. M. Vail, Cyrns Risler.

Delaware Association—Elders B. F. Coulter and A. B. Francis, P. M. Sherwood, John S. Yerkes, Howard Durham.

Warwick Association—Elder H. C. Ker, George D. Conklin.

Elders J. N. Badger and P. G. Lester, of Virginia, Elders A. B. Brees and W. S. Alexander, of Ohio, Elders G. D. Roberson and J. F. Farmer, of North Carolina, were also present.

Elder P. G. Lester spoke in prayer. Brother J. M. Fenton related his experience of grace and his call to the ministry. Elder D. M. Vail made motion, seconded by Elder H. C. Ker, that we now proceed with the ordination. Hymn 233 was sung. Elder

H. C. Ker preached the ordination sermon, text, 1 Tim. iv. 16. Elder A. B. Francis spoke in prayer, at which time the presbytery, consisting of Elders Silas H. Durand, A. B. Francis, P. G. Lester, B. F. Coulter, H. C. Ker, J. N. Badger, D. M. Vail, A. B. Brees, G. D. Roberson, W. S. Alexander and J. F. Farmer, laid hands upon brother Fenton. Elder Silas H. Durand delivered the charge. Elder B. F. Coulter gave the right hand of fellowship. After singing a hymn the benediction was pronounced by brother Fenton.

SILAS H. DURAND, Moderator.

WM. HOBENSACK, Clerk.

OBITUARY NOTICES.

SISTER **Sarah Edith Lee** passed away from earth Dec. 22nd, 1909, and was buried near Fairfax Court House, Va., on the 24th. She was the widow of Franklin Lee, who passed away several years ago, strong in the faith of God's elect, although not brought to the visible church of God, as our dear sister was. Sister Lee was an own cousin to my husband, and our dear sister in the church. O the love we had for her, and we knew that she loved the church. Years ago we used to meet at dear old Frying Pan. She enjoyed the preaching which gave to God all the glory and power. She had seen the King in his beauty, and that he ruled in the army of heaven and among the inhabitants of the earth. She found herself as helpless as a little child, and saw that there was no good in herself. It was then the will of God that she should come and tell to the Frying Pan Church what a dear Savior she had found, and she was gladly received, and buried beneath the wave by Elder White, to arise to newness of life, and her life adorned the doctrine of God her Savior. By her godly walk and conversation we feel assured that she had passed from death unto life. The church will miss her much, for they regarded her as a lovely sister. She was always in her place in the meetings, coming through heat and cold. It was her delight to meet her brethren. We all shall remember our pleasant visits at her son's (Robert Lee) home, where she and her husband had lived for some years. Our sister had looked forward to the association in 1909 at Frying Pan with much pleasure. She came each day; it seemed that her face beamed with the love of God in her soul. In a few weeks from that time, three I think, she was paralyzed. I sorrowed that it was so, but felt sure that all was well with her if the summons had come. She lingered for more than a year, and often wanted to go to the meetings at Frying Pan, but they thought she was too weak. Elder Loefferts went to her home and preached for her, and she told me it did her much good. The funeral sermon was preached at Frying Pan the fourth Sunday in May, by Elder J. G. Eubanks. When the sum-

mons came at last, suddenly, she said to her son's wife, "Lizzie, I believe that I am dying," and before her children could get there she had passed away into that sweet sleep that knows no waking. Her children watched over her with loving care as they saw her fading day by day, and when the summons came it was a sorrowful blow to them, yet we believe that it was a happy release to their mother. Sister Lee was the mother of eleven children; five daughters and two sons survive her. Her maiden name was Jones; her parents' names were Thomas and Lucinda Jones; they passed away years ago. She leaves her children and five sisters, together with the church, to mourn, but our loss is her gain. May God bless us all to bow with sweet submission to his will.

FANNIE BALDWIN.

LEESBURG, Va., June 3, 1910.

Mrs. Elizabeth B. Core, widow of B. F. Core, died at the home of her daughter, Mrs. Samuel B. Fryer, Mt. Pulaski, Ill., Monday evening, May 9th, 1910, aged 83 years, 8 months and 28 days. Elizabeth Ann Beatty was born in Fayette County, Ohio, August 11th, 1826. In 1842 she was married to William Jefferson, and to that union one child was born: John Franklin Jefferson. Her husband died soon after, and the son passed away Dec. 16th, 1901. On Oct. 5th, 1850, she was united in marriage to B. F. Core, and after a residence of six years in Ohio, Mr. and Mrs. Core came to Illinois, locating in Atlanta, Logan County. In the year 1859 they moved to Lincoln, where they resided until the death of Mr. Core, Oct. 25th, 1892, since which time she had made her home with her daughter in Mt. Pulaski. Deceased is survived by three children, one daughter, Mrs. Samuel B. Fryer, of Mt. Pulaski, and two sons, E. B. Core, of New York city, and W. F. Core, of Cincinnati, Ohio. The two sons came to Mt. Pulaski to attend the funeral. They were here to see their mother a short time before she died. She is also survived by thirteen grandchildren and fifteen great-grandchildren. Mrs. Core was a member of the Baptist Church, and was a woman who enjoyed the respect and esteem of many true friends. Her recent illness dated back several months, and notwithstanding her advanced age, her mind was clear to the end. She was interesting, and enjoyed discussing reminiscences with those whom she engaged in conversation. Her death had been expected for many weeks, and throughout her illness she bore her suffering with a marked degree of fortitude, the end coming peacefully.

The funeral services were held at the home of Mr. and Mrs. Fryer, May 12th, conducted by J. A. Conlee, pastor of the Baptist Church of Waverly, assisted by G. W. McConkey, of Mt. Pulaski. At the close of the services at the house the body was removed to the Illinois Central depot, where a special

car was attached to the Peoria division passenger train, which conveyed it and sorrowing relatives and friends to Lincoln, where the remains were laid to rest beside those of her husband.

Her granddaughter, COSTELLA FRYER.
Mt. PULASKI, Ill.

Mary Josephine Stancil Fulmer was born near Centerville, Ohio, May 26th, 1850, died at the residence of her daughter, Mrs. Travis, in Tonia, Ill., June 14th, 1910, aged 60 years and 19 days. Sister Fulmer came to Illinois with her parents in 1855, where she grew to womanhood. She was married to Robert Fulmer Jan. 16th, 1872, he preceding her in death three years. Sister Mary, as she was known, joined the Regular Baptist Church at Oxboro in 1866, from which time she was ever known as a consistent member of Sandy Creek Church, always retaining the highest esteem of every member, as well as of those outside the church. She leaves seven children, four girls and three boys, twelve grandchildren, two brothers and four sisters to mourn.

The funeral was held at the Missionary Baptist meetinghouse, near the village where she lived, conducted by the writer, who spoke to a very large concourse of people, using as a text Isaiah xxvi. 19, 20.
S. H. HUMPHREY.

Lloyd O. Kauffman, the subject of this memoir, was born Dec. 22nd, 1883, near Luray, Va., and was raised to manhood by Old School Baptist parents. He came to Baltimore a few years ago and obtained a clerical position with the Pennsylvania Railroad, which position he filled with credit to himself and satisfaction to the company until his health would not allow him to go to the office any longer. He had attended the meetings of the Ebenezer Old School Baptist Church in Baltimore for some years, and on Nov. 10th, 1907, he was baptized in her fellowship by the writer of this notice, and on the 20th of the same month was married to Miss Ella J. Brown. Brother Kauffman was a consistent member of the church, a true Baptist, and true to his meetings. He was a lovable man, and had the full confidence and fellowship of all his brethren and sisters. About January 1st, 1910, brother Kauffman had a fall, striking his head on the railroad track, from which he complained more or less from the time he fell. About Feb. 8th he was no longer able to continue work. Doctors were called, some of whom said the fall was the cause of his trouble, but gave his dear wife hope that he would recover. From this time he could not remember the current events, and continued to grow worse. The writer visited him several times. He grew worse until June 21st, 1910, when he very quietly passed away to be with his gracious Redeemer, we have no doubt. He leaves a father, one sister and four brothers, with his bereaved companion, to-

gether with the church, to mourn their loss. In the full strength of his manhood and in his youth in the church he was cut down, and we wish to bow with becoming reverence to Him who doeth all things well, yet we sadly miss dear brother Lloyd, none of course so much as his dear wife.

On the 23rd I spoke on the funeral occasion by request of the widow, from 1 Corinthians xv. 53-57. Mrs. Kauffman's pastor made a few remarks, after which his body was consigned to the dust to await the second bodily coming of Jesus, when he will bid it rise and come forth a spiritual body. May God's sustaining grace be with the dear wife he left behind, and comfort her as no other can.

Written by his loving pastor,

JOSHUA T. ROWE.

NOTICE.

THE usual services in the Old School Baptist meetinghouse in Woburn, Mass., are expected to be held the fourth Sunday in July (24th), 1910. All lovers of the truth are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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

W. R. Lawshe, N. J., \$1.00.

MEETINGS.

The church at Otego, N. Y., has appointed a meeting to be held Saturday afternoon, August 6th, and Sunday, August 7th, to which meeting we invite distant friends to meet with us. Trains will be met Saturday morning and at 1 o'clock p. m. Meetinghouse is near the station.

Done in behalf of the church.

S. C. F. GUERNSEY, Clerk.

The Cammal Old School Baptist Church has appointed a two days meeting at Cammal, Pa., the fourth Sunday, and Saturday previous, in August, 1910. A general invitation is extended to all who desire to meet and worship with us, and we will see to your needs while with us. Those coming from the south come to Williamsport, Pa., and take New York Central train to Cammal. From the north to Coruing, and take the same road to Cammal. Inquire for Samuel Maffat, living near the depot, only a few rods to meetinghouse.

D. M. VAIL, Pastor.

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

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

11:00 A. M.

2:00 P. M.

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

**S A L E M O L D S C H O O L B A P T I S T
C H U R C H .**

**1315 Columbia Avenue,
P H I L A D E L P H I A , P A .
Meeting every Sunday morning
at 10:30 o'clock.**

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

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in a Hall on Franklin Square, in the Flatiron Building, in Troy N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

The Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spitzer at the above address.

SILLOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

"SONGS IN THE NIGHT."

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., AUGUST 1, 1910. NO. 15.

CORRESPONDENCE.

THE REDEEMED ASS.

“EVERY firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck.”—Exodus xiii. 13.

(Continued from page 422.)

As the lamb is led to the slaughter he goes freely, unresistingly, not a word of complaint. “As a sheep before her shearers is dumb, so he openeth not his mouth.” Jesus, the Lamb, when the time was come that he should be received up, steadfastly set his face to go up to Jerusalem. (Luke ix. 51.) He was not looking for some way to escape his covenant suretyship; he was not rebellious, neither turned away back; he gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting. (Isaiah l. 5, 6.) Knowing all things that should come upon him he went forth (John xviii. 4,) to die, the Just for the unjust, to bring us to God. The lamb journeys with the ass to the door of the tabernacle. The lamb is not blind, his eyes are good, his vision is clear; neither is he broken, or maimed, he has not a wen, neither is he scurvy nor scabbed. Dear Lamb of God, thou art all lovely, without blemish,

without spot. (Lev. xxii. 22.) Jesus knew no sin, neither was guile found in his mouth. I see that the lamb loves and looks with fervent pity upon the ass. What, the innocent, spotless lamb love that dark, uncouth, unclean thing? How they differ! Can they be friends, and dwell together? Yes. O that wonderful story of the lamb’s love for the ass, and then the love of the ass for the lamb. As the story is told me by the Holy Spirit my heart has sighed and mourned, yes, and I have rejoiced with gratitude, in love worshipping the Lamb. And the ass? O, I am the ass. He “loved me, and gave himself for me.”—Gal. ii. 20. There, see, they are now at the door of the tabernacle, the owner, the ass and the lamb. The priest attending to the things pertaining to God is there. (Heb. ii. 17.) The man brings forward the ass, saying, This firstling of an ass is mine, and this is the eighth day since it was foaled, and the priest saith, (for his lips keep knowledge, and the law is to be sought from his mouth; for he is the messenger of the Lord of hosts, Mal. ii. 7,) Yes, the time is due, (Romans v. 6,) and this is the word of the Lord: “Every firstling of an ass thou shalt redeem with

a lamb; and if thou wilt not redeem it, then thou shalt break his neck." Wilt thou redeem it, or shall I break his neck? There stands the trembling, unclean ass; he cannot run away, he is held there before the Lord. (Now Joshua was clothed with filthy garments, and stood before the angel of Jehovah, Zech. iii. 3.) There stands the ass, the trembling, sighing, longing sinner. The unclean, downcast, trembling ass doth exceedingly fear and quake (Heb. xii. 21,) lest the dreadful word from the master's lips should be, "Break his neck." O the heavy laden, sin-sad heart is saying, "Shew pity, Lord, O Lord, forgive." O that my Master will say, I will redeem thee, thou art mine. (Isaiah xliii. 1.) The owner looks at the ass. Does the ass see this look? It is love's look, (Ezek. xvi. 5-8,) and then the owner looks at the lamb. He looked upon the unclean ass, he looked upon the spotless lamb, and saith unto the priest, Behold, the lamb to be sacrificed for the ass; I will redeem the ass, it is mine. Can you not see the Savior and the sinner? Are there not glimpses given us here of the love of God, who gave his only begotten Son? (John iii. 16.) The owner of the ass spared not the lamb, and God spared not his own Son, but delivered him up for us all. (Romans viii. 32.) The priest looks upon the lamb, but he sees no flaw, it has no imperfections, and he speaks his approval: Thou art acceptable for sacrifice, for thou art clean, thou hast no blemish; I am well pleased in thee, O spotless Lamb. (Matt. iii. 17; xvii. 5.) Looking upon the picture superficially there appears such incongruity that a lamb should be sacrificed to redeem an ass; and what shall we think that the Holy One, the unblemished, spotless Jesus, should be put to grief, crucified and slain for foul trans-

gressors, whose sins have made them more black than the Ethiopian, and who are more indelibly spotted with putrefying sores, (Isaiah i. 6,) with cankerous spots than the leopard? (Jer. xiii. 23.) But when our eyes are enlightened (Eph. i. 18,) to penetrate the transactions of Calvary, the more and deeper we look upon Christ crucified, there will be divine unfoldings to our souls of the depths of the riches of Jehovah's grace. You are looking with me at the scene at the door of the tabernacle, the ass and his master, the priest and the lamb. All is now in readiness for the tragic deed, the slaughter of the lamb to redeem the ass. I am almost saying, Far be it that such a thing should be; if the neck of the unclean ass ought to be broken, break his neck, and spare that harmless, spotless, lovely lamb. But I must be still lest I hear a voice saying, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. xvi. 23. Is the spotless lamb willing to take all the uncleanness of the ass upon himself and die for the ass? I hear the Lamb say, "I delight to do thy will, O my God."—Psalms xl. 8. Does the lamb in this momentous moment attempt to get away from the door of the tabernacle? If he got away this would disappoint the purposes of the owner of the ass, and this would leave the ass to his doom, to perish. No, the lamb will not forsake the ass. How is it that all is harmony between the owner of the ass, the priest and the lamb? Look at these three, look with gospel eyes upon them, let your eyes of faith and love be riveted upon the scene, and this divine mystery will beam forth to your captivated sight: the priest, the lamb and the owner of the ass are one. Our Lord Jesus Christ is

the owner of the ass, he is our merciful and faithful High Priest in things pertaining to God, and he is the Lamb for the atonement of our sins, and soon that poor, base, trembling ass, the sinner with the sin-aching heart, who with sighs and tears and supplications has been brought before God, will see Jesus to be his Owner, his Sacrifice and loving High Priest.

The Lamb looks upon the ass, and in love and pity gives himself a ransom. (1 Tim. ii. 6; Hosea xiii. 14.) So all the uncleanness of the ass, all the curse, is imputed to the Lamb. The ass shall be redeemed by the blood of the lamb. This is love's determination, this is the owner's love for the ass, this is love's purpose also in the lamb, the lamb will willingly die for the ass. The heart of the master is seen in the lamb, the heart of the master and the heart of the lamb throb in unison of affection for the ass; yes, rather, they are one heart of love for the ass, and the priest is willing to bruise the lamb, to put the spotless lamb to grief, to make him a redemption-offering for the unclean ass. (Isaiah liii. 10.) These three, the priest and the lamb and the master of the ass, are one, loving the ass. "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."—Eph. v. 2. This mystery of Christ and the church, the mystery of godliness, (Eph. v. 32; 1 Tim. iii. 16,) is deeper and higher than all pictures, types and shadows. They all fall short and are "not the very image of the things" they so beautifully, comfortingly and yet but imperfectly set forth. So in our picture all the transactions in the redemption of the ass by the lamb only darkly present to us Christ Jesus the Lamb declaring his redemption to the soul of the

quicken, contrite sinner, before whose eyes, in the revelation of the gospel, the crucified Lord Jesus Christ is evidently set forth. (Gal. iii. 1.) That Jehovah laid all the sins of all his people upon the Lamb is a sacred mystery. (Isaiah liii. 6.) He "bare our sins in his own body on the tree."—1 Peter ii. 24. The entrance into this glorious mystery is found in this: "Christ is the head of the church: and he is the Savior of the body."—Eph. v. 23. There is such a union and relationship between the Redeemer and the redeemed; yes, and though it does not appear upon the surface of our picture, there is a union, a relationship between the lamb and the ass; and as the owner, the priest and the lamb are one, so this ass, a figure of the loved and ransomed sinner, is accounted by Jehovah, in the eternal purpose which he purposed in Christ Jesus our Lord, one with the Lamb. There is to be a marriage of the lamb and the ass. Such dissimilarity! such an incongruity! impossible! There, you need not revolt from this statement. In nature, in our mere picture it cannot be declared, but the gospel speaks of the marriage of the Lamb, and of his wife being in all readiness for her husband, (Rev. xix. 7,) and the bride, the Lamb's wife, is presented to himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish. (Eph. v. 27.) But in her former estate, in her earthy, Adamic nature and life, she was more debased and vile than any fourfooted beasts, and wild beasts, and creeping things, and fowls of the air; (Acts x. 12,) yes, more abominable than the firstling of an ass. O, the disparity between vile sinners and Jesus, the Lord of glory, is greater than this between the ass and the lamb. "Thy Maker is thine husband; The Lord of

hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." And this is spoken to her in the Lord's betrothal of her unto himself (Hosea ii. 19,) when she was in her shame, when no eye pitied her, when no one loved her, when all utterly refused her. (Isaiah liv. 5, 6.)

But I have gone far ahead of the scene we were looking upon at the door of the tabernacle. The lamb is about to die, in agonies and blood to pour out his life to redeem the ass, and I am saying in my heart, I will creep beside him like a worm, and see him die for me. The priest with his knife sheds the blood of the lamb; the lamb un murmuring, unresisting, yields himself up to the stroke. For the transgression of my people the stroke was upon him. (Isaiah liii. 8.) And there flows out the life of the lamb in that crimson flood. There stands the weeping ass, there lies the bleeding lamb. The lamb looks upon the ass, and the eyes of the ass are riveted upon the dying lamb.

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my mad career.

I saw one hanging on a tree
In agonies, in blood;
He fixed his languid eyes on me,
As near his cross I stood.

Sure never till my latest breath
Can I forget that look;
He seemed to charge me with his death,
Though not a word he spoke.

A second look he gave, and said,
'I freely all forgive;
This blood is for thy ransom paid,
I die that thou may'st live.'

O the severity and goodness of God! Severity to the lamb and goodness to the ass. The eyes of the Lamb are saying to the ass, In my love and pity I am dying to redeem thee, my blood is shed because

of thy uncleanness. And the ass, the broken-hearted sinner, looks unto the Lamb, (Isaiah xlv. 22,) looks upon the stream his flowing wounds supply. He looks to the Lamb, Christ crucified, with all entreaty, with all affection, views mercy's streams in streams of blood. O can it be the spotless Lamb pours forth his life to ransom me? "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah liii. 12. The lamb dies for the ass. The priest takes the blood and sprinkles it round about upon the altar (Lev. i. 11,) and offers the body of the lamb a burnt sacrifice unto the Lord, and all the while as the ass, the poor sinner, is looking upon these transactions his sin-bruised heart is crying, "God be merciful to me a sinner;" "Wash me, and I shall be whiter than snow." O Lord, if thou wilt thou canst make a vile sinner clean. Now, while the fire is consuming its victim, the lamb, how fragrant is the air; yes, the sacrifice of the lamb is a sweet-smelling sacrifice unto God. (Eph. v. 2; Gen. viii. 21.) The air we breathe now at the door of the tabernacle is perfumed with the burning sweet incense, (Exodus xxx. 8,) a perpetual incense before the Lord. The ass breathes these sweet odors with every breath, they make sweet, so fragrant unto the Lord his cries; it is the spirit of grace and supplications poured forth in his heart. (Zech. xii. 10.) O the prayers of the ass are perfumed with the merits of the lamb; (Rev. v. 8; viii. 3, 4,) they are perfumed with frankincense and myrrh, with Jesus the Lamb's strong crying and tears, (Heb. v. 7,) with the blood that speaketh unto God in behalf of the church of the firstborn, which are written in heaven. (Heb. xii. 24.) Christ

made intercession for transgressors. The ass cometh unto God by the lamb, and Christ ever liveth to make intercession for those who come unto God by him. (Heb. vii. 25.) The ass, the sinner, looks upon the blood of the sacrifice, and his prayer enters into the holiest, comes before the blood-sprinkled mercy-seat: God, be merciful, be propitiated to me, a sinner, by the sacrifice of the Lamb. The blood of the lamb has been shed for the ass, the blood has been sprinkled upon the altar, and the burnt sacrifice has been made, and the priest sprinkles the blood upon the ass. Ye are come unto the blood of sprinkling, (Heb. xii. 24,) the "sprinkling of the blood of Jesus Christ."—1 Peter i. 2. It is done; the priest smiles upon the ass. The countenance of the Lord in the face of Jesus Christ shines pardon and justification upon the redeemed sinner, (Num. vi. 27,) and the master saith, Come, follow me, and this firstling of an ass follows his kind master home. That publican went down to his house justified, (Luke xviii. 14,) and this ass goes back to the home of his owner redeemed by the blood of the lamb. That journey to the door of the tabernacle was on a dark and cloudy day, with only now and then a rift in the cloud for a moment's sunlight, but it is a pleasant journey home. The dark cloud has been blotted out, (Isaiah xliv. 22,) the sun has chased the clouds from the heavens, and pours down his animating smiles upon the ass. (Mal. iv. 2.) Do the dogs bark at the ass journeying back with his master? Not a dog moves his tongue against this redeemed beast or his master. (Exodus xi. 7.) The blood of the lamb silences them. Who dares lift up his voice against the ass now, and say, "Break his neck"? O the pardoned sinner is justified from all offences and

redeemed from the curse of the law. The Lamb is our propitiation through faith in his blood, and we are justified freely by his grace through the redemption that is in Christ Jesus. (Romans iii. 24.) "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans viii. 33, 34. Should any adversary with mocking voice dare disturb the peace of the ass, crying out against it, Thou art an ass, break his neck, the owner of the ass will arise to his defence and say, This ass is mine, I have redeemed it with the blood of the lamb. This will cast down and put to flight all the accusers and foes of the ass. The ass shall overcome all his tormentors by the blood of the lamb. (Rev. xii. 11.) That ass is happy following his master home. With sweet tokens of pardon and redemption a poor sinner is happy, making grateful melody in his heart to the Lord. (Eph. v. 19.) Can the redeemed ass ever forget the lamb? O the ransomed, pardoned sinner often meditates upon the Lamb that was slain and who liveth again. "My meditation of him shall be sweet: I will be glad in the Lord."—Psalms civ. 34. There they are, the ass and his master at home, and the master tells his heart to the ass, saying, Thou art mine, thou art doubly mine. "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Now the master will surely well care for the ass that is precious in his sight, for he gave the lamb to redeem it. (Isaiah xliii. 1-4.) Yes, he will see that it is well fed that it may grow up to his praise. "The young asses [redeemed by the blood of the lamb] that ear [plow

and till,' very good employment in the service of such a master,] the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan."—Isaiah xxx. 24. The master will provide, and he himself will see that all unwholesomeness shall be cleaved away from his food; and the ass will learn to know his master's crib, where he is fed day by day, (Isaiah i. 3,) and well will it be for the redeemed ass to be satisfied with the pure, nourishing food his master provides, and not think that food out of some other crib would be just as good. O, dear child of God, there is no doctrine so good as the doctrine of God our Savior; there is no crib like our Lord and Master's crib. He abundantly blesses Zion's provisions; every morsel of the gospel is a blessing to hungry souls who eat such food. God will satisfy the poor with bread. Only our Jesus, our Redeemer, has the words of eternal life; therefore "as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."—1 Peter ii. 2, 3. How wicked would be that act should one put even one dark drop of poison, one word of heresy into the milk of newborn babes! The master will lead his ass to the watering. (Luke xiii. 15.) Yes, Christ, our Master, who is the Lamb of God, will lead us (Rev. vii. 17,) and cause us to drink of the river of his pleasures. (Psalms xxxvi. 8; Rev. xxii. 1.) Now if any dog, any one, any power, should attempt to annoy this ass, and prevent his drinking of the water of the river, the Lamb that was slain and now liveth again, who redeemed the ass, will defend the ass from all his adversaries and in his wrath destroy them. Does this look strange to you that the Lamb should lead, protect and fight for the ass? Look

with me into this precious gospel mystery, and let us be comforted and happy in soul while we worship the Lamb that was slain for us. The apostle John tells us that "one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."—Rev. v. 5, 6. Surely if the Lamb that was slain is the Lion, then the foes of the ass had better be careful not to harm, not to make a prey of, not to bark at the ass whom the Lamb has redeemed by his blood. But redeemed asses, sinners called by grace, have many enemies. There, I wish you would not use that word ass so much, it does not sound polite to be called asses. Well, complaining friend, if the Holy Spirit should discover to you what you are, and bring down your soul in abasement at the feet of Jesus, and your humbled heart were saying, So foolish am I, and ignorant, I am as a beast before thee, this would cure your squeamishness over the use of the designation ass. See what a miracle of grace can do, as represented in Isaiah xi. 1-9. The foes of the companions of the Lamb are many, but he is the Captain of their salvation. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. Jesus the Lamb is Christ the Lord, he is God and man, Emmanuel. Are we with the Lamb? Then in all things we are more than conquerors through him that

loved us and washed us from our sins in his own blood. Suppose this redeemed ass should fall into a pit, could he get out? No, indeed, but his owner who redeemed him would seek for him, and find him, too, and then would he stand at the mouth of the pit in a towering rage and call the ass all manner of hard names because he had fallen into the pit? Would he thus aggravate the woes of the ass and tell him that he was a careless, stupid thing, and now that he was bruised and broken that he was of no use to him, and threaten to leave him to perish in the pit? No; this owner of whom I am writing would with his mighty, loving, outstretched arm pull him out of the pit, and that day would be a day of rest indeed, a sabbath day to the saved, bruised ass. (Luke xiv. 5.) Some asses have unkind, cruel masters, with no affection. Balaam was such. (Num. xxii. 21-33.) Satan, the prince of darkness, rides upon many asses, he is cruel, and beats them and drives them to perdition. There is the bridle of their own lusts in their jaws, causing them to err, (Isaiah xxx. 28,) and the prince of the power of the air is their rider. (Eph. ii. 2.) This redeemed ass has a good Master, "he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. ix. 9. And the bridle in the ass's mouth is God's light and truth of Christ's gospel, (Psalms xliii. 3,) and guided by this bridle the Master and the ass enter the city of peace. Does the loving Master ever chastise the redeemed ass? Yes, but it is ever in faithfulness, (Psalms cxix. 75,) for his profit, (Heb. xii. 10,) ever in love, (Rev. iii. 19,) to keep him from going astray. (Psalms cxix. 67.) Ah, have you not known that in going astray, in listening to an evil heart of unbelief, and thus

departing from the living God, (Heb. iii. 12,) that we find pitfalls everywhere? Pitfalls of unbelief, pitfalls of heresy, pitfalls the lusts of our flesh. Horrible pits and miry clay. O we need our Master and Redeemer to be ever with us, for we know that we are still, in ourselves, foolish and ignorant. The psalmist says, "Thou hast holden me by my right hand."—Psalms lxxiii. 23. If my hand is clasped in thine, O Lord, thou wilt not let me go. Who shall unclasp the hand of Omnipotence and pluck his loved ones from his almighty, redeeming hand? (John x. 28.) "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

PSALMS LXXXIX. 15.

"BLESSED is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

The above language has been on my mind for several days, and I think I can look back to some bright spots in my past life where I could joyfully accept the above saying of David. He did not say to hear the joyful sound, but to know the joyful sound, still he does not mean that we shall not hear as well as know it. We hear many sounds throughout the whole earth, but they are not all joyful sounds. We hear many bells all around us that are called by some gospel bells, but they are not joyful sounds to the people of God, but to the contrary they are but sounding brass or a tinkling cymbal. Paul said, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" A good soldier must know the sound of the trumpet in time of war, for when he

hears it sound for action in battle he knows it means for him to go forth to the fight. When I lived on a farm some years ago I had a horse that would stop still in the field when he heard my farm bell ring at noon for dinner. Sometimes we would be at the far side of the field when the bell rang, and we often had trouble to get him over to the near side of the field so we could unharness him for dinner. Our neighbors all around us would often ring their bells before mine, but the old horse would never take any notice of the sound of them, but just as soon as my bell rang he would stop and lift up his head and neigh. Instinct taught him to know the sound of his master's bell, and he knew full well what was laid up in store for him by his master. Thus it is with the people of God, they know the joyful sound, and they are blessed who hear it, for it gives them beauty for ashes and the oil of joy for mourning. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isaiah xl. 1, 2. Salvation by grace, and grace only, is the joyful sound.

"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."

O how I do long for such sweet seasons as I had in my first love, in hearing the joyful sound, but instead I grope in darkness the most of my time, and I often wonder if those bright seasons were mine to enjoy in knowing the joyful sound as David sets forth in his beautiful Psalm. "Blessed is the people that know the joyful sound." I am often troubled with sin and Satan, so much so that I think I will stop trying to write on spiritual

things, for most every time I sit down to write I find him at my side ready to contradict everything I write, but always willing to dictate for me if I will just let him. O sometimes I fear that I am a captive of the devil at his will; I often feel like those dear souls who were led away captives: "By the river of Babylon, there we sat down [yes, they felt too weak to stand]; yea, we wept, when we remembered Zion." They had to hang their harps upon the willows; they had no use for them then, but they that carried them away required of them mirth while in their distress of mind. Satan will always appear to us at the weakest point and ask us to do things just to grieve us. But all that those dear captives could say in reply was, "How shall we sing the Lord's song in a strange land?" O no, they could not sing, neither could they hear the singing of birds nor the voice of the turtle in that land, but they remembered Zion and it made them weep. Yes, they wept when they remembered Zion. Bright spots in their past lives, where they sat down under God's shadow with great delight, and his fruit was sweet to their taste. O the joyful sound! I can remember it in the days of my youth. My memory carries me back to a very bright spot in my life more than twenty years ago, when I attended a May meeting at New Valley, Va. Dear Elder White was there, and to me his face did shine as the noonday sun. Brother Eubanks preached in the forenoon, followed by brother Wm. L. Beebe, and I will say right here if I have ever known the joyful sound as set forth by David in this eighty-ninth Psalm, I believe I knew it that day, for I was made to rejoice with joy unspeakable and full of glory. Brother Lester came in the afternoon; it was my first time of

meeting him, and when he went up into the stand to preach I wondered in my mind if such a fine looking man as he could preach comfort to a poor, plain sinner like me, and before he got half through with his discourse I felt like clapping my hands, for joy filled my whole being, and I wept for joy. Dear reader, did you ever weep for joy? If so, then you know what I mean. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransomed sinners, home."

But I am making this letter too long. I fear I have only seen the passing shadow and missed the substance altogether, and if I should write on and try to tell something of walking "in the light of thy countenance" I might fall by the way-side, and not be able to mount up with wings as eagles, run and not be weary, walk and not faint. I thought the last letter I wrote and sent to the dear old SIGNS would be my last one, and I told one of my esteemed sisters so at Frying Pan, at our meeting in February, and she turned to me and said, "I am sorry to hear you say that, for I know of an afflicted woman who said she had been comforted in reading your letters in the SIGNS." I then said to her, "O, I reckon I will have to take my vow back; if I have ever given any one comfort in my poor way of expressing myself, I am willing to keep on trying to write for the dear old SIGNS, should the editors see fit to publish my efforts."

Yours, with a desire of fellowship,
JOHN F. OLIVER.

HERNDON, Va., March 28, 1910.

SCHOHARIE, N. Y., May 29, 1910.

ELDER H. C. KER—DEAR BROTHER:—Inclosed you will find a letter I received on my birthday and enjoyed it so much that I thought to share it with the household of faith, if you think it worthy a place in our family paper.

Your sister in hope,
(MRS.) HELEN KINNEY.

DEAR SISTER KINNEY:—For a few days past I have desired to remember you on your birthday, May 1st, 1910, by writing you a letter, if the Lord wills. He only knows if it is of the flesh or not; but my desire is that God will be pleased to give me a few thoughts that may comfort you. When I think of the dear fathers and mothers in Israel who have spoken and written words of comfort to me, and who are nearing the end of their pilgrimage journey, it makes me feel sad, still I feel I ought not to mourn for them, being assured that when they leave this world they will be free from sin, from sorrow free, there to spend eternity, no more to strive with flesh and blood, but cease from sin and rest in God.

"O glorious day, O blessed hope,
My heart leaps forward at the thought
When in that happy, happy land,
We'll no more take the parting hand."

I have not a doubt about any Old School Baptist except myself, but it ever has been a mystery to me how any of the dear children of God could love and fellowship one so worthless as I.

"For sure of all the plants that share
The notice of thy Father's eye,
None proves less grateful to his care,
Or yields him meaner fruit than I."

I know I am not worthy of this love and fellowship, still I feel I should be heart-broken if I knew they did not have fellowship for me. I feel to say,

"O, could I hear thine heavenly tongue
But whisper, Thou art mine,
Those gentle words should raise my song
To notes almost divine."

But thus far I have never been blessed with an assurance, but I believe I can say, I am poor and needy, yet the Lord thinketh upon me. I have ever wanted an assurance, and when I first became a member I tried to pray for it, and sometimes I hope my prayer was answered, but it was "in such a way as almost drove me to despair." How true that God moves in a mysterious way his wonders to perform. I fear if any of God's people knew how worldly and sinful I have been of late they would not think me worthy to write them. Is it not wonderful to think that we are no better by nature than the most wicked of the human family, and to be given a love for the doctrine hated by the world and also given to see the kingdom of God (the church), and love the members who are hated by the world? for this is evidence that we are of the favored number for whom Christ died, and we shall be holy and without blame before God in love, for we are told, "Except a man be born again, he cannot see the kingdom of God." If we are so unspeakably favored as to be one of the redeemed, it makes no difference how many trials we have to pass through we will have grace and strength sufficient to endure. I feel there would be no hope for me if God had not promised to be merciful to the unrighteousness of his children, for I am all unrighteousness; vile and full of sin I am, God is full of grace and truth. What a blessing to feel that God has a purpose in our trials and crosses as well as our joys; but in our trials it seems much harder to trust God and say, "Thy will be done," than when things

go as we would have them. I feel to say,

"Thus far my God has led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs."

I feel I need my mind stirred up, if indeed I have a pure mind, for surely I am barren of spiritual fruits, my soul lies cleaving to the dust. Lord, give me life divine.

"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."

Surely the spirit is willing, but the flesh is weak. That which is born of the flesh is flesh, and never will bring forth anything but corrupt fruit, and that which is born of the Spirit is spirit. No two of God's children act out their nature the same, but in spirit they are one, and as soon as we see one led by the Spirit of Christ we love that one, for we cannot help it. It seems so easy for me to love them that it does not seem that can be an evidence that I am a child of Jehovah, a subject of grace, still we are told, "We know that we have passed from death unto life, because we love the brethren." Again, we are told, "We are saved by hope: but hope that is seen, is not hope." I have thought that if I had an experience like others, surely I would know I am a child of God; but if I knew, where would be my hope? for hope that is seen, is not hope, so I have taken some comfort that this may be God's way of keeping me at the feet of my Savior. If I know my own heart, I would desire to be at the feet of the Savior, and at the feet of my brethren, esteeming all better than myself, and altogether forget self, but this seems to be impossible for me, I am so filled with pride that I fear if God's people knew

me they would have no fellowship for me.

I have written far more than I intended to, so will close, desiring that God will lead you the remainder of your journey the way that will be best for your good and his glory, that he will reconcile you to his will in each trial that lies before you, so that you may feel to say, Thy will, O God, and not mine, be done, and when you have lived your appointed days may he take you to his bosom to rest eternally and sing praises unto his name.

From one who desires to walk soberly, righteously and godly, but I feel thus far I have utterly failed.

LAURA BAILEY.

BALTIMORE, Md., May 5, 1910.

DEAR BROTHER CHICK:—I inclose a letter from sister Ida G. Jarmon that I would like to see in the SIGNS, if you think proper to give it a place. She came to Baltimore, as she writes it was in her mind to do, and she was blessed to state clearly to the church the substance of what she had written and was very heartily received, and although it rained almost continuously, we went to the Patapsco River, at the foot of Charles Street, and in the presence of a goodly number of the church and friends I baptized her in the fellowship of the Ebenezer Church. We all have known sister Ida for a long time, she having been here in the city as a teacher for some years, attending our meetings regularly, and we have had fellowship for her some years. It was therefore a great pleasure to have her come and confess her faith in Christ, and her love for us as a church. May the dear Lord in mercy be with our dear sister and give her to feel at home with his church and people. This

makes five that have come in our fellowship by baptism in twelve months, and yet there are others lingering on the outside whom we would welcome any day. We feel that we have great reason to thank and praise the God of our salvation for his mercies here, and also for the hope of the resurrection of the dead.

Your brother in this blessed hope,

JOSHUA T. ROWE.

CLAIBORNE, Md.

DEAR ELDER ROWE:—I will attempt to write you this evening, in appreciation of the kind and comforting letter of some months ago. When I last saw you I thought I would have gone to meeting ere this, but circumstances have prevented, and the flesh was too weak to surmount the obstacles. I have it in mind to come up for meeting next Sunday, and I hope I may be strengthened to ask a place with the church. I fully realize my own weakness and depravity, and could they know me as I see and know myself I fear they could never receive me. I know I will do the church no good, but I hope it will do me good. I am not satisfied outside, and long to be with those whom I think are God's people. If they are not, I know not where to find them. As a child I always felt that the Old Baptists were good people, and hoped that I might some day be one of them; but it was my desire that I might be troubled deeply on account of my lost condition, like some of the experiences I read, then I thought I would have sufficient evidence that I had been born again, but if I know anything about it, it has pleased the good Lord to lead me very differently. I do not recall that I was ever deeply troubled over my sins, but had a terrible fear of death. I realized I was not ready to die, and felt

myself powerless to do anything to prepare myself, as many term it. I have had people of other denominations ask me why I did not join, but joining the church could not satisfy me, I would have felt worse than before. If it could have been, I would gladly have done so years ago. Until 1906 it was only once in awhile that the thought of having to die troubled me, but during that year I was more or less troubled all the time, and when I was taken seriously ill, on August 10th, 1906, and felt I had to die in my helpless condition and distress, I cried, "Lord, show me the way," and I hope and trust he did, for the Savior on the cross was shown to me, and I was made to rest in green pastures beside still waters, and across the stream I could see the congregation of the Baltimore Church as plainly as I had ever seen it in my life. All was peace with me, and that terrible fear gone, and has never returned, but a new one came, a fear that I cannot live rightly in the sight of my God, who has done so much for me. For a time after my recovery I had a season of peace and happiness, nothing of an earthly nature seemed to worry me, but it was short lived, and soon I found myself worse than ever. It has been nearly four years now since I first received a hope, and much of that time it has been a question with me, Am I a child of God? Have I a right to offer myself to the church? I have hoped I might see myself better, or have some stronger evidence, but have waited in vain, and now I feel I cannot stay away any longer. If I have been disobedient in staying away I hope for forgiveness, for it was not done in the spirit of neglecting my duty. I have missed going to meeting and mingling with members more than I can tell, but have been blessed in many ways,

and the SIGNS has been a great pleasure to me this year.

I will take no more of your time now, but hope to see you next Sunday, and, if I can, may go out to see you Saturday evening.

With love to you and your family,
your unworthy friend,

IDA G. JARMON.

PLANT CITY, Florida, May 13, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—My subscription to the SIGNS is due, and I remember it every day, I think, but have neglected sending it from time to time, hoping that I would get into a better frame of mind to write you. I have desired to write something for our family paper, that is, if I am worthy to be called one of the family, but my unworthiness seems so great that that is about all I can see. I can very easily esteem my brethren better than myself. I have but little time at home, my time is about all taken up serving churches in much weakness, fear and trembling; still the seven little churches are in peace and love one with another; I am serving five of the seven. The field appears to be white, ready for the harvest. O that the Lord would send laborers into the vineyard, is my prayer. I feel lonely and desolate, and often cast down, yet I am not destroyed. Often I feel to use the expression of David, Is the Lord clean gone forever? Hath he forgotten to be gracious? What did Jesus come down from heaven to do? He said, "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." He does not leave us to guess at any-

thing, he tells us plainly what he came for. Now the question with the religious world is, Did he do what he came to do? They say, no, that he only came to give every one a chance to be saved. But the Bible teaches that he finished the work which the Father gave him to do, and on the cross he said, "It is finished." He bore our sins in his own body on the tree, and with his stripes we are healed. All of the elect family were healed in Christ; all their sins were put away, and there is nothing against them any more. There is therefore no condition to be performed by them in order to their salvation; all is done for them, and the elect only are the happy recipients of the grace and mercy of God. They were sanctified by God the Father, preserved in Jesus Christ, and called. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Hence it is all of grace, and not one particle of condition remains to be performed by man. Adam is of the earth earthy, and can do nothing that pertains to godliness; the second Adam is the Lord from heaven, a quickening Spirit, and he can do all things. Hence Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from the fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Not in your own works, but in

God alone. He is the only hope of salvation for any poor sinner, and, beside, the sinner must be brought to see and know that he himself has no power. God has all power in heaven and in earth, and works all things after the counsel of his own will, and will be glorified in all his works, and all his works shall praise him. The mouth of man shall praise him, for our God is an absolute sovereign, he rules over all worlds, things and events, and he rules in righteousness, and what he does is right. I can but say, If my soul were sent to hell, his righteous law approves it well. He hath made all things for himself, yea, even the wicked for the day of evil. It was his right to make all things as it pleased him, for he is the Potter and we are the clay. Who art thou, O man, that repliest against God? By man came sin, and death by sin. What a merciful High Priest we have. Man had sold himself for naught, and our God bowed the heavens and came down, and took upon himself our nature, yet without sin, and so redeemed us from the curse. Hence it is all of grace, both for time and eternity. He was both God and man; he bore our sins in his own body; he hungered and thirsted, was a man of sorrows and acquainted with grief. Now his elect are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. If God hath ordained their works, are they not as sure as their creation in Christ? There is nothing doubtful on God's part, but our doubt or fear is this, Am I one of the chosen ones who are embraced in that covenant ordered in all things and sure? which is all our salvation and desire, although he

maketh it not to grow. This family is not like that of Adam, for that was made to increase and multiply and replenish and subdue the earth. But there has never been any increase in the chosen family of God, for in that family is neither male nor female, but all are one in Christ. Hence this is a spiritual house not made with hands, eternal in the heavens, and we therefore are pilgrims and strangers in the earth, and are living in hope of eternal life, which God that cannot lie promised before the world began. This is a good hope; it is as an anchor of the soul. We are waiting for the adoption, to wit, the redemption of our body, when it shall be raised incorruptible. What a blessed hope it is that our vile body shall be changed and fashioned like unto his glorious body. This was enough to assure David and all of the household of faith.

Brother Chick, I have written as my mind has been led, and after reading it over I at first did not feel as though I could send it, but I know we are all imperfect beings, so I will send it for you to do with as you think best. My health is declining very fast, and without a change it does not appear likely that I shall trouble you any more, but God knows.

Your unworthy servant in trials and affliction,

J. W. FUTCH.

[WE desire to express a word of sympathy for our brother in his declining health, and we feel to also express our gladness for the faith that is in him. When earthly things fade away, these things shall endure. How good it is to find our blessed Lord all and in all. How good to recognize his divine sovereignty, as our brother has done in the above letter.—C.]

ISAIAH LV. 1.

"Buy wine and milk without money, and without price."

By using natural things as figures the Savior and the prophets showed spiritual things, and the great Creator, the God of heaven and earth, reveals them to men, ("Interpretations belong to God."—Gen. xl. 8.) and the beauty of these passages of Scripture as they are unfolded causes men to write and speak of them, write hymns, &c. The milk and wine refer to spiritual things, to God's love and mercy, when his hungry poor are being blessed with spiritual food without money or price. It cannot be purchased, but belongs to all who have hope in God's love and mercy. The prophet would call the attention of all the doubting ones, those who dare not enjoy these things for fear they were not intended for them, but were intended only for good people, while they are standing outside, hungry and thirsty. They dare not deny this to themselves, although they do not admit it to others; but God searches the heart. "Ho, every one that thirsteth, come ye to the waters." This takes in all these doubting little ones. "Come ye to the waters" (the preached word and promises of the gospel), and drink of the good word of God and the powers of the world to come. And more than this, you shall be filled with better things than you expected, as you only hoped to quench the perpetual thirst which has come upon you; you shall have food with your drink, even the sincere milk of the word, that you may grow thereby. There never was a cedar of Lebanon so straight or so tall but that it was once a little, tender plant, and all God's little ones need the sincere milk of the word that they may grow thereby; they need instruction in doctrine, too, but if they

have no hungering for the Bread of life the preaching of doctrine will be very dry talk to them. When John was cast into prison and sent his disciples to the Savior to be assured that he was indeed the Christ, the answer was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." As for the doctrines of predestination, election, repentance and remission of sin, Christ himself was a living proof of them all, and the preaching of John had been to the poor, to those outside of Jerusalem, to those who had no money to buy doves with, and who did not know all the Jewish law. John himself had been poor, and he knew the love and mercy of God for sinners, and if the blessings of the gospel are not for the poor, having no goodness, or fine prayers, or doves to offer, yet are thirsty and weary, will some one tell me who they are for? James says, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction," &c. Then this sincere milk of the word must be for the poor, the sick and the afflicted, and without money it is yours, that Word that liveth and abideth forever, the Word whereof if a man eat he shall never die. As milk is the natural food for the child, so is the milk of the word used here as the best food for the child of grace, that it may grow thereby. I used to listen to every word when a minister would tell of his experience as a conscious sinner before his deliverance from bondage, to see if there was any hope for me by comparison, but they could not seem to think that there might be some one waiting on their words, and would not tell of their

deliverance from that state. I remember of hearing but two preachers tell of how and when their deliverance came; I suppose they are afraid of telling it too often. I would get a crumb of comfort now and then, generally when I least expected it, without money or price.

"Buy wine." Wine was used to strengthen the weak and injured, also at feasts, as at weddings, and this wine of the kingdom comes to strengthen the doubting ones; they cannot come to God or his people in their own name, but must come in the name of Jesus Christ. His blood that was shed for many is compared to wine. He trod the wine-press alone. This then is the wine that the prophet is calling them to drink: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This wine gives strength to those who are without strength, and doubting, unto eternal life. It is also the wine of the wedding feast of the marriage of Christ and his bride. Ho, you who are doubting, you who are waiting, have you a hope in his mercy? have you a hope that his blood was shed for you? have you any other hope? The church cannot receive any one in their own name, all must come professing hope in God's mercy through the blood of Christ, then they are gladly received as children coming home to their father's house, but all have to be saved from their own works, not in them or by them. Come then, every one that thirsteth, buy this wine without money, that the Savior told his disciples of when he spoke of drinking it anew with them in the kingdom, for none outside of the kingdom can know what that joy is, nor the peace that passeth understanding. "My yoke is easy, and my burden is light."

A. E. RITTENHOUSE.

CLINTON, N. J., Dec. 2, 1909.

DEAR BRETHREN EDITORS:—As the time is here for me to renew my subscription to the SIGNS, I feel like telling you how much I have enjoyed reading it. It is filled with the truth of the Bible, and I am made to rejoice that others have traveled the same path that I have done, and have the same doubts and fears. I am not situated so I can get to the meeting very often, and I cannot do without the SIGNS, because there are so many comforting letters in each number. The dear ones can tell my feelings better than I can. I feel that I am a poor, sinful creature, and my prayer is to be kept humble. I am now in my sixty-sixth year, and as far back as I can remember I loved to read the SIGNS. My father, Mahlon Hulsizer, took it, and his home was a home for Old School Baptists whenever they came that way, and he often had meetings in his home. I am not well any of the time, and I often pray God, if it be his holy will, to take me where I shall rest forever, yet I must wait his call. There are times when it seems to me that I feel the presence of my Lord with me. O blessed hope! what would my life be without it, the hope of eternal life? We know that we shall be satisfied when we see him as he is. I feel too unworthy to claim the dear name of Jesus, and I am so ignorant, yet I know that I love the dear people of God. Elder Vail is our pastor, he preaches for us every third Sunday, and he comes to our home and visits us at times. Also brother Fenton comes, and we enjoy their conversation upon heavenly things. Some time ago there were a few words of Scripture given me: "I am with you alway, even unto the end

of the world." He has promised never to leave nor forsake us. It is said, "The effectual fervent prayer of a righteous man availeth much." Will all the dear ones pray for poor, unworthy me? Pray that the darkness of my mind be removed, and that my life, the few days allotted me, may be made clear and pleasant and that I be kept humble.

You will wonder why I have written all this. When I began I only wanted to tell you that I could not get along without the SIGNS. I am formed of feeble dust, and the almighty arm of God is my trust, and I rest upon the finished work of the Redeemer, but I ask often, "Am I his, or am I not?" I know that my Redeemer liveth, and that he sticketh closer than a brother, and he loveth at all times. I do once more rejoice in God my Savior. He knows our frame, he remembers that we are dust. No matter what my feelings may be, I know that the dear Jesus is the same now and forevermore. Our dear pastor is at Locktown to-day, but I do not feel well enough to go. I would love to join the dear ones. I hope that in spirit I am with them. But this I cannot tell, as you know it is unspeakable.

As far back as I can remember I loved to read the letters written by sister Bessie Durand, they told my feelings better than I could tell them. From my childhood, little by little were these blessed things unfolded to me. There is much sweetness that cannot be told. My mind goes out to those whom I have known; there is such a nearness to them. As I read their letters it seems that I can hear them talking. Excuse this imperfect letter. I am the least of all.

(MRS.) E. J. DEMOTT.

WILMOT, Ark., April 11, 1910.

DEAR BRETHREN EDITORS:—As I survey the situation around us, the surging, pressing wars of humanity, and see the great forces that are against Zion, it would seem indeed and in truth, looking at the matter from a human standpoint, that the little church of God was well-nigh ready to sink, never to rise again from beneath the rolling, dashing waves of Arminianism, so very pregnant with false religion and idolatry; yea, it would seem indeed that she was well-nigh desolation and destruction, yea, complete annihilation from the face of the earth. But do you believe this? I believe that same Hand that garnished the heavens with his glory, that same almighty power that created sun, moon and the innumerable stars, and that placed them in yonder deep blue vault above us, also controls the whole machinery of his providence. Yea, the same hand that gave loveliness to the lily, and sweetness, color and beauty to the rose, said unto the proud waves of the sea, the sea of falsehood, Thus far shalt thou come, and no farther. The same almighty power said unto the church, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." That the church might perish would greatly please every Sunday School teacher, class leader or Christian Endeavor Society organizer. How does the word read? "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Is this all that we find between the lids of the Bible that is edifying, strengthening and comforting to the sinner? O no, surely not. Turn to Proverbs xvi. 33, and you will find this language: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Let us examine this carefully.

Is it said that the disposing thereof is of some Missionary society or board, or of some Sunday School, or of some Bible or Tract society? Do you believe this? Do you not know that such teaching as this, false as it would be, would give delight to every missionary in the land? It is for just such falsehood as this that the Arminian world pours in her thousands of dollars every year in support of what they call the gospel. But let us get the matter as it reads. "The lot," which I understand to be the little flock, the bride, the Lamb's wife, the new Jerusalem, which is the mother of us all, the church of the living God, is cast into the lap of providence, but the whole disposing thereof is of the Lord. How comforting is this testimony of divine truth to each and every child of God who can feelingly say with the psalmist, "The Lord is my shepherd; I shall not want." Then let me ask, Is not all this Sunday School work, this missionary and Christian Endeavor work, yea, all the religious work that is in the world, folly and fashion and show? It all belongs to the world, and the world loves its own. No wonder they can spread themselves like the green bay tree, or like the peacock, and my belief is that they all have just about as much pure and undefiled religion as that bird has. And what is the fruit of all their labor? According to divine testimony, after they have compassed sea and land and have made proselytes, they are, after all, but the children of hell. O wonderful thought, and still more wonderful assumption indeed, that poor, feeble man should say, If you will give to missionaries means enough, we can convert the world to Christ. How preposterous for men to give God the lie, and deny the efficacy or merits of the blood of Christ. But the

Scriptures must be fulfilled. The missionary and false teacher having itching ears shall (not may be so) wax worse and worse, deceiving and being deceived.

C. G. IRWIN.

REIDSVILLE, N. C., May 10, 1910.

DEAR BROTHER CHICK:—I feel to rejoice in the Lord, because he has given me so much food recently in reading my papers and hearing from the brethren in various parts of our land. Your editorials on Predestination and Enmity, Elder Ker's on the Garden of Eden, Elder Durand's communication on The Virtuous Woman and Elder Keene's communication in the last SIGNS, on the Atonement, all have been of great interest and benefit to me. These are not all, but I speak of them because I got much more out of them than I usually do out of things I read. They made me feel so much of my ignorance that it brought about a questioning as to whether I had ever preached the blessed gospel. How good it is to "know the joyful sound." Even those who cannot tell it at all, if they only know it when it is told, they have the blessing. Then to think that even those who think on His name have the blessing.

I have thought much of the perfection of the way of the Lord. That which is perfect cannot be improved upon, nor can it progress. Whenever any improvements can be made, or the thing can progress, it is sure that there is a deficiency in the thing. This is a sure evidence that none of the religions of the world are of God, for they are continually being improved to be more suitable to the times and ways of men. The true religion of our Lord knows no more change that does the Lord himself, for it is the spiritual work of his hand. Adam was good, but Jesus the Christ is

perfect. Adam could sin and die, but the perfect Man could not sin, he was perfect. All the works of man are deficient and can be improved upon, but the work of the Lord is like himself and cannot be otherwise, therefore the religion which he set in the world is of the foundation of revealed faith in him, and it must endure and remain in that perfect way.

It is somewhat surprising to see so many of our brethren making war against the absolute sovereignty of our eternal God. I do not see how one who has been made to see and feel his helplessness can hope for salvation in any other way than to feel that his God has absolute control over all his enemies, whether they are within himself or from the outside. We know by experience that if we are left to ourselves a grasshopper is a burden, and we are ready to flee at the least noise, unless we can feel that our great Captain has gone on before, and that his almighty arm has carried all our burdens.

Another thing I cannot understand is, how one who has been made to know his own weakness can feel that since he has been born again he is now a living, active being, more independent of God and the need of him than he was when he was dead in sins. I do not know that I have ever been taught of the Spirit, but if I have, it is not that way. I feel just as dependent to-day as I did the morning before my burden was taken away. The older I grow the more I feel the need of the hand of God to guide me and to lead me. When the prophet said, God is the Potter, and we are the clay, he spoke in no uncertain words. As the clay is passive in the hands of the potter, so am I in the hand of God. Without him we can do nothing, but with him we can do

all things. Then it is Christ who performs, and I am the beneficiary, therefore the praise is his as the actor, and the benefit is mine as the receiver. In ourselves we can do nothing except to do like Jonah did, until we are all swallowed up, and we (or our will) are all destroyed, then we can do nothing else but obey the word of the Lord; therefore it is no more I that do it, but Christ that dwells in me. Hence I am yet just as passive as ever, and Christ is as active in my flesh in the fulfilling of his word as he was in himself in the days of his flesh, so I can take no praise to myself for anything, but must give all honor and praise to our Lord.

Your editorial in the last SIGNS is most excellent. Your remarks on "permit," "allow," &c., are just as I have seen and felt in my own heart. Then I cannot understand how it would change the certainty of a thing coming to pass as to whether God simply foreknew it, or whether he declared it, or predestinated it. If God foreknew it, it must be just that way; to say anything else would be flatly denying the knowledge and wisdom of God. If God knew it, there is no other power to bring it to pass except God himself. The work of God is not so great that he is compelled to employ a host of agents to work in the various departments of his dominion in order to get his work done; he filleth all, and is everywhere at the same time and every second of time. In this his people have great consolation, for if they are in darkness or the light God is there with them. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." The Lord bless us all in his word and way.

Yours in hope,

L. H. HARDY.

2 TIMOTHY I. 13.

"HOLD fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

May I submit a few thoughts on the first clause of this verse? hoping not to lose sight of the last clause by any means, but rather, if the Lord will, to hold the "faith and love which is in Christ Jesus," first in contemplating "the form of sound words," for it is preferable to enjoy the fellowship of a brother who pays little regard to sound words than to be separated from his company by being more nice than wise. It is the little things in life that count, and it is wonderful to consider the importance of holding to the form of words to the very letter, exactly as their writers have indicated, for without doing this we fail to follow the mind of the writer, or receive the evidence which his words, if properly held fast to, would submit. Holding these small words in their proper form, never leaving them out where they belong, and never putting them in where they do not occur, will, in my opinion, clear up many differences among good, sincere, truth-loving brethren. The words "of," "ns," "in," "at," &c., are among the "small leaks that sink great ships," losing us on the great ocean of tradition, and beguiling us of our rest in the truth as it is in Jesus, in a true, straight, sailor-like course in our travel of christian experience. To read, Ready to be revealed "at" the last time, when the sound word is "in" the last time, throws the sailor out of his course, and beguiles him of his reward. In the verse reading, "Suffer little children to come unto me," &c., to omit the word "of" leaves out all which is taught here on the election of God of his people.

The word "clerk" occurs but once in the Bible, Acts xix. 35, regarding the

town clerk of Ephesus, and not as an officer in the church; why then should we attach a worldly title in church service? If modesty forbids a pastor or deacon from signing the title bestowed on them by the church, which is theirs to use in church work, surely the admonition of Paul to Timothy, to hold fast the form of sound words, should forbid others to accept or assume titles not warranted, or to indulge in forms of unsound words.

Sincerely in love of truth,

EVERETT R. KINNEY.

SCHOHARIE, N. Y., June 23, 1910.

PINSONFORK, Ky., May 13, 1910.

DEAR BRETHREN EDITORS:—I herewith send you a good letter written me by Elder J. E. Thornbury, of Ratcliff, Ky. It has been, and yet is, of much comfort and interest to me, and I desire that all the readers and contributors of the dear old SIGNS may have the privilege of reading it, and thereby enjoy, to some degree at least, the sweet comfort and consoling thought of the God-blessed truth of the eternal vital unity or oneness of Christ and his people, the church, which is his body, which is so clearly set forth in his short letter; therefore if you deem it worthy I hope you will publish it in the SIGNS. I have not obtained his consent, but being personally acquainted with the dear brother I am sure it will be all right with him.

Yours in sore trials,

W. J. MAY.

RATCLIFF, Ky., May 1, 1910.

ELDER W. J. MAY—DEAR BROTHER:—I feel an impression to write you again this morning; as to what is prompting me you may be the judge; never in all my life did I feel more keenly my own weakness and need of God's sovereign

and immutable grace. I know of a truth "that in me, (that is, in my flesh,) dwelleth no good thing." I am brought to know that in Jesus alone is merit, and by his righteousness alone can any poor and needy sinner stand justified before God. Without the leading of his Holy Spirit none can approach unto him, but must walk in the sparks of their own kindling, and after the vanity of their own carnal minds; but ah, my dear brother, when God, who commandeth the light to shine out of darkness, shines in the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ, then joy springs forth and hope is bright, and we are able to once more rejoice in the blessed comforts of his promise of eternal life, and of entering into the blessed enjoyments of the eternal inheritance unto which the whole election of grace are begotten and predestinated, even those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. We have this assurance, in that God hath given to us of his Spirit, even we who are so often ready to give up in despair, but for the sufficiency of our blessed Jesus as our all in all, as our Mediator, Sacrifice, Intercessor, Passover and High Priest, even he who gives us hope, which hope we have as an anchor of the soul, and entereth into that within the veil, it is also both sure and steadfast. In this wonderful work of salvation there can be no condition, for it is all of God's free gift by grace; if it were left, any part of it, to man, then salvation would come to none, for the Scriptures most emphatically teach that it is not by works. If it were of works it could not be to God's glory. My dear brother, I feel that I must be plain in my statements. I cannot believe that any but those who

were chosen in Christ before the foundation of the world (not a part, but all of them,) are holy and without blame before him in love. This sets forth more clearly my view of the unity or life-oneness of Christ, the Vine, and the branches, the members of his body, than any words I can use, for he has been their dwelling-place in all generations, before the mountains were brought forth, or ever he had formed the earth and the world. How can it be otherwise than that they existed, or had life in him, their spiritual Head? for he is their life, they live in him, and as their bread of life they live by him. Because they are justified freely by his grace they have peace with God, and because of their life in him, their Surety, before the fall, it was in perfect harmony with God's holy purpose that he should be delivered for their offences and raised for their justification, (that is, because of,) hence they are in Christ, and there is no condemnation to them. As Paul says, "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." They shall enter the portals of eternal glory and be glorified with the glory Christ had with the Father before the world was. In this they are more than conquerors through him that loved them. Such a blessed hope! is it not enough to cause every poor sinner saved by grace to give God all the glory in their salvation?

Much more could be written on this sublime subject of salvation, but I fear I might weary you. I would like to hear from you; this is the third time I have written since I had a letter from you. The churches of my care are all in peace,

and manifest much interest, for which I hope I feel thankful to God.

With love to the brotherhood, I am, I hope, your brother in tribulation,
J. E. THORNBURY.

BALLINGER, Texas, March 19, 1910.

DEAR BROTHER HARRIS:—To-day is a very busy day with us, and I do not know why I am trying to take up your time again, when you never reply to my letters; however, when I sat down at the table, having nothing to write nor any one in view, you came to my mind. One Scripture has been on my mind for a short while: Depart from me, ye workers of iniquity, for I never knew you. And another: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Because God is one unchangeable Creator, all of his dear children will some day rest beyond this veil of sorrows, and because God before the world began did not know the alien sinners they are forever ruined, and according to my feeble understanding they are helpless, for the powers that be are ordained of God. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." He is the all-wise Creator, the King of kings and Lord of lords. As Job says, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Most of my days are darkness, and I am like Jacob, I am in a wilderness of sin and ruin. One time I thought I was through sinning, but I soon feared that my hope was lost. Often I think that I have the experience of both apostles and prophets, but when I see myself as I am, the chief of sinners, I think I am mistaken in the whole matter, and want to take the wings of the morning and fly to the uttermost parts of the sea, but even the Lord is there, and the

old psalmist said, Though I make my bed in hell, behold, thou art there. When Jonah was in the belly of hell he prayed, and the Lord heard his prayer, and there is no place too far away for God to fail to protect his children and be with them in time of trouble. Many times you felt that you were ruined, that you were forsaken, yea, that God was not your Savior, and then you were made to bow down as did the publican, and say, Lord, have mercy on me, a poor sinner.

Write to me if you can. Sincerely,
ABEL R. BURKS.

DELPHI FALLS, N. Y., Dec. 9, 1909.

DEAR BRETHREN EDITORS:—I feel thankful to my dear Lord for his blessed gift, the SIGNS OF THE TIMES. I do not merely appreciate it, but feel to rejoice with thanksgiving of heart for the communications of the dear children of God, and for the great comfort it gives me. I say in my heart, My brother, my sister in the Lord, and feel a warm glow of fellowship for them, though vilest of them all. I am past eighty-one years of age, and O the wonder that I should have a blessed hope in the forgiveness and mercy of God in the name of his Son Jesus Christ, which hope I would not give for the world and all contained in it. It seems at times I must surely give up all hope, but still I hope on. It gives me comfort when I remember that Christ came not to call the righteous, but sinners to repentance, and that the Lord has taught me I am a great sinner. I cry to him to be merciful to me, a poor, helpless sinner. The Lord be praised for his mercies, both temporal and spiritual; this is what I desire to do. May God bless you with his kind care and keeping grace, is my desire.

In fellowship of the truth,
JAMES TAPNER.

ROANOKE, Va., April 26, 1910.

DEAR BRETHREN:—The SIGNS comes to me regularly, laden with good things, and after reading the good letters therein I feel that I would be glad to write to every one of them and tell them what precious things I see and how much good their letters have done this poor old soul, but old age and my limited education forbid. We have over one hundred members in the Roanoke Church, and I have tried hard to get them to take your paper, but so far I have failed to get them interested. I feel that every one ought to take the SIGNS, and I hope to send you some subscribers soon.

Yours in hope,

C. N. TURNER.

DECKERVILLE, Mich., Jan. 16, 1910.

DEAR EDITORS:—Please send the SIGNS to me as before. I also send you two dollars to send the paper to some dear brother or sister for one year who is not in a financial condition to readily pay for it. I hope I highly esteem the SIGNS for the truth's sake, and for the rich experiences of grace written by the dear children of God. I sometimes feel and realize that they describe my experience better in many ways than I could write about it myself.

Yours in love for the truth,

JOHN LEITCH.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1910.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
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SPRINKLING UNSCRIPTURAL.*(Continued from page 439.)*

IN the last issue of the SIGNS, at the close of the editorial written by request of brother J. F. Farmer, of North Carolina, we said that it was in our mind to present in the next number some reflections upon what is the New Testament teaching concerning the order of the church of Christ, and upon the ordinance of baptism as well. It was our aim in the former number to show that neither the order of the church as an organization, nor the baptism which is to be observed in her, is to be derived from the Old Testament types. The Jewish people were not, in any sense of the word, the new testament church, and the ordinances of that former house were not in any way the ordinances of the church under the gospel. The new covenant is not the old covenant enlarged to take in the Gentiles, and the ordinances of that covenant were typical of things fulfilled in Christ, and not of the ordinances of the church. The first was taken away, that the second might be established. The church of Christ, built upon the rock, had no existence as an organization in the world until the blessed Master entered upon his public ministry. Men

were saved in the Lord with an everlasting salvation from the beginning of time it is true, but such a body as the church of God had no being until the gospel day was ushered in. For this very reason we must not look for the order or ordinances of that church in the Old Testament Scriptures. The ordinances of the church are themselves emblems, and the types or emblems of the former covenant cannot be types or emblems of other types or emblems, but are types of Jesus Christ and his work of redemption. But what can we learn from the New Testament of the order of the church? First, we learn that the church is to be made up of believers who profess their faith in Christ and are baptized. There is nothing said anywhere in the New Testament about the church being composed of believing parents and their children. As regards membership in this church there is nothing said about either infant or adult church membership. It is simply membership of believers who have confessed their faith and have been baptized. This membership may be of persons of any and all ages, if only they have confessed Christ and followed him in believers' baptism. We have emphasized this because the little book which brother Farmer sent us defines the church as being made up of believing parents and their children. The exact language is, "The visible church consists of all those throughout the world who profess the true religion, together with their children." The New Testament knows nothing of any one being a member of the true church, save as they not only believe the true faith, but also have confessed it in baptism. No one can be a member of the church of Christ, no matter how confidently he believes in Christ, without following him in baptism.

And, still further, the New Testament knows nothing about any one being a member of the church of Christ unless he has believed and has been baptized. Baptism alone will not do, and belief alone will not do. Baptism must not precede belief, but belief must always precede baptism. Except a person has confessed Christ in the church, no ordinance or privilege of the church belongs to him. If a person, no matter of what age, from a child of few years to old age, does confess Christ, to that one belongs all the ordinances of the church, and all the privileges as well.

Let us now refer to New Testament practices as we have them stated there. When Jesus, first of all, broke bread, all who were present had confessed him. Upon the day of Pentecost only those who were pricked in the heart, and cried out under that pricking, were baptized and continued in the apostles' doctrine and fellowship, and when in his discourse Peter said, "The promise is unto you, and to your children," he was quick to limit his assertion by the words, "Even as many as the Lord our God shall call." Neither a Jew nor the child of a Jew, as such, had any right in this promise. Also it is equally true that neither a Gentile nor the child of a Gentile, as such, had any right in these things. It is the called of God alone, whether Jew or Gentile, whether parent or child, who shall receive the promise, and these called ones alone continued in the privileges that were conferred upon the church in the gospel. Now let us consider that this church formed at Jerusalem was the first to be organized after the Savior's resurrection. Here, if anywhere, surely the Lord would set a pattern for his church in all coming ages. It is sure that it is safe to follow this

pattern, and in all the world there is no organization to-day calling itself the church of Christ that perfectly fits this pattern, save the Baptist Church, or churches, scattered in all parts of the earth. Notice the exactness of the likeness between what is said of this church at Jerusalem, and Baptist churches now. First, the preaching of the word of the gospel. Second, the pricking in the heart, or conviction of guilt, and sore grief following it. Third, the cry for knowledge, What shall we do? Fourth, the presentation of Jesus as the Savior of sinners. Fifth, the glad receiving of the word. Sixth, the baptism of those who gladly received the word. Seventh, the continuing in the apostles' doctrine and fellowship, and in breaking of bread, and in public worship. This was the order then, it is the order now, owned and blessed of God; and this church was independent of all other churches, so far as her order and walk were concerned. We never hear of other churches, or of any body of ministers, seeking to control her course in any way. Neither did this church ever seek, so far as we are told, to assume direction of other churches, or authority over them. The same is true with regard to all that we are told of the church at Rome, at Corinth, at Philippi, at Colosse, at Thessalonica, and of the churches scattered throughout Galatia. There is no hint of any claim by any professed followers of Christ to seek the rule over any of these churches. Each one attended to the affairs of the kingdom of God where she was located. There was indeed brotherly union, but all alike acknowledged but one Head, and that was Christ. The apostles in their letters recognize this independence; each church is addressed just as though that one was the only church on earth. Advice,

counsel, reproof, rebuke, admonition, praise or blame, was ministered to each, without reference to any other church or any body of superior clergy. It was so in the address to the seven churches of Asia; each one was addressed as though that one were alone in the world and had no organic union with any other church. The same things may be said of the ministry. There was no recognition of any difference in office among all who were pastors among them. There were, no doubt, great differences in their several ability, but there was no priority of office in the ministry; all were brethren on an equal footing, so far as their office was concerned. All this is true of the Baptist Church to-day, but is not true of other denominations. In the New Testament bishops or elders do not govern the church; the churches as churches attended to all that came before them. The apostles were the inspired judges; they have had no successors in that office. This the church of Christ must and will recognize; this we as Baptists do recognize and contend for still. Even the apostles were not lords over the heritage of God, they were examples to the flock. It was theirs to interpret to the churches what was the mind of God, both as to their faith and practice. This they claimed to do as those who spoke the oracles of God. If these divinely inspired men could claim no lordship over their brethren, but on the contrary could only say, We "are helpers of your joy," certainly it is bold and proud presumption for any one, ministers or what not, to seek the rule over the church now. In harmony with the whole spirit and teaching and practice of the New Testament there cannot be any central authority to which all are to appeal; each church must stand or fall to her own

Master, each church must attend to her own affairs. Even those appointed to offices in the churches are not any other than servants of the churches, so far as their offices are concerned; as fellow-members they are equals, and only equals, with their brethren. All this is set at naught by other denominations in their forms of government.

We leave ourself a little space to speak of baptism especially. All that we can learn about the form, the subjects and the meaning of baptism must be gained from the New Testament. Believers would not know that the Lord of glory required that his disciples should be baptized did not his revealed word so declare; but it does so declare, as all who profess to be christians will admit. Also we must learn from the New Testament what it is that the Lord requires of us for baptism. First, it is utterly silent as regards the baptism of any, save one who believes in Christ. We cannot take up any New Testament Scriptures which seem to teach otherwise, for there are none such. It has seemed a wonderful thing to us that infant sprinkling or pouring could have made any headway among professed followers of the teaching of the Bible, since the Bible is so utterly silent about either. The one great reason, as we said in the former number of the SIGNS, why so much stress is laid upon connecting the church with the Jewish theocracy, and baptism with the sprinklings of that old covenant, is because there can be found no shadow of support of either in the New Testament. If not sustained in the Old Testament there is no foundation for any of these things anywhere in the Bible. In every case in which baptism is spoken of in the gospels, or in the Acts, or in the epistles, the subjects of it were believers. There

is not one instance in which the baptism of an infant is even alluded to. There is good reason for this, for to baptize an infant is to compel that infant to unconsciously act a lie. It is compelling that infant to confess to faith in Christ, when manifestly he has no faith in anything, and can have none. If any one thinks he knows of some one or more New Testament Scriptures that teach the baptism of infants, we shall be glad to consider them with him when he shall call our attention to them. Jesus took little children in his arms and blessed them, but we do not read that he commanded that they should be baptized. Households were baptized, as recorded in the Acts, but we ourself once baptized a whole household and there were no infants in it. Can any one prove that there were infants in the household of Lydia, of the jailer, or of Stephanas?

The word "baptism" is an English form of the Greek word *bapto*. There are words in the Greek for sprinkling and pouring and washing. Those words are just as distinct from each other and from *bapto* as they are from each other in the English tongue, and from dipping. The Greek word for "to sprinkle" is *rantizo*, for pouring it is *cheo*, for washing it is *louo*, and for dipping it is *bapto*. If *bapto* does not signify dipping in the Greek, there is no word that does signify that act in that language. Sometimes the word *baptizo*, or *bapto*, is translated to wash, but still the thought of dipping is always retained. For instance, we wash our hands by dipping; we wash bedding and other things by dipping. No one would ever think of washing any of these things without dipping them in water. It is bad use of language to say one has been baptized by dipping. One might as well say that one has been *rantized* by sprinkling. Translated these

sentences would read, One has been dipped by dipping, or, One has been sprinkled by sprinkling, which would be absurd, of course. But here we will pause until some one brings forth one place in the New Testament where they think persons were sprinkled for the ordinance of baptism. As shown in the former editorial, nothing can of right be argued in favor of sprinkling out of the Old Testament.

But lastly, when we remember what baptism means to us, it will appear that nothing but plunging one under the water and raising him up out of the water will set forth that meaning. We will just allude to this. First, baptism sets before us the death and resurrection of Jesus for the redemption of his people. As he died, and was buried, and rose again for our salvation and justification, so we declare our faith in this work by burial and resurrection from the watery grave. Sprinkling and pouring will not set forth this great work of Jesus' baptism into death. Second, we who believe have become ourselves dead unto sin, unto our former life, and have through the operation of the Spirit risen to walk in newness of life. This also we set forth by the burial, and resurrection out of the water. Third, we have the assurance that when we have gone down into death and the grave we shall at the last day be raised up again to endless life. This also we set forth in our baptism. This also could not be set forth by sprinkling or pouring water upon the head.

But we now leave these reflections for our readers, hoping that they may prove of some satisfaction to brother Farmer and to all who may read them. Manifestly we could not do more than give in as condensed a form as possible what the Scriptures do say regarding all these things.

LUKE XX. 37, 38.

ELDER KER—DEAR BROTHER:—Will you kindly write your views on Luke xx. 37, 38? which reads as follows: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." This has been on my mind some time, and I am anxious to know its deep meaning.

A LOVER OF THE TRUTH.

TRENTON, N. J.

We shall do the best we can in complying with the request of our unknown inquirer. The "meaning" of all Scripture is "deep," and only reached as one is led by the Spirit of God, and the promise of Jesus is that the Holy Ghost shall take of his sayings and show them unto us. This we now desire, to the end that we may give the true import of the text before us, and do it in such a way as to be understood.

In Matthew xxii. this same subject is given, though not exactly in the same language, yet the import is not changed. Many did not believe Jesus was the Son of God, but merely the son of Joseph, hence thought he could be entangled in his talk, and to confuse and confound him was the design of the devised question which led up to the text under consideration. As little as one may think of it, those questions were in the divine plan to bring forth such comforting and instructive answers as are recorded. The Sadducees did not believe in the resurrection of either angel or spirit, hence denied the resurrection of men and women, or husbands and wives, therefore with all the wisdom they could command prepared the hardest question imaginable to put to Jesus concerning the resurrection of the dead. They called his attention to what Moses said, that if a man who had a wife and no children should die, the brother of that man

should take the widow and raise up children unto his brother. They then stated that a certain woman had seven brothers, one after another, for husbands, and that all died, and last of all the woman died also. Then the question which they thought would confound Jesus was asked: "In the resurrection, whose wife shall she be of the seven? for they all had her." Jesus at once began to disabuse their minds of the idea that the Scriptures taught any such resurrection as that of husband and wife, or male and female, by saying, "Ye do err, not knowing [understanding] the scriptures, nor the power of God. For in [not after] the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Instead of their question confounding Jesus, his answer confounded them, and no doubt they began to say within themselves, Can it be possible that we are wrong in all we have read and heard of the resurrection? He said, "Ye do err, not knowing the scriptures, nor the power of God." If we err, surely we are mistaken. Our understanding of what we have read and heard was that at the resurrection that woman and her seven husbands would be raised up, and of course some question would be raised as to who of the seven should have her, but this man Jesus says that in the resurrection they neither marry nor are given in marriage, hence no husband, no wife. How clearly to be seen that their idea of the resurrection was altogether natural, and therefore they in their imaginations carried natural relationship into the world of glory. Their carnal notion of the resurrection was error, because they did not understand the Scriptures, or in other words they lacked spiritual knowledge. "In" the resurrection there is no such thing as

male or female, no such thing as natural relationship, such as husband and wife, father and son, uncle and aunt. If "comparing spiritual things with spiritual" (1 Cor. ii. 13,) is right, is it not lawful to compare Scripture with Scripture? Most assuredly it is, and just here we shall endeavor to write for a little while of a resurrection that every manifest child of God knows and understands, and try to show its relation to the subject under consideration.

When Mary and Martha were sorrowing because of their brother's death, and the absence of Jesus at the time he died, Jesus said to Martha, "Thy brother shall rise again." She replied, "I know he shall rise again in the resurrection at the last day. Jesus said unto her, 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? She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." Jesus is most positively declared here to be the resurrection and the life, and Martha said she believed it. Paul says, "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," "the resurrection and the life." Associating these Scriptures with our text it will clearly appear that in Christ there is neither marrying nor giving in marriage, because there is neither male nor female, but in him, the resurrection, all are as the angels of God in heaven, or in his kingdom. The prophets were angels, or ministering spirits, which the term "angels" signifies, (Heb. i. 14,) and unto them "it was revealed, that not unto themselves, but unto us they did minister the things,

which are now reported unto you by them that have preached the gospel unto you." The manifest children of God are in this age of the world "angels," ministering spirits, in that they minister one to another; sometimes in visiting those "in prison," sometimes in feeding the "hungry," sometimes in clothing the "naked," and often in giving a cup of cold water to the "thirsty." In such service all minister unto Jesus, for the children are the members of his body.

Let us now consider more fully the dialogue between Jesus and Martha. When he said, "Thy brother shall rise again," he had no reference to "the resurrection at the last day;" this is clearly shown by his answer, and that which followed at the grave of her brother Lazarus. No doubt he said to her, "Thy brother shall rise again," to bring just the answer she gave: "I know he shall rise again in the resurrection at the last day," and that answer was to the end that he might say for her comfort and for ours of this present day, "I am the resurrection and the life: he that believeth in me, though he were dead [in sin and under the law], yet shall he live [be delivered from that condition and dominion]: and whosoever liveth and believeth in me [raised and justified] shall never die," or come again into condemnation. This shows the condition of the patriarchs, prophets and all old testament saints. They were under the curse of the law, yet believed in God and trusted in his promise of salvation through his Son, "the seed of the woman," and they, as well as new testament saints, must live unto God through the one Mediator and Savior. And inasmuch as all His works were finished, in purpose and plan, from the foundation of the world, Abel lived unto God by faith while in

the body, and lives unto him in the spirit since the moment Cain slew him. Enoch, by faith, walked with God, and was translated that he should not see death, but he now no more lives unto God than does Abel. Moses and Elias lived and believed in God in this world, and were seen by Peter, James and John upon the mount of transfiguration. This is conclusive evidence that they now "live unto God." It was in this way that Moses, at the bush, showed that the dead are raised, when he called the Lord the God of Abraham, the God of Isaac and the God of Jacob. If the eternal God and Savior is the God of the patriarchs and prophets, they were and are living subjects in Christ, who is "the resurrection and the life." He is not the God of the dead (nonelect); not one of that class lives unto God, because they have no standing, or life in Christ, but the elect of all ages of the world live unto God, whether in the body or out of the body. The saints of this gospel age know that Abraham, Isaac and Jacob are living characters, inasmuch as they (the saints) have come "to the spirits of just men made perfect." This is experienced in the sitting down with Abraham, Isaac and Jacob in the kingdom of God. The condemnation of man because of sin did not prevent "just men," through Christ, beginning with Abel to the crucifixion of Jesus, from living unto God by faith while in the body, nor did it prevent them from entering heaven to live forever unto God in the spirit. Because the Lord found a Ransom, a Surety, and that Surety said, Because I live, ye shall live also, hence "all live unto God."

We have now as briefly as possible tried to give our understanding of the text, and in so doing have not meant in any sense whatever to deny the future

resurrection of the dead, which is the christian's hope. This mortal must put on immortality; this corruptible must put on incorruption; mortality must be swallowed up of life, and this glorious change we have not yet attained unto.

Hoping that our effort may be satisfactory to our unknown inquirer, as well as to others, we leave the subject. K.

MARRIAGES.

By Elder B. F. Coulter, at the home of the bride's parents, 2347 Emerald St., Philadelphia, Pa., Joseph F. Lynch and Emma L. Andres, both of Philadelphia, Pa.

By Elder P. W. Sawin, June 28th, 1910, at the home of the bride's parents, near Lawrenceburg, Ky., John Herndon and Miss Pattie Martin, both of Anderson County, Ky.

OBITUARY NOTICES.

Miss Martha Worthington Morehead died in the insane asylum at Staunton, Va., June 1st, 1910, aged about 72 years. I copy from a note sent me by her sister, Mary Murphy, the following particulars:

"Sister Martha was baptized at Broad Run Church in August, 1862, by Elder R. C. Leachman. Before she lost her mind she was lovely in every relation of life. In disposition she was quiet and unobtrusive, and truly possessed a meek and lovely christian spirit. She was firm and well established in the gospel of her Lord and Savior, and trusted alone in the merit of Jesus for her salvation."

I can add but little to the testimony of sister Murphy, except to indorse it most heartily as far as my knowledge extends. It seems to us a strange and mysterious providence that disease should compel the isolation of such a bright, lovable christian in an asylum for the insane the larger part of her mature life. Her mind was not so impaired that she became an imbecile, or a maniac, as it is called. Strong hopes were entertained for a number of years that she might recover from her malady. She would talk intelligently upon the subject of her experience and show a clear understanding of the truth. Of course it is not expedient for me to enter into a detailed account of her life in the asylum in this brief obituary. It has seemed strange, as I have intimated, that one of the Lord's dear people should be thus confined for one-half of a long life, shut in by disease from life and its activities, and away from those she loved, even from her brethren and the church privileges. We may well thank God for the strong assurance

that so it is, because it seemed good in His sight. "God is good." He is good in everything he does, and all things work together for good to them that love him. May he give us grace to rest in his infinite love, and to remember always it is through great tribulation that we enter the kingdom.

J. N. BADGER.

MANASSAS, Va., July 6, 1910.

APPOINTMENTS.

THE following appointments in Canada are made for Elder F. A. Chick, of Hopewell, N. J.: Friday night, July 29th, at St. Thomas; Sunday, 31st, at Duart; Monday, August 1st, at Aldboro; Tuesday night, 2nd, at London; Wednesday and Thursday, 3rd and 4th, at Lobo, as may be arranged; Friday, 5th, at Ekfrid; Sunday, 7th, at Dunwich.

DUNCAN McALPINE, Church Clerk.

IONA, Ont.

M E E T I N G S .

THE church at Otego, N. Y., has appointed a meeting to be held Saturday afternoon, August 6th, and Sunday, August 7th, to which meeting we invite distant friends to meet with us. Trains will be met Saturday morning and at 1 o'clock p. m. Meeting-house is near the station.

Done in behalf of the church.

S. C. F. GUERNSEY, Clerk.

THE Cammal Old School Baptist Church has appointed a two days meeting at Cammal, Pa., the fourth Sunday, and Saturday previous, in August, 1910. A general invitation is extended to all who desire to meet and worship with us, and we will see to your needs while with us. Those coming from the south come to Williamsport, Pa., and take New York Central train to Cammal. From the north to Corning, and take the same road to Cammal. Inquire for Samuel Maffat, living near the depot, only a few rods to meetinghouse.

D. M. VAIL, Pastor.

THE Licking Association of Old School Baptists will convene at Shelbyville, Ky., Wednesday, August 31st, 1910, and the two following days. In behalf of Bethel Church we extend a cordial invitation to our brethren and friends to meet with us. We hope for a pleasant and enjoyable season, a refreshing from the presence of the Lord. Those coming via Cincinnati will buy tickets to Shelbyville, leaving Cincinnati about 11 a. m., arriving at Shelbyville 4:20 p. m., via Lagrange and Christianburg. All coming via Louisville or Lexington will come direct over the C. & O., Southern or L. & N. Tuesday p. m. and Wednesday a. m. trains will be met. Come and let

us worship together in psalms and hymns and spiritual songs, making melody in the heart. May the Lord grant us this desire. P. W. SAWIN.

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, September 2nd, 1910, and continuing three days. We shall gladly welcome all who feel it in their hearts to visit us.

FREDERICK W. KEENE.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

S A L E M O L D S C H O O L B A P T I S T C H U R C H .

1315 Columbia Avenue,
P H I L A D E L P H I A , P A .
Meeting every Sunday morning
at 10:30 o'clock.

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

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in a Hall on Franklin Square, in the Flatiron Building, in Troy N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spitler at the above address.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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PRICE REDUCED.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

"CHRISTIAN SCIENCE AND THE LAW."

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address,

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., AUGUST 15, 1910. NO. 16.

CORRESPONDENCE.

S I N .

WHAT a volume is involved in the word “sin!” We find it was brought about by one man’s disobedience, (Romans v. 19,) and by that disobedience many were made sinners. The fountain-head of the Adamic race was polluted, sown in corruption, sown in dishonor, sown in weakness, a natural body. Neither can we lay all blame on the first Adam, for all the generations following are children of wrath; “their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.” Such is the account of all the children of Adam, given by the apostle Paul in the third chapter of Romans. If we sow to the flesh, we shall of the flesh reap corruption, sin in our mortal body, the lust of the flesh. “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

David could say, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” “Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.” David did not blame Adam, for it was sin dwelling in his members, and when he had sown to the flesh, he did of the flesh reap corruption. He realized that he had transgressed God’s holy law, for he says, “Against thee, thee only, have I sinned.” The plain definition of sin is, transgression of the law; then there must of necessity be a law, or there could have been no transgression, and there must be a man to whom it must be given. The penalty for the transgression of it was death; no greater penalty is meted out in the laws of any nation for transgression. The law was given by God to Adam; the law went forth from the highest tribunal existing, or that ever will exist; it emanated from the sovereign throne of God Almighty. The law was couched in these words: “Thou shalt not eat of it” (the tree of the knowledge of good and evil); and the penalty: “For in the day that thou eatest thereof thou shalt surely die.”

There is no repealing, revoking or setting aside that law or its penalty. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." These words testify clearly the love of God and the manner of love bestowed upon us. The subject of sin has been dealt with under rites and ceremonies in all ages. Abel brought a lamb and offered it unto God by faith, looking to the Lamb of God, who should take away the sin of the world, and God accepted Abel's offering; it was by faith, and without faith it is impossible to please God. The lamb slain by Abel did not remove his sin, but his faith was acceptable unto God. All the blood of bulls and goats did not take away sin. "Wherefore, when he [Jesus] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Jesus came not to do his own will, but the will of him that sent him. That body prepared was the holy child Jesus, so named by the angel when he appeared unto the virgin Mary. "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and

shalt call his name Jesus," "for he shall save his people from their sins." Isaiah prophesied long ages before, saying, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," "which being interpreted is, God with us." This body of our Lord Jesus Christ is that body prepared, holy, harmless, undefiled and separate from sinners, made higher than the heavens, made sin for us, that we might be made the righteousness of God in him. He did not exist in nor proceed from the loins of Adam, but was made flesh, made of a woman, made under the law, to redeem them that were under the law. He was made flesh for the sufferings of death, for death was the penalty or debt that his people owed to the law. Jesus did not come as a substitute, for the law recognizes no substitute upon whom to inflict its penalty. We might offer to die as a substitute for our dearest friend who might be condemned to death, but the law would only recognize the transgressor. So Jesus is nearer related than a substitute, he is our Surety, our Husband, and just as the husband is responsible for his wife's debts, so Jesus, as the Husband of the church, his bride, came to pay her debt, and this debt could only be paid as the law demanded, and that was death. The first Adam could go into death with his bride, but he was sown in weakness, in dishonor, in corruption, a natural body, he could not therefore come from under the power of death and the grave. The glory of God is made manifest in the second Adam, our Lord Jesus Christ, for he gave him power to lay down his life, and power to take it again. This commandment he received of the Father. Jesus went into death by obedience, to do the will of God, and by that obedience he brought in eternal re-

demption for us. He came as a mighty conqueror, clothed with majesty and strength from the eternal throne of the Majesty on high, and went forth conquering and to conquer; he knows no failure, nor was he discouraged. Holy, harmless, undefiled and separate from sinners, we see him as the spotless Son of God, standing as a mighty conqueror, clothed with power to lay down his life and power to take it again. What a tremendous victory was to be accomplished in this! He appeared "as a root out of a dry ground, * * * a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." "He was wounded for our transgressions" (sins). "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." Jesus not only went into death by obedience, but as a man upon the earth he by obedience healed on the Sabbath, which was disobedience in others. He said he was the Son of God, which was charged against him as blasphemy. His truth was considered as lies by the carnal mind in that day, and is to this day.

Let us consider briefly the priesthood of Aaron as the type of our Lord and Savior, and the breastplate, being double, and the ephod upon Aaron's shoulders. The breastplate had twelve stones, and upon each stone the name of one of the twelve tribes of Israel. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually."—Exodus .xxviii. 29. The breastplate of judgment and the ephod were bound by rings of gold with a lace of blue. The ephod also contained

two onyx stones, and engraved on each stone, six names on one stone and six names on the other stone, according to their birth. Both the breastplate and the ephod were to be made of gold, of blue and of purple, of scarlet and of fine twined linen, with cunning work. The gold sets forth faith (all was established by faith); the blue sets forth God's truth, just as the blue sky encircles this earth, declaring God's covenant with Noah, saying, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "I do set my bow in the cloud." Sometimes clouds come between us and the blue sky, but the sky of blue is ever about the earth as a signet ring of God's eternal truth. It is necessary that clouds intervene, that we may be reminded of God's truth, and it is necessary that there be a cloud in order for the bow, and necessary for the sun to shine upon the cloud to produce the bow. Just so clouds of distress, tribulations, crosses and losses come, but when Jesus, the Sun of Righteousness, arises with healing in his wings, then the bow appears in the cloud, and the darker the cloud the brighter the bow. The bow sets forth the promises, for

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

The purple denotes royalty, and God's truth is that we are made kings and priests unto God. The scarlet is the way of all things being brought about, and this is by the blood of our Lord Jesus Christ. The breastplate worn upon the heart of Aaron sets forth the elect of God, chosen in Christ Jesus before the world began, written in the Lamb's book of life, which is the heart of our Lord and Savior Jesus Christ, and they are secure in him, for their life is hid with

Christ in God. The ephod upon the shoulders of Aaron sets forth a position of power, and also they are being borne upward toward God. So the elect of God are borne in two places by the Savior: upon his heart and upon his shoulder. "The government shall be upon his shoulder." Thus clothed the mighty Conqueror came forth to battle. All sacrifices offered in types and shadows were dead sacrifices, there was not eternal life in them; the lamb presented life, suffering and death, and was to be without spot or blemish. So Jesus as the Lamb of God was without spot or blemish before God, and being made sin for us he felt the awful weight of our sin laid upon his spotless soul, and it caused him agony, so he sweat, as it were, great drops of blood falling down to the ground. "When thou shalt make his soul an offering for sin, he shall see his seed" (all his chosen, elect vessels of mercy). "He shall see of the travail of his soul, and shall be satisfied." Jesus clothed with power to lay down his life and power to take it again, was nailed to the cross, and expired; his body was wrapped in linen and laid in Joseph's new tomb. Thus he entered into death, and destroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage. On the third day he burst the bars of death asunder and arose victorious over hell, death and the grave, and as bearing his children upon his heart he could exclaim, "Behold, I and the children whom the Lord hath given me." They are redeemed from under the law, their sins and iniquities are blotted out as a thick cloud, they are washed and their robes made white in the blood of the Lamb, their sins and their iniquities are remembered against

them no more forever. It was the same Jesus that was born of a woman, made under the law, expired upon the cross, destroyed the power of hell, death and the grave, that arose victorious, and afterward showed himself to witnesses chosen beforehand. He was received up into glory, and now sitteth upon the right hand of God, our great High Priest, for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death. Thus we understand that Jesus as our High Priest is touched with a feeling of our infirmities, he and all his members being vitally united. "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." We are waiting for the adoption, to wit, the redemption of our body. We have the earnest of the Spirit, and "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together;" and "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." Paul in his letter to the Ephesian brethren writes them that after ye "heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise

of his glory." The purchased possession is the sinner, purchased by the blood of Christ. It is the sinner that needed redemption from under the law, and it is the sinner in this vale of sorrow and tears that is waiting for the redemption of his vile body. Only as in relation to time can it be said we are waiting. In eternity there is no past or future, it is one eternal now. The disciple whom Jesus loved said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Jesus said, "Because I live, ye shall live also."

J. M. FENTON.

PHILADELPHIA, Pa., June 27, 1910.

HEBRON, Ohio, June, 1910.

DEAR BRETHREN:—The eighth chapter of Romans is surely the saints' delight, a fortress into which they can run and be safe, where their enemies dare not follow, where they are not molested nor made afraid. As holy men used to write as they were moved by the Holy Ghost, so the apostle was moved to write this eighth chapter, and it serves the purpose designed, viz., the comfort of God's people. It is the first bright chapter in the letter; the preceding chapters deal mostly with things pertaining to the fall of man, and some of the evil consequences resulting from that act, beginning with the first chapter and going on to include the third; these chapters declare the doctrine of total depravity. Then in the seventh chapter he tells of the struggle of the saints in their own hearts. Not only is this depravity total, and extending to all men, but its effects appear in a lively manner in a heart that is touched by God's renewing Spirit, a heart awakened to a sense of death and sin,

which brought Paul to see that the good he would he did not, and the evil that he would not that he did, and so in the darkness and gloom comes the helpless cry, "O wretched man that I am! who shall deliver me from the body of this death?" How can I be delivered? This is the cry that the ear of God is ever open to. All these things which lead up to this state God does in them, to cause them to cry. But when the following page he turns, what a change is seen. Here he lays out, as it were, the treasures and gems of salvation, even as the merchant displays his goods which he has for sale, so that they may, if possible, be held up in such a way as to show their worth. Or as the tired traveler who gains the hill can see on ahead the beauty of his home, so in this chapter we are given to see the good places along the way. These are hills in Zion, delectable mountains where the wicked cannot come. There are some five or six all connected, the high places of the earth. The first is the atonement made upon the cross, vital and lively, extending to all in Christ, and through this atonement his people are just as free from the condemnation of the law as though they never had been under it. This is clearly the mind of the Spirit as expressed in the first four verses of this chapter. What Christ did on the cross affected all that were in him, and no more. Paul is not here telling them how they came to be in Christ, and neither is it as the world has it, that is, that they are in Christ by what the sinner does, with all the train of falsehoods which follow. The words, "who walk not after the flesh, but after the Spirit," in the first verse, are not in the Greek text, but are always found in the fourth verse. They were put in the first verse to cover the real meaning of

the writer. Freedom from condemnation is just as unconditional as ever election is. Some think that it is necessary for the sinner to be born again to be made free from condemnation, but the word, "now," in the first verse, is emphatic. Now, at that time, all in Christ were free. The kind of freedom spoken of here is not the kind that can be procured by ourselves in any sense, but is that freedom that can come only through Jesus. It does come by him, and is effectual to all for whom it was ordained. What I want to say is, that when Christ died on the cross he atoned for all the sins of all his people, and put their sins away, so that they were as though they had not been. If this freedom had not been secured to them before they were born again, they never would have been born again. Jesus Christ makes the sinner free, and he only. Read the first verse as a declarative statement, set it off by itself, just these words, "There is, therefore, now no condemnation to them which are in Christ Jesus." Say them over and over in your mind until you have them by heart, then the question will come over and over again, Why is there no condemnation? How does this come? Why is the sinner free? The answer is in the second verse: Because "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is why any sinner is saved. It is for what Christ did for him, and which must be done for all for whom he died. What I want to say is this: Christ did that for them which he only could do. The law of the Spirit of life in him arose in its might and conquered the other law. He put this law away from us. He was made under the law, to redeem us who were under the law of sin and death. We had our life

in him, as the life in a grain of corn is a figure.

I could go on with this thought, but we want to know now when this was done. The third verse tells us plainly that it was when God sent his Son to do that which we could not do because of the weakness or sinfulness of men. The world says that the law is ordained to life, and always has and always will say so, but the word says it was ordained to death. God sent his Son to do that which could be done only by him, and it was done by him. The expression is, "Made me free." Actually and literally free. Sin is condemned in the flesh for all the elect in Christ Jesus.

Now we go on to the fourth verse, and there we come to the results or the benefits of all this, or the object of it. It was done that the righteousness of the law might be fulfilled, not by us, but in us. It is not fulfilled by us, not even when we join the church and are baptized, all of which is in itself a good work. I know of no better. But all this should not be applied here, because this was not what was in the mind of the Spirit in these words. The apostle is here speaking of the work of God and its effect upon the creature. The word "righteousness" used here is often used to mean the things done by the creature which are good and holy, and with which God is well pleased. In this Scripture the word "righteousness" is from the same original Greek word, and has the same meaning as it had when used by the Savior when he came to John to be baptized, and so to fulfill all righteousness. This means all that was required of us by the law of God. These things Jesus did, and we did them in him. Thus we learn from this fourth verse that all the things done by him were to the

end that the requirements of the law should be done in us. Good works are necessary and abound, and when in their proper place are to the glory of God, but they can never make the doers of them perfect, but the works of Jesus, referred to here, are glorious, smooth, harmonious and effectual. Depravity is worse than can be told, but redemption is better, and much more glorious. The glory which Israel saw in the wilderness was a figure of this true glory. They looked and saw that glory. Thus we rejoice to hear and to know of our freedom from under the law. The harmony of this work, its times and results, blend together like the blue and purple and scarlet in the curtains of the tabernacle in the wilderness, all of which was a figure of that which was to come. As Israel admired the tabernacle then, so spiritual Israel to-day rejoices in God her Savior, and joys in God through our Lord Jesus Christ.

Your brother,

FRANK McGLADE.

SALISBURY, Md., May 8, 1910.

ELDER DURAND—DEAR BROTHER:—I received your letter, and it really was a comfort to me, and I enjoyed reading it very much. I was very sorry to hear that Mrs. Durand was sick, but hope she is better now. I am very glad to say that my health has improved considerably since you were here, and I am feeling much better. I am looking forward to the fifth Sunday, when I hope to see you and hear you preach; you always come with such good news.

You asked me when you were here to write my experience and send to you. I have thought for a long time that I would like to write and tell you what I hope have been the Lord's dealings with

me, but feel too unworthy; do not feel that I have anything worth writing. I had serious thoughts about religion when quite young; do not remember a time when I did not feel that I was a sinner, but thought when I grew older I would go to work and get religion, thinking I had a work to do, and the Lord was waiting for me to do it. If I was sick I would make many promises what I would do if the Lord would spare my life, but made them only to break them. You preached at Nassaongo one Sunday and I was there; you said while preaching that we had no power, we could do nothing within ourselves. I said then, I do not believe any such doctrine, nor will I believe such. I promised myself then, When I get home I will go to work and get religion; all I have to do is to pray, and the Lord will hear my prayers. The words you spoke on Sunday kept bearing on my mind. I was in trouble about something, I did not know what. I had a dream that I was a lost and helpless sinner, and was in great trouble, and you came, but I would not go where you were, for fear you would know what a great sinner I was, but you came out where I was and said, Ida, you shake hands like an Old School Baptist. I thought then you knew all my troubles; I did not want any one to know them. When I awoke the next morning I thought of my dream the first thing; it was true I did not want any one to know my troubles. I think it was the darkest hour of my life, and, thinking of the promise I had made on Sunday before, I went off in a room by myself to try to pray, and all I could say was, "God be merciful to me a sinner." It seemed I could not pray, it was nothing but words, and they would not reach higher than my head. I found then I had no power, I

could do nothing, if I were ever saved it must be through and by the grace of God. I did not see how the Lord could be just and save a sinner like me. I knew that he was just, and thought I must be lost. My trouble lasted some time, and I was out in the yard one morning, trying to pray, when all at once my trouble left me; everything seemed to be praising the Lord. It seemed to me it was the brightest day I had ever seen. I thought then I would never have any more trouble, and I had to sing, "O how happy are they who their Savior obey, and whose treasures are laid up above." Tongue cannot express my feelings just at that time, but it was not long before I was doubting myself, fearing I knew nothing of a Savior's love. I loved the Old School Baptists with all my heart, and wanted a home with them, but did not feel worthy of a place among them. I dreamed of going to meeting to ask for a home with them, but I could not; when I started to go out it was written on a table of stone:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow."

I was afraid some one would see it and know it was written for me, and the Lord said, The world can never read this. This was not long before I was baptized. The day I went before the church old sister Lowe came up and spoke to me, and said, "I do not know what is going to happen to-day, I dreamed last night that we had such a confusion." Something seemed to say, If you go before the church you will cause that confusion. I tried to say that I would never go to meeting again, but could not say it. I said I would never offer myself to the church, for I had no right. When you asked me if I would like to talk to the church, I went, and to my surprise was

received; I do not know why, for I could not say anything. Next morning when I awoke and found it snowing hard I thought if it were one you had any confidence in you would not mind going, but as it was me you would not go. When I got there I found you were as willing to go as I. That was a glorious day to me. I have had many dark hours since then. I often fear that I have deceived the church.

This letter is so much like myself I am ashamed to send it. I have only written to relieve my mind. Remember me to your family.

From one of the very least, if one at all,

IDA MORRIS.

MUIRKIRK, Ontario.

DEAR EDITORS:—I think that the following letter by our now deceased sister was written to Elder Durand.

D. M. GILLIS.

MUIRKIRK, Ontario.

DEAR BROTHER:—I feel to answer your good letter, and the promise (of which you remarked) to the people of God, that they shall be fed. Bread shall be given them, and their water shall be sure. Nothing shall separate us from the love of God which is in Christ Jesus. No, not even famine in the church of the word spoken. Here in my own home, when I have, as it were, been ready to die, I have been fed, and made to lie down by the still waters, and it has been down here, when I have been subject to His will, that I have seen his righteousness and the sword of the flesh and the sword of the Spirit cut asunder, or in opposition the one to the other, and greatly fear the carnal sword much of my time. When I would do good, evil is present with me. Two years ago at this

time, I went through a serious surgical operation in London. After I decided to go, there were great questionings in my mind as to whether I was willing to die, and a great fear came upon me lest I was mistaken in my hope. I saw that I was a great debtor, and had not one farthing to pay with. The only prayer I had was, "God be merciful to me a sinner." I went to the meeting the Sunday before going, and not one word did I receive. I went to Deacon Campbell's for dinner with some of the brethren, and everything was dark. I bade them good-bye, as though it might be the last time; darkness prevailed. As I was going home these words came before me, The Lord is everywhere present. Yes, I felt that he could take away my life just where I was as well as on the operating table, and with it came sweet resignation to his will, which never left me until I was safely over that trial. I felt a returning home to my Father's house. The next day was a day of rejoicing; I saw the corn and the wine, more especially the corn. I thought much of my return home, and the thought of the prodigal son came before me. He went to a far country; yes, as far as the east is from the west. So is the gospel church higher than the churches of the world. The prodigal was sent out to feed the swine, but even the husks the swine did eat were not for him. He was perishing with hunger, and said, "I will arise and go to my father."

I want to tell you how I saw the corn. I saw it in the ear, covered with husks, and when the husk was pulled back the corn was revealed. The corn is concealed by the husk, just as the spirit of the word is concealed by the letter. The swine, having life of their own kind, were fed by the husks. So then I saw that it

was needful that the flesh should be fed by the letter, and that the preachers, or teachers, of worldly religion are really swinefeeders, and with this I felt to let them alone. It was not my calling, neither was it the prodigal's calling. I felt that it was in the all-wise providence of God that it was so, and all I had to do was to let them alone, and to speak the everlasting gospel, as far as I knew it. I saw that all that the servants of God had to do was to stand upon the walls of Zion and preach the gospel. There is enough in that to cut asunder truth from error. After seeing these things there was truth to me in the expression Elder Vail made at Duart two weeks ago. He spoke of the wife of a young preacher in your country, who said to her husband after he had preached at one time, Would it not be better for you to feed the sheep than to be barking at the dogs? The truth is enough: "Feed my sheep."

Now it seems wonderful, as willing as I am to let worldly religionists alone, that to-day, as I have read Revelation xvii., I felt as if I saw the judgment of the great whore, and the woman upon the scarlet colored beast, the false church, riding as it were upon the works of her own hands. Her golden cup was full of the abominations of her own hands, and she was drunken with the blood of saints, and at enmity with the martyrs of Jesus. This beast shalt ascend out of the bottomless pit. She has no foundation, and shall go to perdition. She shall go where she came from. The horns are kings; in themselves they have power only with the beast. They have one mind, and they give all their strength to the beast. They make war upon and would like to overthrow the church of Christ. These horns look very clean and

religious in their own sight, therefore they condemn evil things and pour out threatenings and fire, for God hath put it in their hearts to fulfill his will, and to agree, and to give their kingdoms to the beast until the word of God shall be fulfilled. This verse seems to me to speak the same feeling that I had in the same thing, being fed with the husks, or the flesh being fed with the letter of the word. I believe it is needful, and in fulfillment of the word of the Lord. I am not trying to tell you something, only giving you some of the exercises of my mind this afternoon. I hope if I have written anything amiss that you will bring it before me. I do hope to see you at the Duart meeting. I heard that Elder Chick was expected also. I trust that the way may be made clear for you both. Elder Sawin had a small attendance in Duart, his appointment having been changed from Thursday evening to Friday afternoon. Many did not hear of the change, which was made on account of sister Bessie Bateman's funeral. Elder Vail had a good attendance. We had good, sound preaching, if I am able to judge.

Your sister,

(MRS.) PETER ALLISON.

LAURELVILLE, Ohio, 1910.

DEAR EDITORS:—It is through the mercy of God that my life has been spared to see another year dawn upon us, and I feel the need of the grace of God as much as ever, for weakness and unworthiness are with me daily. I have never seen the time when I could boast of my goodness, but feel the need of the presence of God, from whom all goodness flows. It is through his mercy that

we live and are given strength to raise our drooping heads to look for a home beyond the grave, where all is praise to his great name. I would like to tell the writers of the SIGNS how much good their writings have done me, but such joy as I have had cannot be told. I will say to one and all, Write on, you do not know how many of the Lord's people are fed by your writing.

I am sending a letter written by brother George W. Hartsough, a few years ago, which I think is far too good to lay away. It has been of much comfort to me, and I feel sure that it will be to others. But I will leave this for you to decide.

Your unworthy sister, if one at all,

AMANDA SCHAAL.

PSALMS XC. 12.

“So teach us to number our days, that we may apply our hearts unto wisdom.”

MY DEAR SISTER:—You will remember that one time you asked me to read this text, and give my views upon it. This is a prayer of Moses. In the first part he is discoursing upon the great majesty of Jehovah, in that he turneth man to destruction, and that a thousand years in his sight are but as yesterday when it is past, and as a watch in the night. Elsewhere we are spoken of as the small dust of the balance. “But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.” All nations are before him as nothing, and all the inhabitants are as grasshoppers in his sight. Again, he says, As high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts. He is unlimited in power and foreknowl-

edge, and is the only perfect One. On the other hand, man is but for a moment, his days are as a watch in the night. Job says he dieth and his power is gone; he passeth away and where is he? He is dependent upon God for every breath, yea, for the strength to draw the breath that is required to keep this body alive. Jehovah controls all, and in him is righteousness to an infinite degree. Man, in his natural state, is sinful, and every imagination of the thoughts of the heart in him is only evil, and that continually. All the goodness of man is but the righteousness of Jehovah bestowed upon him. Man possesses in himself no more of righteousness than the earth or the moon in themselves do of light, therefore Moses said, "So teach us to number our days, that we may apply our hearts unto wisdom." This does not mean what this world calls wisdom, but it is the wisdom which is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Read all the third chapter of James. The apostle Paul describes this in the first chapter to the Colossians, beginning with the ninth verse; or rather he there describes the results of this wisdom. Moses saw the need of being taught, that he might apply his heart unto wisdom. Do we not also need that teaching? I do every day, every hour, every moment of my life. I am entirely unqualified to teach others.

This short letter, dear sister, is just like the writer, very imperfect and unworthy, but I trust that the sentiment is in keeping with divine truth, and I believe that you will witness that Jehovah is our wisdom entirely.

Your brother, in hope of eternal life,
 GEORGE W. HARTSOUGH.

WILLARD, Va., July 23, 1906.

ELDER E. V. WHITE—DEAR BROTHER IN CHRIST:—I feel too little and unworthy to address the Lord's dear people as "my brethren," yet I hope and trust they are "my people." I have tried many times since I last saw you to reply to your very welcome and much appreciated letter of the 2nd inst., but have been very busy when I felt that I could write, and have thus neglected it until now, for which I hope you will pardon me. I have had many seasons of rejoicing, but more of doubts and fears, for I fear that I have deceived the church at Frying Pan and elsewhere. I was very glad that I could be baptized last meeting. I was very happy, every doubt and fear left me when you said, "Unanimously received." I felt that the dear Savior had at last given me a home among his dear people. A home! O what a happy thought, a home among the redeemed. When you asked me when I would be baptized I did not even think that you might not be strong enough; no such thought entered my mind until the next morning when I got to the stream a sister said that she was afraid you was not able, but she said you said that the Lord was able. I was glad that she told it. As you buried me beneath the water I thought, "Being buried with Christ." O, I was happy in Him who died that I might live eternally with him in his glory, I do believe. When I got back to the meetinghouse sister Murphy was talking to me, telling me that when she joined the church my great-grandmother was the first one to take her by the hand and call her sister, and she said several other things that I was glad to have her say to me; then when I sat down it came to me very suddenly that I told her I was as good as any of the rest. O what sor-

row filled my mind and heart to think that I had told the dear sister a falsehood, and probably she could never fellowship me. O the anguish of my poor soul. I felt sad indeed until Monday evening, I was getting supper when it came to me that it was temptation, that the devil was trying to deceive me, and these words came to me with great comfort: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." I hunted up the word "tempted" in the Concordance, and found the Scripture in Hebrews iv. 15. I did feel comforted, but, my dear brother, (if such a vile sinner as I may address you thus) I am afraid you all have been deceived in me, that I am not fit for a place in the church. If I have deceived you, I know I cannot deceive my God. I have had sweet meditations to-day; His holiness is too sublime for poor, unworthy me to talk about. I have had the pleasure of hearing my dear mother talk about these things which my heart and soul love. I know she would not want me to write this, but it is so; she has a deep experience I believe. We went to Mt. Zion yesterday. Elder Badger preached a good sermon from Revelation xxii. 14. It was their communion day, and O what a solemn, sweet meeting it was to me. On Wednesday after I was baptized I received a nice letter from brother Frazier. Sometimes when I am reading and come to the word "brethren" my eyes will fill with tears of joy to think what dear brethren I have. O that God would make me grateful, that I might praise his holy name without ceasing. I do hope I will never bring reproach upon the church of the living God.

With love, I am your little sister in Christ, I trust,

MATILDA MIDDLETON.

JUNE 27, 1910.

DEAR BROTHER CHICK:—I leave the above to your better judgment as to whether it is fit to publish or not. I thought it would make the other more complete. Several have asked for my experience, and I did not feel that I could write it separately, so told sister Mildred Durand to send the other letter to the SIGNS. The reason why I still have these copies is because mother copied them for herself when I wrote them. I was baptized July 8th, 1906, and I feel that I am a very unworthy member. May God bless your labors.

Your sister, I hope,

MATILDA T. MIDDLETON.

SPENCERVILLE, Ohio, June 26, 1910.

DEAR BRETHREN IN A PRECIOUS HOPE:—Much of my worry, fear and anxiety is because of the apparent lack of a proper spirit in the discussion of the resurrection. I do not wish to weary you with much of a letter, but would like to suggest a few reconciling thoughts. First, I wish to avoid a wrong understanding of a brother's meaning, so I have made free to ask brethren concerning reports that have been circulated. One man from the west reported in a sarcastic way that Elder So and So believed the resurrection was "past as to the dead, but future as to the living." This brother very readily replied, "I never said so." So I only wish to suggest (if you think this suggestion is not amiss) that we ought not to misconstrue a brother. Second, there is no brother's writing completely covering all points, so I never try to read between the lines to get him in an awk-

ward position by inferring something not said. One may trace the true christian's hope through all phases of his experience and dismiss the subject immediately after death, where Jesus left the dying thief, assuring him, saying, "To-day shalt thou be with me in paradise."—Luke xxiii. 43. So also Jesus taught that "God is not the God of the dead, but of the living."—Matt. xxii. 32. (Mark xii. 27.) But Luke more definitely records it thus (see xx. 37, 38): "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." But when a brother so leaves the subject I dare not even infer that he believes that is all the resurrection there is, for while I believe the above, I believe in the resurrection of the body also. Third, a brother may pass over this assurance of a living state of spiritual bliss to the final resurrection, but I dare not conclude that he is a believer in the "soul-sleeping" theory of death, not even though he uses the scriptural and proper words, "asleep in Jesus." Our bodies do rest in the grave until the resurrection, but the spirit returns to God who gave it. Fourth, I said a great many years ago I was not much in love with this old body, and was willing God should do as he wished with it, but I did not think to doubt the reality of the resurrection of this body. Just so I read no denial of the resurrection of the body when I see an article in which it is stated that there is no knowing what form we shall be, nor in what body we shall arise. I do not know what I shall be. It is enough for me to say I believe fully in the resurrection of this body just as God sees it, and I do know that his sight is better than mine. He

knoweth all my frame. But with all my effort to so definitely express myself, I cannot hope to express the truth so clearly but that some critically inclined reader will strive to show that I deny the resurrection of the body. But there is some consolation in the effort to speak of my hope in the resurrection, and the joy that both precedes and follows it. All I aim at is to call attention to the blessed spirit of love which should direct all our feeble endeavors to keep the unity of the spirit in the bond of peace. There is much I have omitted, but my effort has been sincere.

Most unworthily your little brother, I
hope,
A. B. BREES.

JEFFERSON, Texas, Feb. 21, 1910.

ELDER F. A. CHICK—DEAR SIR:—
This may seem a strange way of addressing you, but it is all that I can do. I was raised by Old School Baptist parents, and must confess that I love those people. When I go to hear the truth I could sit for half a day without getting tired. I read my Bible, and when the good old SIGNS comes I just sit down and read until I read it through before I lay it down. I must confess that your thoughts and mine on predestination are just the same. Your explanation upon that subject gives me a great deal of comfort. I am glad that I, a poor sinner, can see some things in the same light that you do. If I were with you I could ask you some questions, but I cannot write them, as I have no education. But may I be allowed to ask you one question? and if it will please you to answer it for me I will be glad. Many things which I would like to have explained occur to me, but I will not ask them all at once. What I want especially to ask you is this: In the tenth chap-

ter of Joshua we read of the five kings making war with Gibeon, and that Joshua went to the help of Gibeon. Why did Joshua call upon the moon in the valley of Ajalon, and the sun to stand still? Was the sun moving then, or was the earth moving? I am not asking this for controversy, I simply desire you to explain it for my satisfaction, and it may be for the satisfaction of others also. If I could write like Elder Durand, and several others that I can think of, I think I would have a long letter in the SIGNS often. These letters to me are a world of comfort. May I ask an interest in your supplications? May the God of Paul continue to bless you in your labor, is my wish for you.

Yours in hope,

J. W. HUGGHINS.

[WE desire first to apologize to brother Huggins for the delay in replying to his request. The above letter was in some manner laid aside, and it was not long since that it came again to the light of day. We would not desire to be accounted thoughtless or indifferent to the request of any one. All we can know of the matter to which our brother refers is just that which is recorded in holy writ. It will be noticed in the thirteenth verse of this chapter it is said that all this was written in the book of Jasher. We know nothing about that book save that it is here mentioned, and once in the prophecy of Jeremiah. There have been a thousand vain speculations by learned men as to what that book contained, but they all are but the opinions of men. Inspiration in this narrative makes allusion to that book, and declares that the narrative recorded here was also written in that book. We should not be any better off if we had that book, because it would only record just what we have recorded in the

book of Joshua, and if any one fails to believe what is here written they would also fail to be convinced by the reading of the other book. But our brother asks, Did the sun and the moon really stand still, or did the earth stand still? We can only suggest this one thing: that the three verses which narrate this miracle are written in poetic form, and poetry always deals, almost altogether, in figures of speech. The miracle is recorded as it appeared to the eyes of men. It is our mind that the day was miraculously lengthened by that God who has all power over all his creation, and over its laws which he has himself appointed. As the day was lengthened in answer to prayer to God by Joshua, it appeared as though the sun and moon stood still. In verse fourteen we are told that "there was no day like that day before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." It does not seem necessary to us to understand the language to mean that the whole course of nature was stopped, but in some miraculous way the day was lengthened, and the light of sun and moon fell upon that place until the enemies were wholly destroyed. In any event it was an exhibition of the power of God.—C.]

ELDRIDGE, Mo., June 12, 1910.

ELDER F. A. CHICK—DEAR FRIEND:
—I am a stranger to you, but if it be the will of God I will try in my weak way to tell you some of my troubles, to see if you can fellowship such an one. I would like to call you brother, but thought it might be saying too much. I was not more than sixteen years of age when I thought that I would get religion; I was told that all I had to do was to give up, and I tried to do so. I went on trying

to pray for awhile, and for a time I thought I was getting better, but that feeling soon wore off, and I thought no more of it until I was about twenty-three years of age, then, as it seems to me, I tried to pray again. One night, as no one was at home but myself, I knelt down and tried to pray, but found no relief, so I thought there was no use for me to pray, and went to bed and said to myself, I will do all the mean things I please. I had hardly closed my eyes when a light shined through the house; it seemed to come down through the roof, and from that light a voice said, Run, you are in danger. It frightened me, and I sprang under the covers. At that time there was a big Missionary meeting going on, and I attended every night. Once while at the meeting these words came to me: "Let not your heart be troubled." Then the words, "Feed my sheep." This did not last until I could get to the house. That night I went back to the meeting and went to the mourners' bench, and the same words came to me again. I sprang to my feet, and it looked as though everything was praising God. I continued in that state all the next day, and then united with them. But I never told them just what I hoped the Lord had done for me, because they said that a man must have good learning, and I knew that I did not have that, and I thought that I did not have the time; but I could not get it off my mind. One night I dreamed of a portion of Scripture where it reads, "My son, despise not thou the chastening of the Lord," and I thought that I would tell the church, but something said to me, That is all put on, so I told none but my mother and sister, and thought that if I were to carry on a prayer-meeting I would find rest; but I have felt no better,

still these words come to me: "Feed my sheep." The way that I look at the Scriptures they all have a special meaning, and declare that Christ is the beginning and the end of all. The Missionary Baptists do not preach that, but preach, "Be good and do good." How can mortal man do good when the Bible tells us that he is conceived in sin and brought forth in iniquity? Therefore if there is any good in man it comes to him through and by the will of God. Again, we read in the Bible, "Come out from among them." Again, I dreamed one night of another Scripture: He that cometh in by any other way is a thief and a robber. When I was a small boy I always heard people make fun of Old School Baptists. My parents both belonged to that church, but I thought it was too old-fashioned for me. I remember hearing them talk of a young man who had united with the Missionary Baptists, but God saw fit to show him the right path, and then he united with the Old School Baptists. I always thought, when I would hear them talk of that young man, that if it had been me I would have stayed where I was, not then knowing that God works all things after the counsel of his own will, and who is able to fight against the Lord? Of course I now can see that this young man came to the Old School Baptists because he could find no pasture elsewhere; the Lord showed him that the pasture in which he had been was a dry place. We read in the Bible that we cannot serve two masters. Is not claiming to serve God and following the teachings of men serving two masters? I have read some of your sermons in the SIGNS. My mother takes that paper, and so I come to you, as Paul was sent, as I hope, by the will of God. I remember reading (I think it was a portion of

the prophecy of Elijah) where one said that he was a prophet, and that he prophesied in the name of the Lord, and I think he prophesied right, but Elijah told him that he was not a prophet, and that he must die. I think this would be my state; it might just be of the flesh.

When you read this poor letter burn it, for I feel that I am imposing upon you, but I cannot seem to help it. There are no Old School Baptists but my mother here. There were a few in my father's life about thirty miles from here. If you have any time I would be glad of a reply to this.

Yours, W. W. DENALLY.

[We have taken the liberty of publishing this letter, and desire to express our fellowship for the experience contained in it. How wonderful to be taught of the Lord, and to be given discernment so that we escape the path of error. It is all of the mercy of God, as our brother has said. It is good also to remember that the Lord will always guide his children, and if any special work is set before them in his purpose, he will bring it to pass. We need not be uneasy about the opening of the way, the blessed Lord will attend to that in the right time and way.—C.]

ST. ALBANS, W. Va., April 12, 1910.

DEAR BRETHREN EDITORS:—I feel this morning unworthy to call you brethren, or to claim a hope through the blood of Christ Jesus, but I am impressed to write a few lines for the SIGNS; I think the paper should be highly appreciated by all lovers of the truth, because as far back as I can obtain copies of it the writers have advocated the true doctrine, Jesus the way, and the truth, and the life. I hope this morning that it has been the will of God for me to see that

Jesus is the way, the truth and the life. I feel to "know that in me, (that is, in my flesh,) dwelleth no good thing." As it is written, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." This seems enough to prove that the way is Christ Jesus, and it is not in man.

It is now raining, after a continued spell of dry weather, and the plants of the earth and the grass look refreshed and nourished by the rain. It brings to my mind this Scripture: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Thinking about the dry weather, now broken by rain, I thought also of what a dry time there has been with me for several months, as concerning spiritual showers, if indeed these showers have ever rained into this heart of mine. I have felt so dry when I met the brethren that it would make me feel sick to think of opening my mouth in praise to God for all his wonderful works to the children of men. But the Lord says, "My doctrine shall drop as the rain." After dry weather comes the rain upon the tender herbs, and the showers upon the grass, and they are refreshed; so likewise this must be the case with the children of God; they must have their dry seasons, then comes the doctrine, which drops as the rain, and they are refreshed in spirit, and all must come at the appointed time of the Father. We have not the power to cause it to rain on the earth, neither have we power to cause the doctrine to drop as the rain. I do not think that the children of God will try to cause it to rain before the appointed time of the Father. This they will not do,

because they know that they have no power, but that God the Father has all power in heaven and in earth. He will send the rain at the right time, and his doctrine shall drop without any effort of the creature; it shall comfort his poor and afflicted people. They are poor in this world, yet rich in faith through Christ Jesus. It is written, "I can do all things through Christ." Some think that they are rich and have power to obtain blessings from God and to lose them again, but the poor people of God do not think so, they know that the dear Lord gives them all things whatsoever they receive. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

I have written this to relieve my mind, and must now close. I feel unworthy to write letters to go before the Lord's people.

From a little brother, if one at all,
N. G. PENNINGTON.

TRENTON, N. J., July 16, 1910.

DEAR BROTHER CHICK:—It seems a long time since I was at meeting. I have been away ever since the first of the month, but I am always with you in mind and in spirit. I hope that the Lord will keep me in the right way. My friends here want me to go with them to their meetings, but I feel as though I had no right there, and certainly I have no interest. I like to go where the love of God is proclaimed, and hear of the way he saves poor sinners like me, who can do nothing good, not even having power to think one good thought. I often wonder how it is that so many can stay away and not fill their seats in the house of God if the love of God be in their hearts. It is the greatest cross to me when I am where I cannot meet with the

dear children of God. But can I be one of them, I go so far astray? But if a child I trust that I can say, It is by the grace of God I am what I am. I had a name with the worldly religionists for six years, and thought all was right if I would do as they said. But how vain are all their works! I could not see this, even though reading and studying the Bible, until the Lord's good time, when he unstopped my deaf ears and opened my blind eyes. It was twenty-nine years ago the twenty-third day of last April that I have had a name with you, and what crooked paths I have made all those years, but I trust the Lord will keep me to the end in the strait and narrow way, and that will not be long. Many of the dear ones have gone to rest, and how we miss them, and many of the dear ministers of the gospel have departed also. We cannot hear their voices or comforting words any more, but they are at rest from their labors.

Well, dear brother, I always take some of the SIGNS with me to read while away, and they contain good sermons. I have been reading the number for June 15th to-day. Both editorials were good, and all the other letters from the dear ones who are so gifted to write of the love of God to them. But I am not able to write nor talk of spiritual things, although they are the joy of my heart. How precious the words of the dear Savior to a sinsick soul. I do not feel worthy to address you by the name of brother, but I felt as though I would like to talk to you, and hope that you will excuse this letter. I hope to be with you on Saturday and next Sunday, if it is the Lord's will.

With love to you all,

(MRS.) GEORGE GOLDEN.

JOB XXXVIII. 35.

"CANST thou send lightnings, that they may go, and say unto thee, Here we are?"

Behold the wisdom and greatness of God, and the ignorance and weakness of man. How beyond width the contrast, how humiliating to the pride of man. With our limited wisdom and our finite understanding where are we to look for the lightning? Whence cometh it, and to what secret place doth it hie away? Who gaveth it its quick, bright flash, with its unlimited power and resource? Study the achievements of man from the beginning of time, count up the result of deepest study, and they are no more than the crude searchings after wisdom. Great minds have lived and died in the hunt for perpetual motion of their own creation, while perpetual motion is round about us, yet beyond the grasp of mind or learning. Electricity, the secret power that now moves the world's machinery, where is the place of its force-gathering? yet we breathe its secret vitalism. Do we not stand aghast as afar off we look in vain for the solution of the mysteries far beyond our puny researches?

"Canst thou send lightnings"? What is the direction of thy voice of command, shouldst thou presume to say, Go thou, lightnings, to the place of my choosing, even through the vaporous realms of the firmament? And should they come at thy command they could swallow thy life and all thy boastings in an instant. It required the voice of God "out of the whirlwind" to convince his servant Job how frail and weak and ignorant he was. The same whirlwind of God's power is illustrated by the Holy Ghost in the words of the prophet, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

Such was the effect of the whirlwind in the heart of the servant of God who bitterly complained of the afflictions of his flesh. How great was his love for his flesh until the whirlwind came, through which he was made to abhor himself and repent in dust and ashes, and now by faith, he in wisdom obtains the knowledge that secret things belong unto the Lord our God, but things revealed belong to us and to our children forever. The inhabitants of the earth which dwell in our flesh are many and powerful, but the same voice which sends the lightnings, and they go, saying, "Here we are," scatters the "legion" from their erstwhile secure abiding. Turn now for a moment from puny but proud man, to Him whose every command is the word of power, and returns not unto him void, but as in the beginning, when he said, "Let there be light," and light was. The wisdom to which there can be nothing added, power beyond limit, sovereign of all worlds and every heart, ruling and reigning as it pleaseth him. "There is no power but of God: the powers that be [even the powers of darkness] are ordained of God." The lightnings may be said to liken in a feeble way the power of the word of God. The lightnings are quick and powerful, piercing and dividing asunder the air through which they pass, and bringing destruction in their touch to all things perishable; also the word of God is declared to be "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." He, however, who calleth the lightnings from their secret depths, that they may go, and say unto him, Here we are, is greater than they, "as he who hath

buildd the house [is greater and] hath more honor than the house." Our incomparable God is the God of greatness, "His greatness is unsearchable." So high and mighty are his ways, they cannot be found out. "If our heart condemn us, God is greater than our heart, and knoweth all things." If God sendeth peace and righteousness into our heart, then peace and righteousness goeth, and saith unto him, "Here we are," and our heart rejoiceth with joy unspeakable and full of glory. When He saith to the sleeper, and to the dead, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," their whole being is filled with light in quick and powerful obedience to the Spirit of Christ, sleep fleeth away, and death is shorn of his power. Faith leads us to the top of the mountain of God's holiness, there to behold all worlds beneath, in the hollow of God's hand, with which he doeth that which is good in his sight. May we ever walk by faith, and not by sight.

B. F. COULTER.

DEAR BROTHER CHICK:—I have my sister's consent to have this good letter published. I thought as it comforted me it might comfort others. The Lord has led her through deep waters, and she has learned much. May he continue to bless her in all things, is the prayer of her devoted sister,

OLIVIA W. HELLINGS.

EASTON, Pa., May 19, 1910.

MY DEAR SISTER, AND MOTHER:—Yours received, and I was glad to hear from you, and so thankful, dear sister, that you are in good health. I know that you are tired and almost given out

sometimes, but the Lord has blessed you in giving you strength to go on and attend to the duties that are placed upon you. He has given you grace to be faithful to the charge laid upon you as a wife, daughter and mother. You have been faithful toward our dear, aged mother, now that she is feeble and not able to help herself. How thankful she should feel toward you for your constant care and kindness toward her. I often think of our dear father, who died as he had lived, so peaceful and true. How patient, good and kind. O may we, dear sister, be like him, and when we also come to lay all cares and duties aside and this vile body dies, may we have that blessed peace that passes all understanding, and dwell with the Lord, forever free from all sorrow and the cares of this world. As long as we stay in this body we shall be burdened with doubts and fears from within and from without. Sometimes they overcome us and we are made to cry out like a newborn babe. This is the first signal poor sinners have, and is designed to give us a heart of praise to God for all his wonderful works. How lovely everything seems now. We can see his hand in all nature, in the trees and the sunshine and in the blue sky; the little birds all join in praising their Maker, so let us sing praises to our God, from whom all blessings flow. I want very much to come to the meeting, but am afraid to undertake it, as my health is so poor. I feel unworthy to meet with the dear ones, but it is my meat and my drink. May we have the hearing ear and the understanding heart.

Your unworthy sister,

LOUISA E. SHARP.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1910.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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MARK XVI. 1-7.

"AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

A dear sister from Maryland, who wishes her name withheld, has written us of her enjoyment of this spring's associations, and of a desire which has arisen in her heart, more than was ever the case before, for our views upon the first seven verses of the last chapter of Mark. This sister spoke especially of great enjoyment in the remarks of brother Adams at the association in Hopewell, N. J. Many of his remarks, as those present will remember, were concerning the things named in this Scripture, and for this reason her mind has been, she says, led to desire a more complete presentation of what it contains. This we cannot promise, but

at the same time we are willing to respond as best we can. The subject has been in some ways a very precious one to us for a long time. It records the coming of the women who loved the Master, very early in the morning of the first day of the week, to anoint the body of the Savior. They found, as it is recorded, that he had risen from the tomb, and one, who is here called a young man, but by other evangelists an angel, said to them, "He is risen; he is not here: behold the place where they laid him." Still further, this heavenly messenger declared that He was gone before them into Galilee, and that, as he had said, they should see him there. There is so much involved in these words that it seems very hard to condense it all within the compass of an ordinary editorial. The narrative tells us that "when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." This was the last Sabbath that was ever binding upon the people of God. Jesus had performed all the work which the Father had given him to do, and he had rested over the Sabbath in the tomb. This was fitting, for thus he fulfilled the whole law. Now Jewish ordinances were all completed, the Sabbath among them, and henceforth his people were to have not the shadow, but the substance of them all. Christ arose from his rest into endless life and endless power and activity. Thus rising, he brought forth all his chosen ones, and to them now there is no longer a shadowy Sabbath, but the true Sabbath, wherein they who have ceased from their own works do enter into rest. But this Sabbath being past, Jesus arises upon the first day of the week. Between the typical meaning of the last day of the week and

the first day there is all the difference that there is between the law of ceremonies and the gospel. As Jesus comes up from under the law and all its rituals, so all his people have risen with him, and henceforth are to seek, not the things that are on earth, but the things above; they are no longer to walk in bondage, but at liberty. In their service under the gospel, and by reason of the newness of life given them in Christ, there can be no need of Sabbaths of rest. Men grew weary of the observances of that former covenant, physically weary, as well as wearied in spirit, but in this new day, and in its service, there can be no weariness. It is in the power of an endless life that his people now live and serve. What believer ever became weary in loving God and the neighbor, which is all that the law of God demands? Did any child of God ever feel that he needed a rest day in this service? There is no provision under the law of the new covenant for one day in seven when the people who love God shall rest from that love. Jesus has brought up his people from all such service as makes them weary, and, on the other hand, has so wrought in them that the more of service there is the less weary are they, and the more they desire to go on in that service. The Sabbath, the last day of the week of toil, brought the need of rest and supplied that need, but the first day of the week brought active service. There is nothing set forth in the first day but service, and with it there is no thought of weariness or of need of rest. Jesus arose upon the first day, and now with his resurrection from the dead there came the stirring of renewed life and love in the hearts of these his disciples. They did not know that he had risen; they did not know why there was such a stirring

up in their own hearts of reverence, love and devotion; they did not know why they were so moved to come and anoint his body, but they knew afterward, and we know why. Jesus had arisen, and with his resurrection there came the moving within them of his new life from the dead, and so, very early in the morning, at the rising of the sun, they came to the sepulchre. It was the dawn of a day literally, such a day as had never been before. It was the day when the Lord arose. In the history of this world it was the day of days. This was indeed and in truth the day which the Lord had made. It was to this day that all days pointed either forward or backward, and while all this is true, we know that it was also the dawning of a new day in their faith, hope and love. As they came toward the sepulchre they did not know that the day had indeed risen upon their souls, but they were soon to understand it. Love in their hearts was active and stirring them up to renewed testimonies of devotion to their blessed Lord. They did not yet understand what had taken place. They did not yet know that Jesus must die to fulfill the Scriptures, and that he might conquer death and the grave forever for them. But still, love was animating them, and this love compelled them to go forward in the face of questionings within and obstacles without. This was an experience which every disciple knows something about. In the pathway of us all there lie many apparent difficulties, and in our hearts arise many questionings. At the time we cannot see over or through the obstacles, or how they may be removed, and we cannot answer our questionings, but still we love him, and love is the power that urges all the children of God onward when our reason would say, It is of no

use to go forward; the stone is heavy, who will remove it for us? But behold, when they had come to the sepulchre the stone was already rolled away. Matthew tells us that the angel, here called a young man, had rolled away the stone. They did not know it, but the stone had been rolled away before they started upon their journey to the tomb. The stone was rolled away, not by the hands of mortal men, not by their own puny hand, but the blessed Lord had sent his own heavenly messenger and the work was done. The same divine power that had stirred up their own hearts to come had also removed all obstacles. Is it not true that here we learn what is God's method of working with his children in all their questionings and difficulties? We need not fear that our pathway shall be hindered when our heart's desire is to honor the blessed Master. We do indeed find ourselves troubled about the apparent difficulties, but, after all, we need not be. Our God is mighty though we are weak. The stone was very heavy, but what was it to the power of that God whom they worshiped? Our hindrances are also many and great, but what are they to the power that loves us? It was but natural that these feeble women should question, but how much better was the Lord to them than their fears. The Lord honored and blessed the faith and love which his Spirit had already planted in their hearts. He will honor always his own work in the hearts of men. He will always be before them, and when they come to the stone they shall always find it rolled away, and all his disciples, like these women, shall find that all this work is not theirs, but the Lord's. They had no influence with Pilate to cause that he should give orders that the seal should be broken, or the

great stone rolled away, and the Roman guard was in the way, but they did not need any influence with the governor, neither did they need any mere physical strength, the Lord did for them. Entering into the sepulchre they saw the angel sitting on one side, clothed in a long white garment, and seeing this heavenly messenger they were affrighted. We are told that this angel descended from heaven, by one of the evangelists, and another tells us that his countenance was like lightning. Luke tells us that Peter beheld the linen clothes lying by themselves, and John tells us that the napkin was not lying with the other clothes. No doubt all these things were intended to be symbols of other things, but, first of all, it is well to remember all these details of the narrative, for they show by accumulated testimony that Jesus was indeed risen from the dead, which is the one all-important truth of the Bible. So we have the combined testimony of many witnesses that Jesus, who was crucified, and laid in Joseph's new tomb, did arise therefrom, and left an empty grave, triumphing over death and the grave. This is all-important to be received, for without this there is no redemption from sin, death and hell for any one, and no justification for a sinner. But Jesus did rise again and sinners are justified. But the angel said to them, Be not affrighted. We cannot wonder that these women were afraid, and that though given assurance by the angel that they need not fear, they still trembled and were amazed, as we are told in the eighth verse. The angel reminded them of the errand which had brought them there: "Ye seek Jesus of Nazareth, which was crucified." One thing which it seems these words teach us is, that there is nothing that need affright one who seeks Jesus. They who

love the Son have a witness in themselves that God loves them, and those upon whom his love is set cannot suffer harm. Still further, it was Jesus, who had been crucified, whom they sought. They had not, and could not, forsake him, even though they thought him to have died not to live again. But now, coming to manifest their love toward Jesus crucified, they are met with the message, This Jesus is risen again. This word in this place simply means that the place where his dear body lay held him no more. The body that had suffered such humiliation, sorrow, suffering and death could not be holden of death. By the power of God that body was raised up, and was so raised up that the angel could say, He is not here. Some in past ages have contended that the body of Jesus did not really rise, but that it was only an appearance, an image, and not the real body of the Master, but the angel, and the women, and Peter, and other disciples, knew that the tomb was empty, that it was true that the body was not there, that he had risen indeed and was not there, but was going before them into Galilee. Further, the angel said, "Behold the place where they laid him." All this contains full proof that Jesus did arise from the dead and so brought life and immortality to light. "I am he that liveth, and was dead; and, behold, I am alive for evermore," and the disciples went away with the assurance that they should see him in Galilee, and he appeared again and again for the space of forty days to his disciples. Let us carefully mark the time named: forty days, not forty-one, or thirty-nine, but just forty days before he ascended. If his appearings to his disciples were only as by faith all his people in all ages have seen and rested in him, why say forty days? But Jesus said, "Destroy this temple, and in three days I will raise it up." The evangelist says that some thought he spoke of the temple at Jerusalem, but he spake of the temple of his body. His disciples, not all of them, but a portion of them, witnesses chosen before of God, did eat with him, and saw him eat; they saw the wounds in his hands, feet and side, they talked with him, as they had done before he was crucified, he breathed on them, and finally they saw him ascend, and a cloud received him out of their sight. In all this there is no intimation that they were deceived and only saw a vision, an appearance. Once they thought they had only seen a spirit, but the risen Lord said, "A spirit hath not flesh and bones, as ye see me have." Now all this is most important to be understood and believed. To deny all this is to deny redemption, justification, our sonship and the hope of resurrection for ourselves. There is not one word in all the narrative of the gospels which would give the shadow of proof that all this was not real, or only an appearance. If Jesus did not in his crucified body really rise from the dead, then we are not saved, we are yet in our sins, our hope is vain and all our preaching is vain. These women came, expecting to find their friend dead, but they found full proof that he had risen from the dead, and afterward, very shortly, they saw him living, and conversed with him. How blessed the presence of the living Savior was to them. They were begotten again unto a lively hope by his resurrection from the dead, and this hope shall never fail any who once possess it. Their former hope of some earthly kingdom had perished in his death, but this is a living hope, and shall not die. It is the hope of salvation

from sin, death and hell; it is the assurance of immortality beyond the grave.

We feel to leave these thoughts with our sister, and hope that they may be a blessing to others who may read them.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I JOHN II. 2.

BROTHER BEEBE:—I will once more ask you for your views on 1 John ii. 2, especially on the words, "But also for the sins of the whole world." I have asked for your views on this text twice before, and if it is not asking too much, your compliance with my request would oblige me very much.

Yours in hope of eternal life,

WM. HAWKINS.

SULLIVAN, Co., Iowa, March 7, 1864.

So far as we are able, it is our desire to meet the wishes of all our readers, especially such as are anxiously searching after the truth. The great object of our publication is to edify the lovers of truth and afford a convenient medium of general correspondence. We have two reasons to offer by way of apology to brother Hawkins for our seeming neglect of his repeated requests. The one is that we have been crowded with requests for our views on many subjects, and yet many remain on hand which we have not yet been able to attend to. The other reason is that, if we mistake not, we have several times within the last thirty-two years published our views on this text.

Without pretending to any special light on this text, we will briefly state our understanding of the subject. The text is, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The great propensity of men to cavil with the sacred Scriptures has often embarrassed the honest inquirer after truth, by their cunning craftiness in perverting what is

written for our instruction. The advocates of a universal atonement have attempted to press into their service this text, either to disprove the doctrine of discriminating grace in the special salvation of God's elect, or to pacify their own consciences in resting upon the fallacious and anti-scriptural doctrine of universal salvation. Where words occur in the Bible which plainly declare that Christ has loved his church and given himself for it; that Christ laid down his life for his sheep; that Jacob God hath loved, and Esau he hath hated; that these were of old ordained to this condemnation, &c., they object to a literal construction of the words; but when the words "all," "all men," "world," "the whole world," occur, they become zealous sticklers for literal construction. But it is only necessary in arriving at the scriptural use of words to observe in what sense they are used by the inspired writers. In ascertaining the precise sense in which John has used the words "all men" in our text, we have only to turn to the fifth chapter of this same epistle, nineteenth verse, to find that he has there applied them to all ungodly men, the same as in our text he has applied them to all redeemed and justified men. In the one text Christ is the propitiation for the sins of the whole world, that is, he has made a satisfactory and sin-cleansing atonement for all who are intended in our text, and by his one offering perfected forever them that are sanctified, or set apart, as, "Sanctified by God the Father, and preserved in Christ Jesus, and called;" while the whole world, in the other text, is left in wickedness, with no propitiation, or atonement for, or to remove their sins. The propitiation of Christ for his people is that himself bare their sins in his own body on the tree; that he put away their

sins by the sacrifice of himself, and thereby saved his people from their sins. A very opposite idea from that of leaving them with the whole world lying in wickedness. If it be admitted that the word "propitiation" means anything, it must, according to our most approved lexicons, mean that he is the sin-removing and wrath-appeasing, reconciling sacrifice for all those whose sins it pleased the Father to lay on him, be the same more or less; therefore it is clearly apparent that the whole world lying in wickedness is not the same whole world which does not lie in wickedness, because he has taken away their sins, and his blood has cleansed from all guilt. They who by the blood of Christ are cleansed from all guilt are not they who still lie in wickedness. But John clearly discriminates between the two whole worlds. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Very different this from lying down in wickedness. "That wicked one toucheth him not." "And we [farther] know that we [what we?] are of God," begotten and born of God, the same we who have an Advocate with the Father. We know that we are of God, and we also know that the whole world, in the sense in which the words are here used, lieth in wickedness. And yet even this is not all we know, for, "We know that the Son of God is come, and hath given us [for whom he is the propitiation] an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ." This Jesus Christ is the propitiation, and we know that we are in him, consequently we know that we are in the propitiation, or atonement, and that in distinction from the whole world

that lieth in wickedness. Why then does the apostle use the term, "whole world"? For the same reason we presume that we generally use the same words to express the same, or a similar idea. In our common use of language, when we say the whole world is convulsed with war, or the whole world is in a state of peace, would any intelligent being understand us to mean any more than the nations and tribes of mankind? None would be apt to understand us to include the beasts of the field, fowls of the air, fishes of the deep, although literally all are included with the heavens and earth, as embraced in the whole world. Whatever criticisms cavilers may feel disposed to make, we know that the sense in which these words are used is to be determined by the general sense of the subject with which they stand connected. When men in a general sense are spoken of, it does not mean sheep or horses. When the election of grace for whom a guilt-removing, propitiatory sacrifice has been made, are spoken of, it does not mean the whole world lying still in wickedness. When there went out a decree from Cæsar Augustus that all the world should be taxed, it bore no decree from that emperor to tax the citizens of North America; it only related to the empire of Rome, and her provinces, including the land of Judah, consequently all Jews and Gentiles over which the imperial power of Cæsar Augustus extended.

It was common for Hebrew writers when designing to include the Gentiles with the Jews, to call them the whole world, or all the world. Thus John, in writing his general epistles to the primitive saints of his day, which were mostly Jews according to the flesh, gave them to understand that the adorable Advocate of the church was the sole Advocate,

the only Propitiation; that among Jews and Gentiles there was no other propitiator, no other name under heaven given among men whereby we must be saved. There is no propitiation for any part of the world; never would or could there be but Jesus Christ, for he is the Way, and the Truth, and the Life, and no man, whether Jew or Gentile, then or at any other time, could come unto God but by him; by his redemption they are redeemed to God; by his propitiation they are reconciled to God and saved with an everlasting salvation. If skeptics insist on giving to the words "the whole world" their broadest sense in all cases, let them not then except serpents, swine, dogs and alligators, for there would be no greater inconsistency involved than in extending the application of what God has said of his people redeemed out of all the kindreds, tongues and nations of the earth to all mankind indiscriminately.

In conclusion, permit us to say this subject is too grand and sublime to be trifled with or speculated upon; it is addressed to "little children" walking in the truth, who while in the flesh are subject to many conflicts with the world, the flesh and the devil, and who because of the corruptions of their fleshly nature are betrayed from time to time unto transgressions of the law of Christ, and who are conscious that if they had to depend on themselves for deliverance must forever perish. While they feel the power of indwelling depravity in their carnal nature, mourn, lament and grieve, because they see a law in their flesh which warreth against the law of their mind, and which brings them into captivity to the law of sin which is in their members, how cheering, how humbling, how heart-melting to learn from the pen of an in-

spired apostle that they have an Advocate with the Father, one who is the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," Jesus Christ the righteous. In his, but not in their own righteousness, they are freely justified, and that he who is their Righteousness and their Advocate is he who also has put away their sins, who has borne their griefs, carried their sorrows, and that on him was the chastisement of their peace, and with his stripes they are healed. He is truly the propitiation for their sins, and also for the sins of their children, and of all that are afar off, even as many as the Lord our God shall call.

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious christian tongues
Their Savior's praises speak."

MIDDLETOWN, N. Y., October 1, 1864.

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MARRIAGES.

By Elder H. H. Lefferts, July 20th, 1910, at the Old School Baptist parsonage, Warwick, N. Y., John Stevens and Miss Goldie A. Jones, both of Harriman, N. Y.

By Elder Benj. E. Cabbage, at the residence of Mr. Arlan Wilson, near Harrington, Del., July 26th, 1910, Willard S. Cabbage and Miss Sarah Meredith, both of Viola, Kent Co., Del.

OBITUARY NOTICES.

Deacon Mathew Harden Kuykendall, son of James and Dorcas Knykendall, was born in Shelby County, Tenn., Sept. 28th, 1832, and departed this life at his own home, near Cherokee, Texas, June 6th, 1910, in the 78th year of his age. He was married to Miss Elizabeth Dollahite Nov. 13th, 1851, and in a few years moved to and settled near Cherokee Creek, San Saba County, and remained there as long as he lived. He was the father of four sons and five daughters, all living except one daughter. Thirty-nine grandchildren and twelve great-grandchildren also survive. Two sons and two daughters are worthy members of the Primitive Baptist Church. Feb. 27th, 1903, his dear wife, who was also a faithful Primitive Baptist, was called from earth. She had long been a faithful follower of her dear Lord. When a boy of tender years, the Lord revealed to our dear brother his lost and ruined condition, and some years later spoke peace to his troubled soul. As there was no church of his faith near him he hesitated for some years, hoping to feel more worthy. October 7th, 1893, he was received into Cherokee Primitive Baptist Church, and baptized by Elder Charles Holcomb. From the time he received a good hope in his dear Savior his conduct was Christlike. Soon after he was received into the church he was ordained deacon, and filled that office to the full satisfaction of all his brethren and sisters. When he first settled in San Saba County, and for several years after, the wild Indians were troublesome, stealing and killing his stock and murdering some people; he was in many battles with them. He was known far and near, and so kind and gentle were his ways he was loved by all who knew him, and I am sure he had not an enemy on earth. He seemed so happy in waiting on his brethren, sisters and friends at all times, especially during the fifth Sunday meeting at Cherokee Church, just passed. He was taken sick the next day, and only lived one week. His God was with him in his last sickness. He did not seem to suffer much, and never complained. June 7th, 1910, all that was mortal of our dear brother was gently laid away in the tomb by the side of his departed companion, after a brief service by the writer, the tomb being covered with beautiful wreaths

of flowers and surrounded by a large gathering of sorrowing relatives and friends. All his children were present excepting a daughter living in Tennessee, who was on the way, but did not reach there in time to see her dear father again. To his sorrowing daughters and granddaughters, who could not be comforted, may the loving hand of God gently lead you, and at last bring you to that house above, and as one of your dear brothers said, "Rejoice rather than grieve." How happy we will be when sweetly welcomed home by our blessed Elder Brother. To his name be all the praise. J. W. SHOOK.

Calvin C. Thompson died at his home in Cherryvale, Kansas, June 19th, 1910. He was the son of Elder Wm. A. Thompson, of Wichita, Kansas, for fifty years a minister of the Old School Baptist Church. He was born at Anderson, Ind., Jan. 19th, 1855, came to Kansas in 1870 and settled in Cherryvale, engaging in the real estate business, which he followed until his death. July 21st, 1881, he was united in marriage to Sarah R. Hill, who was a member of the Baptist Church. He brought his young wife from her home in Indiana to share with him the vicissitudes of their lives until death called him away. Two daughters were born to them; Miss Bessie, the firstborn, resides at home, Mrs. Georgia Koemier resides in St. Louis, Mo. Besides his widow and daughters left to mourn his death, are his aged father and mother, three brothers, Will, of Illinois, Frank, of Idaho, and George, of Oklahoma; four sisters, Mrs. Mary Elder, of Oklahoma, Mrs. Hartenbower, of Illinois, and Misses Viola and Anna, who live with their parents. That dread disease, tuberculosis, fastened itself upon him several years ago, and although he tried hard, and often hopefully, to resist its encroachment, it slowly and surely did its work until death ended the struggle. Although Mr. Thompson never united with the church, he was a lover and believer in the doctrine and practice of the old church of which his father, mother and wife had so long been members. Those who knew him best feel that he possessed a precious hope of immortal life in that house not made with hands, eternal in the heavens. I quote an extract from a paper of his town, which shows an index of his character:

"Calvin C. Thompson was a great reader and a devout student of the Bible. His favorite passage was the 'sermon on the mount,' which he read daily. In disposition he was always cheerful and kindly. He was a real companion to his wife and daughters, a true christian gentleman, and will be greatly missed."

Wednesday afternoon, June 22nd, the funeral was held in his home, where a large number of friends and neighbors met in respect to their departed friend. The room in which he lay was profusely decorated with flowers in beautiful designs. Their

near neighbor and friend, of the Presbyterian denomination, read from the Scriptures and offered prayer, followed by the writer, a friend of nearly thirty years, with a short address, using as a text 1 Cor. xv. 19, 20. He was laid to rest in the Cherryvale Cemetery, where he shall sleep, but not forever.

T. R. PITTMAN.

Roy S. Pyle was born Nov. 28th, 1888, and departed this life June 6th, 1910, in the twenty-second year of his age. Disease had been preying upon him for a year or more, terminating in tuberculosis, and for the last five months he failed rapidly, until death ended the scenes of this life. Roy had never made a public profession of religion, but realized that he was a sinner, and that none but Jesus could save sinners, therefore his only hope was in Him who is able to save to the uttermost all those who come unto God by him. His loving mother writes me that he spoke of his past life, and felt as though if he should get well he would live a better life. This to them is blessed evidence that he had been brought to see the vanities of time and of the flesh, and to desire a better state. In a written note left by him he says, "I have been thinking, 'If a man die, shall he live again?'" Then he reasoned upon Job's three friends and their counsel to Job, and said that his faith was in God, that though he should die, yet he would live again, making confession to himself, Though a sinner, yet, if a child of God, I shall live again. O what a comfort to know Jesus as the only Savior, and to feel the power of that life as we near the eternal skies at the end of this mortal life. He leaves father, mother and five brothers, who deeply mourn their loss, but they have a blessed assurance that for him to die was gain. May the Lord grant to them the consolations of the gospel.

P. W. SAWIN.

Levi S. Spittler was born in Fairfield County, Ohio, Sept. 6th, 1828, where he grew to manhood, and was married to Elizabeth J. Still, Oct. 14th, 1852. In 1855 they came to Iowa, settling in Birmingham, where they lived almost continuously until six years ago, when old age compelled them to leave their home, since which time they have lived with a niece whom they had reared. They were the parents of ten children, all of whom died in infancy. They reared three orphan children, namely, Mrs. Jennie Foss, Mrs. Jennie Droz and Edward Kunce. Mr. Spittler died at the home of Eugene Droz, two and one-half miles southwest of Fairfield, June 15th, 1910. He and his wife joined the Primitive Baptist Church near Eldon, May 26th, 1866, living as faithful members until 1874, when they changed their membership to Round Prairie Church, Jefferson County, where Mr. Spittler served as deacon for a number of years, and was always at his post, a faithful servant to the church. He has finished his work,

and we can truly say with Paul, He has fought a good fight and finished his work, and there is a crown of righteousness laid up for him in heaven. The aged widow survives him, also a brother and sister, the three foster children and many relatives and friends, who mourn the loss of a loving husband and true friend, but feel that their loss is his eternal gain.

Funeral services were conducted at his home by Elder B. L. Nay, of Mediapolis, Iowa, after which the remains were laid to rest in the silent city of the dead, known as Birmingham Cemetery.

A RELATIVE.

Elder T. J. Wyman, my beloved husband, was born in Fairfield, Mich., June 26th, 1837. His parents were Sheldon and Lydia Wyman. He was one of a family of nine children. He was baptized in the fellowship of the Old School Baptist Church in 1865, and in 1875 was ordained to the work of the ministry, and was pastor of the church many years.

The funeral was held June 9th, at the New School Baptist meetinghouse in Weston. Elder Dove, of Van Buren, Ohio, spoke from 1 Peter i. 24, 25. The pastor of the church here, at my request, read hymn 1252 (Beebe's collection). The hymns "Rock of Ages" and "Asleep in Jesus" were sung. A very large congregation listened attentively to the remarks of brother Dove, and all that was mortal of our loved one was consigned to the tomb to await the resurrection. The beautiful hymn 1252 came to my mind soon after he passed away, and has been of much comfort to me since. I have one son and three daughters: Charles, Mrs. Lydia Morris, Mrs. E. T. Crowe and Mrs. Lena Green.

ALSO,

Sister **Katharine Livesay** died June 14th, 1910. She was visiting a niece, and was stricken with apoplexy. Her home was in Fairfield, Mich. Her husband, Chas. Livesay, was clerk of the Old School Baptist Church many years. They were both baptized the same day, by Elder Joseph Johnson, of Indiana. She leaves one son, Frank Livesay.

(MRS.) J. M. WYMAN.

Thurston Knight died at his home in Blue Springs, Mo., July 10th, 1910, aged 91 years and 20 days. For several months before his departure he had been prostrated in body, yet his mind remained active and bright to the last, and he was permitted to enjoy the reading of the Scriptures and conversation of his brethren to the end. Brother Knight was born in Kentucky in 1819, and moved to Clay County, Mo., with his family in 1851, and there united with the Old School Baptist Church called Big Shoal in 1855. Later moving to Kansas City, Mo., and entering into business, he established the first stockyards there, from which the present wonderful business emanated. The last years of his life were spent in Blue Springs,

and his home was ever ready to welcome his brethren and friends. With his wife he united with the Little Blue Church, situated a few miles from his home. He had a profound reverence for the doctrine of the Bible, and was well established in the truth and beauty of the gospel, and was truly a father in Israel. He lived to see the fifth generation of his descendants, and many of these ministered to him in his sickness and comforted him in his declining years, and as we quietly laid him away to rest we felt that for him to die was gain.

Short services were conducted at his home by Elder W. L. Hall, who spoke comfortingly of our hope in the crucified and risen Redeemer.

NELIA M. STARTZMAN.

BLUE SPRINGS, Mo., July 20, 1910.

ORDINATIONS.

IN compliance with a request of Union Church, of the Big Creek Association of the Old School Predestinarian Baptist faith and order, by authority of my church at Keller, Texas, I met the Union Church at their regular time of meeting, on Saturday before the second Sunday in July, 1910, for the purpose of ordaining brother J. F. Jones to the full work of the ministry.

After preaching by the writer, the church went into conference.

Called up the reference relative to the ordination of brother Jones.

The presbytery organized by choosing Elder I. W. Bowers moderator, and Deacon W. O. Beene clerk.

The candidate was presented to the presbytery, with Elder Bowers spokesman for the church.

The writer propounded the questions touching the qualifications of brother Jones' gift to preach the gospel. The answers being satisfactory, with the unanimous consent of the church the presbytery proceeded as follows:

Prayer by Elder I. W. Bowers.

With great solemnity, meekness and appropriateness for the occasion, the presbytery laid their hands upon our dear brother, bidding him Godspeed in the work whereunto he was called.

The charge was delivered by Elder Asa Howard reading the apostle Paul's charge to Timothy (2 Tim. iv. 1, 2,) admonishing the dear brother to a faithful performance of the solemn duty now imposed upon him, and a close adherence to the testimony of the Lord Jesus Christ, after which one of the songs of Zion was sung. The church and presbytery extended the right hand of fellowship and welcome with joy and much assurance.

Thus closed our meeting, with demonstrations of peace and a felt presence of the holy Lamb of God.

The presbytery consisted of Elders I. W. Bowers, Asa Howard, deacons W. O. Beene and T. Cannon.

ASA HOWARD,

FAIRFIELD, Texas,

MEETINGS.

THE Bryn Zion Church, Kent Co., Del., will hold their yearly meeting on the third Sunday in August and Saturday afternoon before, beginning at 2 o'clock p. m. A general invitation is given to brethren and friends to meet with us. Trains will be met at Clayton Saturday morning. B. E. CUBBAGE.

A THREE days meeting will be held with the Sulphur Fork Church, near Campbellsburg, Ky., to begin on Friday before the fourth Saturday in August, 1910. We extend a cordial invitation to brethren and friends to meet with us. Elders Lester and Eubanks are expected, and perhaps others will be there. This meeting comes just before the Licking Association. P. W. SAWIN, Pastor.

THE Cammal Old School Baptist Church has appointed a two days meeting at Cammal, Pa., the fourth Sunday, and Saturday previous, in August, 1910. A general invitation is extended to all who desire to meet and worship with us, and we will see to your needs while with us. Those coming from the south come to Williamsport, Pa., and take New York Central train to Cammal. From the north to Corning, and take the same road to Cammal. Inquire for Samuel Maffat, living near the depot, only a few rods to meetinghouse.

D. M. VAIL, Pastor.

THE Licking Association of Old School Baptists will convene at Shelbyville, Ky., Wednesday, August 31st, 1910, and the two following days. In behalf of Bethel Church we extend a cordial invitation to our brethren and friends to meet with us. We hope for a pleasant and enjoyable season, a refreshing from the presence of the Lord. Those coming via Cincinnati will buy tickets to Shelbyville, leaving Cincinnati about 11 a. m., arriving at Shelbyville 4:20 p. m., via Lagrange and Christianburg. All coming via Louisville or Lexington will come direct over the C. & O., Southern or L. & N. Tuesday p. m. and Wednesday a. m. trains will be met. Come and let us worship together in psalms and hymns and spiritual songs, making melody in the heart. May the Lord grant us this desire. P. W. SAWIN.

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, September 2nd, 1910, and continuing three days. We shall gladly welcome all who feel it in their hearts to visit us.

FREDERICK W. KEENE.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the first Sunday in September.

ber (3rd and 4th), 1910, at 10 o'clock a. m., to continue two days. Those coming from Philadelphia will leave there Friday, on the Philadelphia, Wilmington and Baltimore R. R. at 2 p. m. for Perryville. Those coming from Baltimore will leave Union depot at 2:57 p. m. on the same road for Perryville, change cars for Conowingo, where all will be met and conveyed to places of entertainment. A cordial invitation is extended to all lovers of the truth.

C. J. ROWLAND, Church Clerk.

THE Old School Baptist Association of Maine will be held, the Lord willing, with the Old School Baptist Church in Bowdoinham, Maine, commencing on Friday, Sept. 9th, 1910, and continuing the two following days. We extend a cordial invitation to our brethren and friends to meet with us.

GEO. R. TEDFORD, Clerk.

THERE will be a two days meeting held in the Old School Baptist meetinghouse at Jefferson, Schoharie Co., N. Y., on the third Saturday and Sunday in September (17th and 18th), 1910. There will be teams at Stamford on Friday to meet all who can come. We will gladly welcome all who have a mind to meet with us.

D. C. HICKS, Clerk.

THE Roxbury Association will be held, the Lord willing, with the Olive and Hurley Church, at Olive, N. Y., Wednesday and Thursday, Sept. 21st and 22nd, 1910, commencing on Wednesday at 10:30 a. m. Trains will be met at Shokau Tuesday p. m. No trains will be met on Wednesday. All who love the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE Lexington Old School Baptist Association will be held with the Schoharie Church, Schoharie Co., N. Y., Oct. 5th and 6th, 1910. All those coming by train on D. & H. from Albany to Binghamton will get off at Cobleskill on Tuesday before the meeting and inquire for J. E. Livingston, who will care for them. If any cannot get here on Tuesday, and can reach Howes Cave on either day of the meeting, if they will drop me a card I will see that they are met and conveyed to the meetinghouse. A cordial invitation is extended to brethren of like precious faith to meet with us, especially ministering brethren.

J. E. LIVINGSTON, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in a Hall on Franklin Square, in the Flatiron Building, in Troy N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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

S A L E M O L D S C H O O L B A P T I S T C H U R C H .

1315 Columbia Avenue,
P H I L A D E L P H I A , P A .
Meeting every Sunday morning
at 10:30 o'clock.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

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

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

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R. H. PITTMAN.

"SONGS IN THE NIGHT."

PRICE REDUCED.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

"CHRISTIAN SCIENCE AND THE LAW."

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address,

H. B. JONES.

WINNSBORO, Texas, R. F. D. 6.

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(ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., SEPTEMBER 1, 1910. NO. 17.

CORRESPONDENCE.

WINNSBORO, Texas, July, 1910.

DEAR BRETHREN:—“It is a fearful thing to fall into the hands of the living God.”

“How hard and rugged is the way
To some poor pilgrims' feet;
In all they do, or think, or say,
They opposition meet.”

“How vain are all things here below,
How false, and yet how fair;
Each pleasure hath its poison, too,
And every sweet a snare.

The brightest things below the sky
Give but a flattering light;
We should suspect some danger nigh
Where we possess delight.”

Such is a partial representation of the condition of the mind of this poor old sinner this morning, as is also the case oftentimes as various portions of Scripture and poetry pass through his mind, and as he feels some desire to add his small quote of testimony to that of other writers for our beloved papers of the power of saving, preserving, guiding, restraining and constraining grace. Nearly thirty-five years of hope in Christ, or rather of lingering between hope and despair, in this vale of sorrow and disappointment, with what I read in the holy

Scriptures and have observed of the perplexities midst trials and temptations, fears and doubts of those whom I regard as the saints of the most high God, in my own short life, is convincing and conclusive evidence to my mind that the passage from Hebrews x. 31, quoted at the head of this article, applies to the manifest children of God here in the world in their personal experience of the dealings of the Lord with them. They from the beginning, as it were, are cast into “a fiery furnace.” With the “old man” begins a process of crucifixion. “I have chosen thee in the furnace of affliction.”—Isaiah xlvi. 10. “I am crucified with Christ,” says Paul. Both these figures of speech represent the most excruciating pain and torture conceivable to the human mind, and yet figures chosen by the Holy Ghost (and therefore are not exaggerating) to represent the condition of the chosen people of God in this wilderness maze we know as the world. Our “old man” seeks the possession and enjoyment of the things of this world, things gratifying to the Adam nature. At the same time we “delight in the law of God after the inward man.” Hence a continuous conflict from the very begin-

ning of our pilgrimage. "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." We sometimes sing with a relish, "Is this vile world a friend to grace, to help me on to God?" And yet the world is set in the heart, (Eccl. iii. 11,) and our "vile affections" are set thereon. We read, (James iv. 4,) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." There are times in our lives (at least it is so with this poor scribe) when we cannot see such reproofs as applicable entirely to the other fellow, but they come right home to ourselves, and the terms do not seem too severe, but we have to confess with shame that we deserve it all. We can realize what solemn obligations we are under to Christ, to what a holy walk and godly conversation we are called. We are enabled sometimes to see a lovely beauty in the walk and order that the church, or the children of God, are called and separated unto, as laid down in the Scriptures and written in the hearts and printed in the minds (Heb. viii. 10,) of the heaven-born, and we are possessed with an earnest desire to conform our walk and conversation to this rule, but the light shining as it were in darkness makes manifest the fact that the law of God is holy, "but I am carnal, sold under sin;" so then the "will is present with me; but how to perform that which is good I find not," for when I would do good, evil is present with me, and the good I would I do not, and the evil I would not that do I. When I attempt to comply with the christian's obligations, and to do those things that I am impressed with as a

duty I am called unto, it is with fear and trembling, for I am seldom, if ever, sure as to the motive that prompts the action, and with the poet I have mournfully to sing, "Sin is mixed with all I do." Yet at times I am possessed with a zeal for the truth as taught in holy writ, and the experiences of the Lord's chosen, that I am constrained to "use great plainness of speech," and to speak in all boldness of these things which afterwards I am made to feel bring down upon my head the anathemas of the world of those devoted to traffic in "religion." Those outward foes have abiding within each manifest subject of redeeming grace congenial allies, so to speak; hence we would naturally prefer their friendship to their hatred. It is not therefore the natural choice of God's children to walk in a way of opposition to the world, but it is like Moses' choice, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." It is of faith; "Being born again, not of corruptible seed, but of incorruptible," they are possessed in a little measure of that zeal of the Master, of whom it was said, "The zeal of thine house hath eaten me up." They have fallen into the hands of the living God, and this is "a fearful thing." They have not fallen by chance, or, as it were, accidentally, but "according to the purpose of him who worketh all things after the counsel of his own will," whose purpose is that the "old man" shall be crucified, the dross be purged away, &c. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."—Isaiah i. 25. If we could only realize in our temptations, trials, doubts, fears and various perplexities that all these things are the result

of his hand being turned upon us, and designed to purge away all those things that would disqualify us for eternal felicity with our blessed Redeemer and all his redeemed people, we could bear up more patiently; but the Lord graciously affords us from time to time sufficient assurance that we are kept from despair. None of these things we suffer here can go beyond the grave nor affect our inheritance in Christ, which is "incorruptible, and undefiled, and fadeth not away," but is "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." When Shadrach, Meshach and Abednego were seen by the king walking in the midst of the burning, fiery furnace, he saw one "like the Son of God" walking with them. I have thought we have shadowed forth in this the church, the redeemed family of our God, walking through this vale of sorrow and affliction, which constitutes the fiery furnace in which the Lord has chosen them, with Jesus identified with them under the law and under its curse. "A man of sorrows, and acquainted with grief," enduring with them temptation, trial and suffering even unto death. As those Hebrew children came out of the burning fiery furnace without so much as the smell of fire upon them, and to whom the fire had done no harm, but being thrown in bound they came out loose, so the final sequel will be with all the redeemed of the Lord; there cannot be one more temptation, trial, grief, pain or sorrow than the Lord intended connected with this "burning fiery furnace."

"Though plagues and deaths around me fly,
Till he bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

Then let us take courage, poor, tried, tempest-tossed, weary ones. None but

the living know the things we know and suffer the things we suffer, and none but the living can know the full fruition of the joy of the redeemed in the blessed world to come, whence all the chosen shall emerge from the "burning fiery furnace," forever to reign with Christ, by virtue of what he is to them and has done for them, forever and forever.

A trembling prisoner of hope,
H. B. JONES.

OTTAWA, Kans., June 14, 1910.

DEAR BROTHER KER:—I am sending you two letters which have been of great comfort to me. If in your judgment they will be of interest to the readers of the SIGNS you are at liberty to publish them.

ANNA MCKINNEY.

WOODSTOCK, Ont., Dec. 16, 1909.

MRS. ANNA MCKINNEY—DEAR SISTER:—Dear sister in sorrow, tribulation and sin, and O, may I hope, too, in the faith of the Son of God? for if I am not a brother in that sense I know there is no hope for me. I have just read your letter in the last SIGNS, and O how glad I was that Elder Durand sent it, for it was a great comfort and satisfaction to me; I am so poor, so sinful and so much out of the way that I often fear there is no hope for me. I am an old man, having made a profession and was baptized nearly thirty-five years ago, and I thought then that I would get better and grow in knowledge and grace, but alas, I grow worse and worse, and learn more every day of my need of the grace of God to sustain and keep me, and sometimes I hope that is growing in the knowledge of grace; if not, then I do not know anything about it, and am a stranger to the knowledge of God, and O how often I fear such is the case with me. How

strange it seems to me that I, a stranger in a foreign land and hundreds of miles away from you, should feel a desire to write and tell you how much good your letter did me. What can be the reason? Is it because we are born of the Spirit of God, which makes us brother and sister in the most sacred relationship in heaven or earth? How happy would I be if I only knew this were the case with me, but alas, I go mourning and sighing, or else careless, unfeeling and indifferent, so that I feel I bear none of the fruits of the Spirit, and yet what makes me want to tell you my troubles, and confess that like you I cry and mourn over my condition, and say, Can God ever dwell in such a heart as mine? Nothing good about me, never has been, and as I look over my past life it looks to me like one scene of desolation, without a single good act that I can look upon with satisfaction, and yet sometimes I hope I love the truth, and love the people of God, and feel it pleasant to be with them, and they seem to love me; but O, if they knew me, and if they could only read my heart, how they would despise me, and yet it seems strange to me; I know God sees and knows my inmost thoughts, and I think I can say I am glad he does, for that makes me willing to pour out my heart and tell him all, as I could to no mortal, and sometimes I hope it has been a relief to my burdened heart to do so, but most of my time is spent in vanity and worldliness, instead of seeking first the kingdom of God and his righteousness. I seem to think more of the world, and seek after the things of the world, and, like Martha, am cumbered with much serving. I may be making a wrong application, but anyway I know that much of my time the world and its vanities and thoughts are uppermost in my

mind, and what can I do? Sometimes I think that all this is to teach me by a painful experience that I am totally helpless to deliver my own soul, and to teach me how utterly false is the doctrine of time salvation, as it is called, and to know that all our help and strength, both for time and eternity, or eternal things, must come from him. I am not troubled about these things, for I am perfectly satisfied that if there is a God at all he is God over all, blessed forevermore, and has the keys of death and hell, and that there is no power outside of him, but I am troubled about my own walk and conversation, and if they were right, and my heart right, I think I would be happy. But am I not forgetting what the dear Savior said to his disciples: "In the world ye shall have tribulation," and that it is through much tribulation we are to enter the kingdom? which I once thought meant heaven, but am now satisfied it is the kingdom here, and if one is not tried and tempted, and buffeted about with doubts, fears and Satanic insinuations, how can he sympathize with poor, tried souls that are? Then I think, If I knew I were a child of God I would willingly bear every trouble, but if we had that assurance all the time troubles would vanish, and we would be happy all the day, for we could laugh at all the troubles that would assail us, and, as the poet says, December would be as pleasant as May. You say the more you have seen of your own vileness, the more righteous you have tried to live, and have made a sad failure of it. Ah, yes, that is always the case. If we could live righteously in our own estimation we would be no company for the children of God, for I believe their whole life is made up of failures, as far as they are personally concerned, but their brethren look upon

them as being examples to the flock. A dear sister once said to me before coming to the church, "I am so unworthy." "Well," I said to her, "just as soon as you feel worthy we do not want you to come." She came the same day, and has been a very worthy member for many years. You also spoke of your tongue, that unruly member, giving you so much trouble. Ah, there you touched my heart, for I, too, know from painful experience how unruly it is, and as the apostle says, "The tongue is a fire, a world of iniquity." Yes, I believe I know such to be the case with me, and many, many times have I vowed that I would curb it, but I fail time and again, and then I pray, at least I hope so, though in the secret of the heart, and yet I seem to pray in vain, and why do I not give it all up and lie down and die? I cannot do that, much as I may try, for ever come up in my heart the words of poor old Job: "O that I knew where I might find him." But he dwells in the high and lofty place, and I cannot ascend to where he is; he must come to me and quicken me by his word, which means life from the dead. I hope I have known what that quickening is in days that are gone, but as I grow older it seems I become almost a stranger to the blessed visits, but I am glad that there is so much encouragement in the Scriptures to the poor, mourning, sinful, helpless ones. It is said, you know, "He will regard the prayer of the destitute, and not despise their prayer." How can any one be in a worse condition than to be destitute, without a single thing to commend him to God? I am glad that is in the Scripture for my encouragement, for if there had been ever so little good or worthiness mentioned, and it had said, almost destitute, it would not do for poor me.

But I must forbear, or I will tire your patience. I only intended to write and tell you how encouraging your letter had been to me. But I must mention what you said about going to the fair. How many would say, There is no harm in that, why go of course; do not deprive your children of a little pleasure. Ah, how often do parents make this plea: It is just a little pleasure for the children; but the only authority is the word of God, and the answer that came to you seemed so appropriate: "Never mind the children; never mind father, mother, brother or sister, houses or lands, but follow thou me." O that the Lord would give me the mind and will to follow him in all my walk and conversation, but alas, how I fail. Forgive me if I seem forward in writing you or you think it out of place.

Unworthily your brother, if one at all,
R. SCATES.

WHEELING, W. Va., March 4, 1910.

MRS. ANNA MCKINNEY—DEAR SISTER:—I have just finished reading your good letter to Elder Durand, published in the SIGNS OF THE TIMES of December 15th, 1909. I had read it over twice before, making three times in all, and every time I read it my heart was made tender in sympathy for you, and I felt a desire to write to you; then again I felt that I would be making myself too important, and to-day as I sat down to try to write to you I hoped that our blessed Lord, the high and Holy One who stooped to claim us poor, weak sinners for his brethren, would confound and confuse my mind so that I could not write if it were not according to his will. I have felt very poorly both in mind and body to-day, from the effects of a severe cold, and before I read your good letter

I was telling myself that I need not try to do any writing, as I was entirely unfit. I felt lonely and restless, but since reading your letter my mind became somewhat stirred up by it, and also the thought of Elder Durand. Dear sister, do you understand why your thoughts went out to this dear man of God, and you felt drawn to speak to him of what was in your heart, and the Spirit said to you, Keep not back part of the price? O how soul-cheering it is to be counseled and instructed by the Holy Spirit. If you had kept back part, your letter would not have filled its mission. I like these heart to heart talks, they usually find response in some other kindred soul. Your letter from first to last is as are my own thoughts. The few lines you quoted from Elder Rowe's letter, where he says, "God hates sin, but loves the sinner," I remember of receiving comfort from those same words. Then some months ago it came to me that there were wicked sinners and weak sinners, and I got much comfort out of this thought, for I had a hope that I was the weak kind. Dear sister, your letter contained many good things, but what you said about going to the fair struck me with greater force than anything else. I feel to rejoice that the Holy Spirit showed you your duty. How suitable those words were to the place and occasion: "What is that to thee? Follow thou me." I am glad it was settled for you for all time. God grant that you may ever find his loving-kindness and his tender mercy your meat and your drink. His flesh is meat indeed and his blood is drink indeed. He or she that is a friend to the world is an enemy to God. We are commanded to love not the world. It always makes me feel sad to see any of our brethren or sisters caring for the things of this world.

A sister once said to me that she wanted to go to the opera-house to see a play; she thought she and her husband would go. I told her I thought it would look as bad to see them in such a place as a worldly advertisement would look in the Bible. We are commanded to set our affection on things above, and not on earthly things. Where our treasure is, there will our heart be also. Our blessed Elder Brother said, "If ye love me, keep my commandments." You or I might say we cannot do anything of ourselves, and we have proven this true many times. Our Savior said, "Without me ye can do nothing," but he has graciously promised to give his Holy Spirit to them that ask it. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" And how often he said, "Watch ye, and pray, lest ye enter into temptation." Dear sister, I do earnestly believe that God does require even our sanctification, that is, turning from all worldliness. He will work this spirit of grace in us, and he will admonish us to work it out with fear and trembling, as he by the Spirit told you to "follow thou me." You speak of understanding Elder Durand's writings; this shows that the Spirit of grace and of truth is being poured out upon you, you are receiving grace for grace. God bless his servants everywhere. I love Elder Durand's writings; the Lord has blessed him above measure. I have never met him. I read some of his "Fragments" in the SIGNS OF THE TIMES; it was an old number that I was looking over, and he described my own condition so much better than I could have done that I was stirred in spirit to write to him. He deigned to notice this poor weakling, and wrote me

kindly. Our Savior says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I do feel, and I surely know, that I am the least of all, if it were inquired into, and yet how often I forget this fact and begin to hunt about for praise, but this is sin that dwells in us. We hate and loathe this spirit, but we cannot cast it out of ourselves. We have been given the Spirit of adoption, whereby we cry to our heavenly Father to deliver us from sin. You say if you were as good as you desire to be you would not be fit company for the Old School Baptists. No, I fear you would not need our great Physician, and we know that seeking him whom our soul loveth is our greatest comfort. He goes before his sheep; they know the voice of this wonderful Shepherd and they follow him, but the sheep will flee from the voice of a stranger.

Sunday night, March 6th.—Dear sister, I have put in a dreary time since I left off writing to you. It has pleased our loving Lord and Master to show me the depravity of my poor, old, sinful nature. I was telling you of the sister who had a desire to go to the opera-house and see some of the plays. While writing you about it I felt to be far removed from any such temptations; I do not think I ever felt more immune from sin in my life, and yet at the same time I was conscious of some little fear of being too confident. My son brought a worldly magazine home with him last night. I must say that books have a powerful attraction for me, especially when they are beautifully illustrated. There are many times I yield to the temptation of reading matter that I am quite sure cannot be of any profit to me. Strange to say, that while all the proud and fashionable portion of people seem disgusting to me,

yet I like to read of their doings. This morning I arose, feeling perfectly dead to all spiritual comforts; I tried to seek Him whom my soul loveth, but I found myself entirely shut out; I tried to find some desire to read my Bible, but there was none. In moping around I spied the magazine, and, sad to tell, I began to leaf through it, and ere I was aware I was deeply interested in an opera play. The pictures of the different characters and their parts were finely photographed; they looked so natural, even the veins in their hands showing. I leafed on and on until I came to a picture that reminded me of a dream I had about a week ago. This dream had left a deep impression on my mind, and I felt that it might be that I was being instructed in the nighttime. In the dream I seemed to be on my way to a Baptist meeting. I had walked a short distance with another sister, when all at once I discovered that I had lost my necktie, and what was worse, a borrowed one. I thought I turned back to hunt for it, but as I stooped to look on the ground I kept dropping my wrap, which I was carrying on my arm. Then I decided to give up the search, and when I turned to go on in the direction of the meeting place it grew dark and I was alone, the sister having walked on when I turned back, but it seemed that I knew the road well enough to pursue it, and there was just a little light. The ground seemed wet and frozen, and there were some clear little streams of running water which I walked through. I reached the house and saw several sisters sitting outside the door, whose dresses were of a dingy white color, and had the appearance of being wet. One came and met me, and showed me where to go in. I started to go in, but chanced to look down at my feet and

saw that my shoes were clogged with mud. I said to the girl, "I cannot go in until I clean my shoes," and then I awoke. Somehow I could not get this dream out of my mind; I thought there must be some instruction in the dream for me, so when I came to the picture that recalled the dream to my mind, that moment I thought of what I had written you about the opera; I said, Here I have been condemning others for the very thing I am doing myself. I thought the mud I had on my feet in the dream showed me that I was of the earth earthy. I laid the book away and began to try to ask God to forgive me, when I was quickly reminded that I had forfeited my right to seek forgiveness, for I had committed this sin with the full knowledge that I was doing wrong, my iniquity had separated between me and my God, his dear arm was not shortened that it could not reach me. The weather was lovely, but there was nothing that could please me. O what a doleful existence it is without our Light, and how can we rest without our resting-place? Along toward sundown I began to think of this dear hymn:

"Early, my God, without delay,
I haste to seek thy face;
My thirsty spirit faints away
Without thy cheering grace."

I then hurried along with the supper work, feeling that I wanted to confess my sin to you. In your letter to Elder Durand I felt that you had described my feelings so well; I think you can sympathize with me. Dear sister, often after I had written a letter to a brother or sister I would become dumfounded, and feel as if I had been guilty of some crime. I often lay the letters by when I feel to be accused of so many bad things in regard to what I have ventured to do. Usually this feeling leaves me, and I will then look over what I have written, and ven-

ture to send it on. I have several correspondents among our people. Elder Durand sent two of my letters to the SIGNS, and through them I have gained two or three new acquaintances among the Old School Baptists. We have no church in this city; I do not know of any of our doctrine in the place; there are many other denominations here, and years ago I went hunting among them, hoping and longing for gospel food. I recall a time when my burden grew so heavy that I set out to go to some preacher's house and lay my case before him. Somehow I can picture myself walking the streets with my youngest child, leading him by the hand. I stopped at a house and inquired where the Baptist preacher lived. They told me, and I started in that direction, but I hope there were two children being led by the hand that day, for the first thing I knew I lost all inclination to find the preacher. I trudged back home, and never made another such attempt. I meant to tell you that I have no one to talk to about such things, so I write; very many hours I spend in this way, but seldom write for publication; I write to those who say that they are lonely and desire the company of Old School Baptists. I have no desire to visit among my neighbors. If there is bad sickness or death, and I am able, I go, but usually greatly prefer to stay at home, and if I have any spare time I devote it to reading or writing. I will be fifty-nine my next birthday. Surely the Lord has been merciful to me above what I could think or ask.

Now I will close, for I am shut up and can go no farther. Please forgive me for taking this liberty. May the Lord bless you and yours.

I trust I am your near kin in the Spirit,
(MRS.) FLORENCE PULTZ.

TOUCHET, Washington.

DEAR BROTHER CHICK:—I feel inclined this evening to pen you, and the readers of the SIGNS, some of my thoughts, if you deem them worthy. I received the SIGNS this morning and have read some of its contents, and that with much pleasure and comfort. Among the articles was one from brother Biggs, in which I found much comfort of mind, but there is a Scripture which he quotes, and offers a few thoughts upon, which I also would like to give my views upon, not as a standard, or with the thought of making it appear that I am right and brother Biggs wrong, for the difference is not vital at all. When it comes to the work of the Spirit in regeneration, and in teaching the subjects of grace, brother Biggs has surely been with and taught of Jesus, but in his application of the language of Jesus to the disciples, recorded in the fourteenth chapter of John: "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," I have had a somewhat different view from him. I understand this house to be the church, the fold, the kingdom, or whatever appellation Jesus used in setting forth the kingdom of God. It is God's house, and this house is different from all other kingdoms or houses. It is in this sense that we will find the many mansions. The house of God is the home of his children, and they are commanded to follow Jesus, their teacher, and there is not a department or mansion in this house that Jesus, as an example, did not go through, and we must follow him, and

we find in these disciples a wonderful change, which seems to appear to their minds. Paul said, It is "with the mind I myself serve the law of God." The law was written in his mind. These disciples had been in the mansion of this house that we call assurance, where the mind was so assured that they could say, "Thou art the Christ, the Son of the living God." It is so lovely to dwell in this mansion that we, like the disciples, would like to erect three tabernacles and dwell there. Jesus said, "If it were not so, I would have told you." I am going to leave you. And this, dear ones, changes our abode in the house to another mansion. We thought that Jesus would abide here, and now we cannot understand what all this means. He said, Depart, go away, and also, Where I go ye cannot come now. Can you not remember well when you passed from the mansion of assurance, where you had joined in sweet anthems with Moses and Elias, singing, "I know that my Redeemer liveth," and, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"? O how sweet it is to sing this song of redemption with the heavenly host. But now, to our surprise, we pass through the door of this lovely place into the mansion of doubt and gloom. It is called in the Scriptures, the garden of Gethsemane. It is a place where the prince of this world lays hold upon our hope, and we are made to quake and fear. O what a change. We soon begin to search and feel our way, for the darkness in this mansion is so dense that we cannot see. Our minds are so overpowered that all we can say in this mansion is a petition, and we pray,

"Come, Holy Spirit, with all thy quickening powers,
And kindle a flame of sacred love in these cold hearts
of ours."

We say, "Where is the blessedness I knew?" And we fear that we are not born again. Can one who has tasted that the Lord is gracious be thus tossed about? Can it be possible that any one so cold as I am has ever felt the warmth of God's love? If so, why am I thus? Why have I such a dull and lifeless frame? But here is one of the mansions where God leads his little ones; this is one of the departments, or mansions, where he teaches them his supremacy. Here is where we pass by the cross; here is where the flesh is crucified with him, and when in this mansion, like the disciples we say we trusted that it had been he that should have redeemed Israel. We had hoped that our sins were blotted out, but now in this mansion they rise up like mountains, and we fear we know nothing of grace, and that all the past has been nothing but deception. Even after it would seem that we have had time to learn all these mansions, which we have to some extent, still we desire to dwell in the mansion of assurance, where we can say from the depth of our hearts, "The Lord is my shepherd," and that even though we are in the valley and shadow of death we will fear no evil. But as for myself, dear brethren, before I know it I am in the mansion of doubt. How often do we feel that if we were really born again we should not have to go into those cold and dark places. But if you or I had never felt the plague of adversity we could have no fellowship with the suffering Jesus or with his people. By being experimentally led into the fiery furnace of affliction, and seeing the hand of God in measuring out to us his grace and mercy in all our trials, we can glory in the cross, and rejoice in tribulation; in these straits we are made to know and feel the power of his grace. It is then that we can

enter through the gates into the mansion of the confirmation of faith, and say that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. We know that all things work together for good to them that love God, who are the called according to his purpose. He works all things after the counsel of his own will, and we are his workmanship, created in Christ Jesus unto good works, and are builded together for an habitation of God through the Spirit.

In conclusion, I want to say that Jesus went before his people to prepare the way for them, and if our hope could not see beyond the grave we should be of all men most miserable; but as Jesus has gone into this mansion also, he has perfumed it, until our hope often draws our desire to that place. Sometimes we say, O if I could only fall asleep and rest in the bosom of the walls of the palace of death, and rest in sweet peace from all the trials of earth, until the blessed Lord shall call, Come up higher. How sweet to enter the palace with the assurance that Jesus will call us up higher, in the same glory that he is himself glorified with, for we shall see him as he is, and be like him.

Now, dear brother Chick, these are in brief my views upon the house of God, and its many mansions; they are only my views to you, and to all who may read them, if published.

Your brother,

J. T. BARNES.

HERNDON, Va., July 10, 1910.

DEAR BROTHER EUBANKS:—I am about to try to write you a short letter, although I seem to be barren of spiritual knowledge. I am, as I told you, as one dead, and the Scriptures testify, "Ye are dead, and your life is hid with

Christ in God." My mind seems to be led out now to the two deaths spoken of in Romans, eighth chapter, sixth verse, and also in the thirty-sixth verse. The sixth verse reads, "For to be carnally minded is death; but to be spiritually minded is life and peace." The death spoken of here does not mean the death of the body, but living after the flesh, for he says, "If ye live after the flesh, ye shall die." That is, die to all spiritual enjoyments, being carried away by the lusts of the flesh, and being led captive by the devil at his will. My brother, I think that I know something about this death, and it is a dreadful death for a child of God to die. None but the children of God can possibly know anything about it, for it is bringing them into captivity to the law of sin which is in their members. It also causes them often to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But there comes another death spoken of by the apostle in the same chapter, thirty-sixth verse. This reads, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." In Psalms xlv. 22, we find the same language as that just quoted from Romans, showing that Paul made no mistake in saying, "As it is written, For thy sake we are killed all the day long," &c. Paul in another place said, "I am crucified with Christ: nevertheless I live," and he lived by the faith of the Son of God, as he also said, and he also adds, "Who loved me, and gave himself for me." I have quoted this to show that Paul means the same same thing as when he speaks of being killed all the day long. What a broad field now opens up to my view, and it seems that I can only stand afar off and view it. I cannot paint a picture of this field, I can only look upon it.

It is a large field, with many valleys and hills, and the valleys are dark. All the travelers that I see there are down in the valley of the shadow of death, and I think I hear one saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," and I can see Jesus there in that dark valley of the shadow of death, as a man of sorrows and acquainted with grief. He is leading the way, and the subjects of his love are following after him; every way he goes they follow after him. One said of old, Whither shall I flee from thy presence? Though I take the wings of the morning, and fly to the uttermost parts of the earth, thou art there, and though I make my bed in hell, thou art there. He is there to hold us up with his everlasting arms. You will remember you said, when here last, that sister Mary Parker in almost all her letters would quote, "His everlasting arm is underneath." Dear, tried soul, she suffered for Jesus' sake, in order that she might say such comforting things. Jesus is this everlasting arm, and he is always underneath his followers, though they walk in dark places, and through deep waters. One said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth," &c. Yes, a song of praise must be given to Jesus, the everlasting arm who is ever underneath his people, and this song is praise unto God. Dear brother, I am thinking that just so sure as we suffer here in this body of flesh, and feel that for Jesus' sake we are killed all the day long, and are accounted as sheep for the slaughter, so sure will his love continue, even to the end of our journey, and for-

ever and ever after this journey is ended. Paul said, "Nay, in all these things we are more than conquerors," meaning tribulation, distress, persecution, famine, nakedness, peril and sword; yes, we are conquerors through him that loved us. And he said, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But I must stop right here. I have not written just the way I thought I would when I began. I cannot seem to store up anything before I commence to write, but just have to write in childlike simplicity. I sometimes feel that I do not know any more than a natural child, and am far from knowing the things of the spiritual child of grace. But sometimes I have to say, "By the grace of God I am what I am." I will say again, that I am ashamed of this letter, and would write it over if I thought I could do any better, but I will send it, believing that you will throw the mantle of charity over it. I will look for you at our meeting this month.

Your poor, weak brother,

JOHN F. OLIVER.

SHELBYVILLE, Ky., July 17, 1910.

DEAR BRETHREN EDITORS:—I inclose the accompanying letters at the request of sister Robertson and others. Sister Robertson was at our home not long since, and we were talking of things felt, and she remembered my remarks with regard to prayer. I have for many years felt it to be a very solemn and responsible position to fill, to be pastor of churches. Who is sufficient for these things? In my earlier life I thought

far more lightly of them, and churches often do not solemnly and prayerfully consider the matter. I think of it as comparable to the sacred rites and pledges of marriage. Many have made shipwreck of their lives because of hasty marriages, formed without due and solemn consideration; many churches have done the same. What a happy life when two are really joined in heart, mutually comforted and blessed one with another, whether in joy or sorrow, in poverty or wealth. So with a church and her pastor, when joined in one heart and spirit, or in the mind of Christ, then they have but one common interest, and live for each other's mutual good, and are bound together in the strongest ties. I think that this was abundantly manifested in the years that I served this church. Were it not so, I could not serve any church. I served them until our two precious young brethren, Bond and Johnson, were ordained. Soon after, I resigned the care of this church, believing as I did then, and do yet, that it was right and for the good of the church, yet it was like breaking my own heart strings to tear myself away from them, for I felt that our hearts were knit together in love, and I feel that this blessed tie has remained, for I still cherish the thought of going home when I can make an occasional visit there. How blessed to feel that we have such friends in the church, bound to us by the most sacred ties of love and fellowship. May the Lord bless his church everywhere, that peace may abound among them through our Lord Jesus Christ. May he keep the way of his servants, that they walk orderly and uprightly, and bring no reproach or discord, that we may look upon Jerusalem a quiet habitation. "And the work of righteousness shall be peace; and the ef-

fect of righteousness, quietness and assurance for ever."

I submit all this to your disposal. The peace of God be upon you.

P. W. SAWIN.

FARMDALE, Ky., Sept. 22, 1901.

ELDER P. W. SAWIN—DEAR BROTHER:—The church at Little Flock yesterday, by an unanimous vote, called you to serve them for one year, and appointed me to notify you at once. I beg to assure you that it affords me very great pleasure to do so, and as I am deeply impressed that it is of the Lord, I also humbly hope that the Lord has been with you, as he has been leading each member of our church so that they were a unit in their action, and if so, you also will be one with us, showing that it is all the work of the Lord, so that you will at once be able to know what you must do. The church will expect you to be with them at our October meeting, on the fourth Saturday and Sunday, if not before that time. I trust that at that time you can give them assurance of your acceptance of this call, made in such blessed and hearty unanimity. I hope that I may hear from you soon, as to the leading of your mind regarding this matter, and that I may be able at least to hold out a hope of your being able to supply us at the time mentioned in our call. I, for one, feel that we need prudent, patient leading for the good of all of us, and for the good of the church. Then may we be kept humble, and all be built up and established in the truth as it is in Jesus, and if a greater work and a broader field is opened up for our young brethren, and they are put into the full work of the ministry, or either of them, then will we not all have reason to be thankful to the Lord?

I will not say any more at this time, and will close, hoping that at least you can visit us at our October meeting, and that sister Sawin may be able to come with you, and should it suit you, all of you come.

Affectionately your brother,

J. T. McCOUN.

SHELBYVILLE, Ky., Sept. 26, 1901.

DEAR BROTHER McCOUN:—Yours of the 22nd received, and it somewhat surprised me. I only heard Saturday that the matter of calling me to serve you would be brought before the church at that meeting. That was a surprise to me, and brought before me many solemn thoughts and reflections, and, I trust, humble prayer for guidance, for I could not decide as to what I ought to do, and I was burdened. Receiving your touching expressions as to the full, hearty mind of the church humbled me in the dust, and I must confess that in reading your letter, before I was aware, every barrier and hindrance that seemed to forbid vanished, and I found my heart assenting to the so fully expressed wish of the church at Little Flock. My soul found sweet, solemn peace and rest. I can now better understand the exercise of my mind for two months or more, and especially for the past week. I made mention of it at Beech Creek Saturday, as a week of prayer. I am satisfied, my dear brother, that God's ways meet. If the church had the mind of Christ, that same mind or Spirit will guide me in the way. I am, and can only be, comforted in the thought that it is of the Lord. If of him, all will be well. But O, when I take a view of myself, and what I am, everything forbids. These words have come to me with sweetness and comfort: God is able to supply all thy needs; he

sends by whom he will. Remembering that Jesus has all power, will it be presuming in me to say that he can fill the poor earthen vessel, and that he can cause even this poor, sinful worm of the dust to declare his blessed name to your comfort and to his glory? Yes, he is able to do his will. My manner of life and preaching thou knowest; I cannot promise you more in the future. "By the grace of God I am what I am." I would live better and preach better if I could, but I am helpless and dependent. My only sufficiency is of God, to him I pray for wisdom and guidance in every step. I think that I know what a pastor ought to be, and that weighed in the balance I am found wanting, but with such gift as the blessed Lord has given me I have been made willing to spend and be spent for you, and in behalf of our beloved Zion. "There my best friends, my kindred, dwell, there God my Savior reigns." Your appeal to me, and your tender, loving words, and your expression of humble hope that it is of the Lord, have touched me. Yea, it has ravished my heart, and I am in thy power to serve the church. I will state that it is doubtful if I can be with you at the October meeting. I gave a promise at the association to visit Elk Lick this fall, and have written them that if it suited I would be there the fourth Saturday and Sunday in October. I have had no word from them as yet, and should I not go there, I will be with you at Little Flock, the Lord willing. Sensible, I trust, of the solemn responsibilities that come upon me in the new field of labor for the ensuing year, and in the fear of God, and in his most holy name, and with, as I hope, humble prayer for guidance and for wisdom and grace, I accept the call of the Little Flock Church, in Anderson

Co., Ky. I crave and beg the prayers of the church, that we may be mutually blessed and comforted one with another.

Sincerely, P. W. SAWIN.

NASHVILLE, Tenn., April 26, 1910.

DEAR ELDERS CHICK AND KER:—It has pleased God to spare you both to wield "the sword of the Lord and of Gideon." The SIGNS has stood firm in proclaiming the commands of God. In tearing down the works of the enemy of truth the command was to do as Gideon had done: to blow the trumpet on every side of the camp, to proclaim salvation is of the Lord. Such command is given to his true servants as it was to Gideon, also to Moses, to "stand still, and see the salvation of the Lord." He has promised to deliver and fight our battles and to bring us into his habitation, and he will not be left without a witness. The poor of the flock receiveth rain from heaven, which gives us fruitful seasons, filling our hearts with food and gladness. "In the Lord shall all the seed of Israel be justified." The Lord hath not sent false prophets, yet they prophesied lies in his name; they are prophets of the deceit of their own hearts, and think to cause God's people to forget his mercy. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." The food needed for Zion's children is brought from afar. Great efforts are made to deceive the household of faith, by offering that which is not food. All doctrine that is not sound should be cast aside, no mixture of works or conditions should be allowed. The true food is given from above, to wit, salvation by grace, and of him who said, "I am the bread of life." There can be no mixture, each work must be by itself, all woolen or all linen.

Jesus is the clothing of his people, who are told to put on Christ and walk in him. The true followers of God are not engaged in the work of making converts, like the popular churches of to-day are doing; the true shepherds, or preachers, are on the watch for the poor and needy; poor in spirit, claiming no righteousness of their own, but hungering for the righteousness of God, as we all feel to be poor and afflicted little ones, dependent upon our God for the crumbs which fall from his bountiful table.

The SIGNS is a rich legacy, which comes laden with good things for the household of faith, and we feel thankful that he has given us hearing ears and understanding hearts. One thing I know, I love to read his word, and I receive much comfort in it. I also love to hear and read from able writers in the SIGNS. The editorials are very consoling to those who desire to know the truth. In the April 15th number I greatly enjoyed reading the communications from Elders Durand and Badger; they were both choice letters, if I understand them right. The great question which is causing so much trouble with those claiming to be Primitive Baptists is the doctrine of absolute predestination of all things. God made all things for himself, yea, the wicked for the day of evil. He has the preeminence over all things; no power above him, is not to be limited in any of his works, as he declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Man has no right to limit God, as man was placed upon this earth by his Maker to do with as it seemeth good unto him. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are

his judgments, and his ways past finding out!" "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Dear brethren, in my weak way, through the help of God, I have tried to explain myself as I understand the Scriptures, and I trust God has given me understanding. If this is worthy of space you can use it, if not, cast it aside and all will be right.

Your brother, I hope,

O. B. HICKERSON.

ANSLEY, Nebr., Feb. 2, 1910.

DEAR EDITORS:—As I wish to send in my remittance for the SIGNS, I would like to add a few words for the paper, which has been a great blessing to me. When trouble overtook me, almost more than I could bear, the SIGNS was a salve to my overburdened mind, although they were then borrowed ones, and I feel I cannot get along without it, and wish to subscribe for it. There is a little band of Old Baptists about eight miles from here. Our pastor, Elder Waggoner, is quite old and feeble, and is not able to be with us often, and I feel he is quite discouraged. I am not a member here, as I have only been at this place one year, and do not know as I will remain long. My membership is still at Battle Creek, Nebr., but my prayer is that this little church may be built up and get in a more prosperous condition. O how I do wish some of our ministers who are visiting other churches would come this way. There are many hungry sheep outside the fold, straying farther and farther away because there is no shepherd to show them the way home, some I fear are entering strange folds, for they are called, and must go somewhere to hunt for food. O how sad to think they cannot find it.

May the Lord put it into the heart of some of his servants to come and visit us.

I have a little adopted daughter, eleven years of age, whom I believe the Lord has called. She has pleaded with me to allow her to join the M. E. denomination during the "revivals," saying she wanted to be a christian and go to heaven, and she seems heart-broken about it. I studied for some time about it, and tried to explain to her that that could not save her, and that God would save her just the same if she did not belong to any church, but I could not satisfy her; she says she wants to be baptized. I finally forbade her joining, and then was troubled over the Scripture, "Suffer little children to come unto me, and forbid them not." Was I right in forbidding it? I would then argue, But was she coming unto him? It troubled me so much one night in my sleep a voice said to me, Do you think you are good enough to judge, Mary? And then voices sang, More love, O Christ, to thee. I would love for some one to tell me whether I did right or wrong; but I feel sure you will all say I did right, for in spite of all, I feel that I did. But she is not the only one, there are other true mourners hunting the way; true Old Baptists in belief have been almost persuaded, but are still hanging back. I know the Lord is able to take care of them, but still I have shed many tears to think there is no chance for them to find the true way. There is no church or minister here, and they know not what else to do. I have tried to tell them in my poor, weak way of the Old Baptists, as they have said they believed as they do, but I find I am no preacher, and that is what they need.

I will not say I did not write this for the SIGNS, for I really did, as I have

been requested by some of the brethren to write, and thought perhaps I could, but I realize it is not fit for publication. I cannot write or express myself as I wish. When I am alone I am continually talking to the church, or writing for the SIGNS in my mind, and have a great desire to talk and encourage others to talk, as I believe we ought, but when at meeting my mind is all confusion and I am dumb, afraid of my own voice, and if I do say anything, feel it is foolishly said, just as this letter is foolishly written. I have often thought when reading the SIGNS, when some brother or sister would say their letter was unfit for publication, Surely they do not mean it; but now I am made to realize they do mean it.

But remember I am almost alone here, there being but one of our faith in the town, and I get so hungry for some one to talk with. This is my excuse for my ignorance in ever attempting to write, and I do wish for some of our ministers to visit us.

If, dear editors, you have patience to read this letter and you ever should find time hanging heavily on your hands, please answer, and I will be grateful, but if not, all will be well.

Your unworthy sister, I hope,
(MRS.) MARY KERN.

WINNIPEG, Manitoba, July 17, 1910.

ELDER H. C. KER—MY DEAR BROTHER:—I am indeed glad that you felt to write me, for I have felt since sending my letter that I could hardly expect an answer; you have so much more profitable use of your time than wasting it on such a rebellious and uncharitable creature as I know myself to be. But with all my frailty and sinfulness, I do so long for the fellowship of those who stand so high

above me in all those graces which adorn the life and walk of a christian. My way has been dark and troubled now for some time back; I am made to behold with much distress my own uncleanness. All manner of evil beasts disturb my peace, and would, if it were in their power, destroy my very hope, but still, however weak, I have a faint hope that even all these trials are serving some wise purpose, for I know if I am one of God's children his chastening will be to my profit, and in his good time and way will yield the peaceable fruits of righteousness. "Every man shall bear his own burden," yet I am ever trying to place mine, or some part of it, on others. Worst of all, that I should presumptuously take it upon myself to instruct others in a way that I am so far from following myself. These words of the fiftieth Psalm have been on my mind a great deal for some time: "What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." O if I could see my way more clearly, could know what is good, and be given the strength to walk in it; but it is not so with me. How can all the wicked thoughts and desires that are continually in my heart be to His glory, if I am indeed a vessel of mercy? If I could feel that it were so, that these sore trials are to prepare my heart that I might be of the least service to any of his precious little ones, then I think I could bear it more patiently. It is not that I do not know that I am deserving of all that may fall upon me, it is of the Lord's mercy that I am not consumed, but I feel that he does not visit his children according to their iniquities, but for their profit and instruction.

It is certainly a blessing to me that sister Florence Beebe has been able to be with us for a little while. She has been of great comfort to me, but in return, instead of being a help to her, I have only tried to burden her mind with my troubles. The short reference you made to your own trials gives me more of a feeling of fellowship for you than anything you could write, yet how unworthy I am of such fellowship. It is only when I can forget myself entirely, and look on high to Jesus and meditate on his great goodness and mercy, remembering all the way (I hope) the Lord hath led me, that I can feel any comfort or peace. The apostle said, "I have no greater joy than to hear that my children walk in truth," and I feel the same is true of our feeling toward our brethren. It gives me no joy to have others speak well of me, though I would have it farthest from my mind to grieve them by my walk, but it does give me joy to see in my brethren that spirit manifested which I cannot find in myself. The prayer of my heart is, "Lord, if thou wilt, thou canst make me clean." If you can fellowship such a wretched worm of the dust, remember me when you are given strength.

Your unworthy brother, in hope,
GILBERT B. McCOLL.

1047 LINCOLN AVE., LOVELAND, Colo.

DEAR BRETHREN:—"But it shall come to pass, that at evening time it shall be light." It seems to me I have seen the fulfillment of this declaration of the prophet, although it may not be that it is applicable, or has any direct reference to that which I take my pen to write about, yet the words seem suited to my mind. No doubt some of the readers of the SIGNS will remember how I lamented in some of my letters a few years ago

about my lonely and isolated condition here, being cut off, as it were, from church privileges, with no hope of finding even one who knew and loved the truth. Brother A. G. Johnson, of Fort Lupton, Colo., found and visited me; then old sister Thorne (of whom I shall more particularly speak) hunted me up and visited me. Sister McCollum, who lived but twenty miles from me, found me through that valuable medium of correspondence, the SIGNS, and wrote to me. Next came a letter from brother J. H. Rector, and Elder J. B. Adams rapped at my door one Sunday morning. Soon afterward we arranged our first meeting together, which we held at brother Rector's house, in Greeley, Colo. We continued to meet together, changing from place to place, as we are but few in number and live scattered from each other. Elder B. F. Butler was with us at one of our meetings. Our last meeting was here in Loveland, of which I will now more fully speak. I wrote to Elder D. B. Nowels, of Lamar, Colo., a distant relative of mine in the flesh, and got a promise from him to visit us, which he did on Saturday and Sunday, April 23rd and 24th. He came laden with the eternal truth of our God; he was enabled to preach unto us Jesus "in demonstration of the Spirit and of power." We felt that the Master verified unto us his promise that where two or three are gathered together in his name he will be in their midst. We had the witness with us, for after preaching Sunday night, sister Trephonia Thorne related her experience, dating her hope back to a time and place forty years ago, she not being so situated that she could unite with the church she believed the true church of God, or, as she expressed it, she had not found the right man to

baptize her. When she met Elder Nowels on Saturday at my house the thought was impressed upon her mind: That is the man to baptize me. Upon motion and second, sister Thorne's experience was declared by us all to be satisfactory, and at her request that brother Nowels baptize her, on Monday we repaired to the Big Thompson River, at the edge of our city, where at noon Elder Nowels administered the ordinance of baptism. Sister Thorne is in the eightieth year of her age. It was plainly in evidence that Elder Nowels was enabled to sow good seed while here among us, which, like bread cast upon the waters, will bear fruit not many days hence. Our next meeting was arranged to be held on the fourth Sunday in this month, here again in Loveland. We hope to have Elder Butler with us then. We may also consider the advisability of constituting ourselves into a church in the near future.

In conclusion, let me ask, Does it not appear that the prophet's words I have quoted are true to my wife and self? Where but a short time ago all looked dark and gloomy before us, as to our ever meeting and mingling with any of the faithful ones in Christ Jesus, as was our blessed privilege in days past and gone, there are now twelve of us living within a radius of thirty-five miles. Who knows but that the good Lord may open the way so that we may yet in our declining years be permitted to meet with the true worshipers of God in the house of the Lord, there to join in praising his holy name? God grant it may be so.

Brother Chick, I ask that if you think the foregoing is worthy of space in the dear old SIGNS you will publish it. In so doing it will let others know where we

are, and may lead them to come and live among us.

J. H. YEOMAN.

LOVELAND, Colo., August 1, 1910.

DEAR EDITORS:—I wrote as brief an item as I could in June, giving account of the meeting together of a few of the Lord's people in this part of Colorado, and the intended meeting to be held here the first Sunday in this month (August), for the purpose of perfecting the establishing of an arm of Bethel Church in this place, Loveland, Colo., and as my letter has not yet been published in the SIGNS, I write again to say that the meeting for the first Sunday in August was changed to the fifth Sunday in July, and Saturday before. According to this arrangement the meeting was held at my house (residence) on Saturday, July 30th, of which I will give a brief account, which I wish you would publish in the SIGNS, so that any of the Baptists, readers of the SIGNS, who may be coming to Colorado to locate, or passing through the State, may know where to find us. A few years ago I did not know of one of our faith nearer me than one hundred miles, but through my writings which have appeared in the SIGNS we have been gathered together, and have entered into a covenant as a little band of true worshipers of God, under the arm or protection of Bethel Church, located at Lamar, Colo. According to our request, Elder D. B. Nowels, pastor,——Thompson, moderator, and J. H. Hardy, church clerk, also sister Thorne, of Bethel Church, met with us as delegates or messengers from Bethel Church, last Saturday, July 30th. After singing praise, and prayer unto God, and preaching by Elder Nowels, the moderator in the name and behalf of the church gave invitation for reception of

members, whereupon Elder J. B. Adams and sister Adams, his wife, brother A. G. Johnson (a licentiate), and sister Carrie Johnson, brother J. H. Rector and sister Rector, and J. H. Yeoman, presented their letters of dismissal from other churches. Upon motion and second, they were unanimously received. Sister Laura B. Yeoman came forward, and after stating the circumstances as to why she had no letter, she was received by relation by unanimous vote. It was covenanted or agreed that we meet once a month, to wit, on Saturday before the first Sunday in each month, for the transaction of church business and the worship of God, worship to be continued on Sunday. The matter of choosing some one to take the oversight or pastoral care of our meetings was continued indefinitely. There was also present at our meeting Elder B. F. Butler, of Brush, Colo., also our aged sister in Christ, V. McCollum, of Evans, Colo., who having not yet received her church letter from her home church, deferred uniting with us at this time.

Our meeting was one of much joy and rejoicing, and one long to be remembered by us; all felt it was good for us to be there, for surely the blessed Master verified his promise unto us, that "where two or three are gathered together in my name, there am I in the midst of them." Surely all felt that Jesus was with us. The preaching of the gospel of our God was as the voice of one man, and was of that joyful sound which all the Lord's poor, hungering, needy children know when they hear it proclaimed.

Brethren, pray for us, that peace and unity of spirit may abound and abide with us, that our love to God and for each other may prevail above all else.

J. H. YEOMAN.

COLUMBUS JUNCTION, Iowa, June 6, 1910.

DEAR BRETHREN EDITORS:—I have neglected to send in my subscription, and ask your pardon. I do not want to be without the SIGNS OF THE TIMES, as it advocates the doctrine I love; it is indeed meat and drink to me. I love the doctrine of election and predestination, for therein is my only hope, and therein is His grace made manifest to lost and helpless sinners. I think I have enjoyed the SIGNS more in the last year than usual, not that I think it is so much better, but it is in such marked contrast to so much that we read in this modern age. I do not find strife or contention in its columns, but the spirit of love and fellowship, without sacrificing the principles of the doctrine. I hope you may long be spared to wield "the sword of the Lord and of Gideon." I hope those who have contributed to the SIGNS will continue to cry aloud and spare not, for it is comfort to the little ones, and a feast to the hungry. What joy it gives us when our High Priest enters into the holy of holies, and we hear the sound of the golden bells, telling us that our High Priest lives and has made intercession for our sins, and that God for Christ's sake has pardoned our iniquities. Then does he appear to us as a shelter in a time of storm, as the shadow of a great rock in a weary land, and we are made to drink deeply at the wells of salvation. O that men might praise God for his goodness and mercy, and for his wonderful works toward the children of men.

I did not think to write as I have. Please do not use this to crowd out good matter. I am only a poor sinner in hope of a better life beyond this vale of tears. When it is well with you, please remember me at the throne of grace.

Your unworthy brother in hope,
J. L. THURSTON.

CEMENT CITY, Mich., June 15, 1910.

DEAR EDITORS:—Please find inclosed two dollars to pay for the SIGNS another year. I am well pleased with the workmanship of the SIGNS, both in a natural sense and in a spiritual sense. I was well pleased with the editorial upon "The deep things of God." Those who have the Spirit cannot help being drawn to contemplate some of the deep things of God, for that is what the Spirit searches, even the deep things of God. These things are in all his ways and works, every one of which praises him, even to the great leviathan (Satan), who is pronounced by God himself king over all the children of pride. All the objection against searching out the deep things of God as revealed in the holy Scriptures amounts to nothing. All these things are in the revelation of Jesus Christ, which God gave to him. If one should claim to know the time of the end of the world, the day or the hour, he would be an impostor and deceiver. Jesus declared that no man knew this, not even himself as a man. This is one of the things not revealed in the Scriptures of truth. All the revelation that we can ever have of him who is a Spirit must be by the Spirit, and this will always be according to holy writ in every particular. This is the standard by which to try them all. There are many false prophets gone out into the world, and very religious, too. The children of God who have his Spirit, have more than a religion, they have the faith of God's elect, which is worth more than all the religion of the whole world, and is the faith of Jesus, the Son of God with all power, (not with signs and lying wonders). I submit this to the SIGNS.

Your brother,

DAVID TITMUS.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1910.

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

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

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

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

ONE whose name is signed to the request as "A Subscriber" has asked that we write upon the words found in Malachi i. 2, 3, and Romans ix. 11-15. Another dear friend has also written, asking that we have something to say upon the words found in Romans ix. 22-24.

Quite recently we have written upon portions of the ninth chapter of Romans, but not especially upon the verses named by either of these correspondents. It is sure that there can be no more important portion of the word of God than this chapter. It deals with the deep things of God, as do all other Scriptures; it is given by inspiration, just as all other portions of the Bible are; its words are plain and simple, though the truths presented in it are profound; it was given to the honor of God and the abasement of men, as is true of all the other Scriptures. No other portion of the word has been quite so bitterly assailed by men as has this portion. It has been sneeringly said, "O that was Paul's writing." But we recall that the late Elder Wm. J. Purington used to say in reply to this, "Thank God we have Paul." In replying to these two requests we do not desire to repeat what we have lately written.

We will come directly to the texts named. The one in Malachi is repeated in the ninth of Romans; Paul quotes it there. "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." And Paul says, "As it is written, Jacob have I loved, but Esau have I hated." It seems to us that the words used in Malachi refer to these two men in their descendants, rather than to the men as individuals. The two peoples are named by the names of their fathers. The mountains of Esau, or the mountains occupied by his descendants, and their heritage, were laid waste, while Jacob flourished. This was true of the two peoples, and God, through Malachi, urges this as full proof that he loved them, against those who had said, "Wherein hast thou loved us?" Yet Jacob was the younger brother, and not entitled to the blessing, according to customs of those times. We also read in the beginning that it was said to their mother that the elder should serve the younger. This must also have referred to their descendants, for we do not read that personally Esau was the servant of Jacob. But there was no reason in the two men themselves why the elder should serve the younger, or why Jacob should be blessed above Esau. Leaving out the one thing which Jacob possessed, and possessed through the gift of God, viz., faith, Esau seems to have been the nobler man in disposition. God did not advance Jacob and abase Esau because Jacob was the better man. We are expressly told this in the word of inspiration. But while, as it appears to us, the words in Malachi refer rather to the two peoples

of which they were the heads, yet in Romans Paul was inspired to state that in the dealings of God with these two men was set forth the blessed doctrine of election, the election of grace. It was in order that the purpose of God according to election might stand that it was said to their mother, "The elder shall serve the younger," and it was also according to the language of the Lord in Malachi where it is said, "Jacob have I loved, but Esau have I hated." This was so, not according to any (either good or evil) works upon the part of either of them, because this was declared before they were born, and before they had done either good or evil, and so we are taught that the blessed doctrine of personal election to heaven and salvation does not depend upon foreseen good works or evil works, but is according to the supreme will of God; it is his choice, and not ours. Elsewhere we are told of other things connected with this doctrine, such as it was "before the foundation of the world," that its subjects should be holy and without blame before the Lord in love, and that it was "according to the foreknowledge of God." Other things are also declared of this doctrine in holy writ, but all of them are in harmony with what has already been said.

But "Subscriber" asks, In what way did the Lord love the one and hate the other? and was it to everlasting salvation and condemnation? So far as these two men are concerned we can say no more than we have already said. We only know that Jacob was a man of faith, with all his infirmities, failures, stumblings and unbelief, while we have no evidence from the Scriptures that Esau possessed faith at all, and faith is the one broad distinction between him that is saved and him that is not saved. With-

out faith it is impossible to please God. We do not know what gracious work might have been wrought in the heart of Esau before the Lord called him hence, but we have no evidence that he ever was called by grace. We know that Jacob was. (See Heb. xi. 9.) As to how our God hates and loves, no man can fathom the deep mystery, and each humble believer considers it the greatest mystery of all that God should love him, but it is sure that God does love, and that he does hate, and it is enough to know this. How blessed to know and to feel his love, but how awful the mystery of his hate.

But let us understand as we may what is said in Malachi about these two men. It is sure that Paul uses these two men, and God's dealings with them, to set forth the doctrine of election, and election means the choice of persons to salvation out from the rest of mankind. And God loves one and chooses him to salvation, and is said to hate the other and not to choose him to salvation, and this is to all eternity. He never will cease to love and bless his chosen, and he never will cease to hate and condemn those whom he has not chosen. We do not dare to try to lessen the force of the words of Paul, for they are the words of God. Language could not be more plain or simple than the words to which our attention has been called; they are the words which the Holy Spirit has chosen to set forth his truth. Why should those who believe in God shrink from them any more than from any other declarations of holy writ? All opposition must come out of hearts unreconciled to God, and what a mercy it is to find in our hearts a spirit to submissively say, "Thus saith the Lord," and, Shall not the Judge of the whole earth do right? How solemnly Paul, in this very chapter, reproves all those

who would question the decrees or the election of God. Let us also not be found replying against God. It is sure that we shall never in this life fathom either the love or the hate of God.

We now turn to the twenty-second and twenty-third verses: "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." The word "shew" means "to make manifest" and the word "wrath" means his holy displeasure against sin, while the word "power" refers to his power to punish sin, and "the vessels of wrath" means vessels destined to wrath, just as "vessels of mercy" means vessels destined to mercy. In Ephesians these same characters are called children of wrath. If there be any difficulties in such statements, they are not gotten rid of by softening the language at all, since there are so many other similar statements in the word of God. So long as we acknowledge an omnipotent and omniscient God, even though we should seek to make light of the statements of the Bible, we cannot lessen the difficulties which such texts seem to have. The omnipotence and omniscience of our God in themselves involve every difficulty that perplexes the minds of men with regard to His dealings with men. But if we deny his omnipotence or omniscience we seek to rob him of his Godhead, and are guilty of high treason against him. If God, as the apostle states, expressly designed to make his power known in the way of wrath, it could only be by punishing some while he pardoned others, and if the choice between the two was not to be

founded, as the apostle also teaches, upon any difference in the doings of one from the other, but alone upon his own pleasure, the decision must ultimately rest with God alone. Yet the text declares that even upon the vessels of wrath God has shown much long-suffering, and upon the vessels of mercy he bestows riches of glory, that is, in choosing and eternally arranging for their salvation.

We suppose one special thing in the mind of the writer of this request was the expression, "Fitted to destruction." This, of course, means prepared, suited, to the end here called destruction. God prepares his chosen ones for final salvation and glory. This preparation includes the atonement, the new birth, the possession of divine life in the soul, and, in short, all that blessed work by which any man can be made ready for the inheritance of the saints in light. It means such a preparation as fits one for blessed communion with God through the Holy Spirit; this no one can ever know without such heartfelt preparation. By nature no one is fitted for anything save destruction, and all men by nature are fitted for that. This has been so ever since the fall of our first father. Since the fall man has needed nothing more to fit him for destruction from the glory of the Lord and his power. Men are declared to be "dead in sins," according to the decree, "Thou shalt surely die." All men by nature are children of wrath, as we are told by the apostle. If any become fitted to glory it is a special grace from God, taking them out from the great mass of mankind and giving them to live in the Lord. "And you hath he quickened, who were dead in trespasses and sins." It is not needful to suppose that there is any need of further work to fit vessels of wrath for this destruction,

and the text does not say, Whom he hath fitted to destruction, as it does say on the other hand, concerning the vessels of mercy, whom he hath before prepared unto glory. "The wages of sin is death; but the gift of God is eternal life." It was said of Judas that he went to his own place, having fallen by transgression from the apostleship. "His own place" must mean the place to which he was fitted as an unrenewed man, and it must refer to his final destiny. Unrenewed men are not fitted for the kingdom of heaven here on earth, and surely are not fitted for the heaven that is above, the heaven of final glory. The redeemed fitted to glory are fitted by the grace of God reigning in them and over them, but sin and sinful natures fit men for the abode of the lost. Most surely such as these are not fitted for the fellowship that is in Christ through the Spirit, nor for the companionship of those who love and worship God, either here or hereafter. It is eternally right that sin should be punished, and sin fits men for that punishment, and so the apostle says of these vessels of wrath, that they are fitted to destruction. It is in this sense, as it appears to us, that they are said to be fitted to destruction. C.

TO OUR SUBSCRIBERS.

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

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

HEBREWS XII. 22-24.

"BUT ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The Hebrews, as such, were brought up under the ritual and ceremonies of the Levitical law, and seemed very strongly inclined to cling to the observance of legal traditions, works and customs, from which the inspired writer labored to convert them. The whole epistle is devoted to that end. The two covenants are compared and contrasted, the priesthood of Christ shown to be of a far superior order to that of Aaron and his sons; the one by the law of a carnal commandment, the other by the power of an endless life. But in the changing of the priesthood there was of necessity a changing of the law. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus "the law of the Spirit of life in Christ Jesus hath made me [the saints] free from the law of sin and death." Being therefore redeemed from the dominion of the law and brought under law to Christ, the saints are required to obey the precepts of Christ from higher and nobler motives, and they are qualified for their new allegiance to Christ, not by fleshly or carnal ability, but by being made partakers of the same power of an endless life. Instead of being licensed

to sin because grace abounds, and because abounding grace has made them free from the law, the apostle urges their obedience to Christ from that very consideration. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and to the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake)."

"Not to the terrors of the Lord,
The tempest, fire and smoke;
Not to the thunder of that word
That God, on Sinai, spoke."

"But ye are come unto mount Sion" (or Zion), which place literally was the highest eminence in Jerusalem, and the place of power, where stood the royal palace of the king of Israel, inclosed by invincible towers and walls of strength, a place of safety, &c., in all respects the type of the church of our Lord Jesus Christ, in her highest elevation, the palace of the great King, the center and throne of the spiritual Israel of our God. Hither, by grace, the saints of the gospel dispensation have come to worship the Lord their God in his holy hill. Not to be terrified by blackness and darkness, which even Moses could not endure without fear and quaking, but a peaceful habitation, a quiet dwelling-place, where those who come are seated with Abraham, Isaac and Jacob, to go out no more forever. Zion, the perfection of beauty, out of which God hath shined, for God is in the midst of her, she shall not be moved; God shall help her, and that right early.

"And unto the city of the living God." Jerusalem in the type was the consecrated city of God, and Mount Zion was embraced and inclosed within her sacred precincts, the very name of the city signifying the vision of peace, beautifully illustrative of the church of God in her gospel splendor; beautiful for situation, the joy of the whole earth, upon the sides of the north; the city of the great King. The glory of this city is more perfectly delineated in the vision of John, as he saw her descending from God out of heaven, adorned as a bride prepared for her husband. (See Rev. twenty-first and twenty-second chapters.) The city of the living God, not of some imaginary or idol god; the God of life, who lives independently, being self-existent and eternal; the source and fountain of life, especially so of all spiritual, eternal life; the true God and eternal life, in whom the life of all the saints with Christ is hid. All other gods are dead; without vitality themselves, they can impart no quickening power to their worshipers. The God of our salvation lives, and blessed be our Rock. The city which the living God himself hath built, and in which he has set his throne, in which he will dwell forever, because he hath desired it, is truly the city of the living God, and to this city the saints are come. This city of the living God is the heavenly Jerusalem. Contrasted with the earthly or typical Jerusalem, which like Hagar, the bondwoman, gendering to bondage, being herself a slave, she cannot be the mother of a free posterity; she is in bondage with her children; they shall not be heirs with the children of the freewoman. But Jerusalem, which is above, is free, and it is just as impossible for her to be the mother of a slave as for Hagar to be the mother of a free child. Those who

are born of Jerusalem, which is above and is free, are as Isaac was, they have not received the spirit of bondage again to fear, but the Spirit of adoption, whereby they cry, Abba, Father.

“And to an innumerable company of angels.” The term “angels” is variously applied in the Scriptures, sometimes, and perhaps generally, to an order of beings superior to men, as the angels of glory, such as announced the birth of our Savior; and frequently the name is applied to the messengers or ministers of the gospel, as in 1 Tim. v. 21, and also the angels of the seven churches in Asia. But in this text we understand the term as applied to the spirits of just men made perfect, the disembodied spirits of the saints in glory. Although there is a definite number of these, perfectly known to God, yet the multitude of them cannot be counted by men, and therefore they are an innumerable company, and in the same kingdom or city into which the saints in the gospel church have come. They have come from the east and the west, the north and the south, and are seated with Abraham, Isaac and Jacob in the kingdom of our God; not with the fleshly bodies of the patriarchs, for they have long ago returned to dust, and in their graves await the voice of the archangel and the trump of God to raise them up spiritual bodies in the last time. The kingdom of Christ being a spiritual kingdom, cannot be inherited by flesh and blood, neither doth corruption inherit incorruption. (1 Cor. xv. 50.) Thus the apostle could speak of being absent in body, but present in spirit with the saints. This is blessed, spiritual society to those who are born of the Spirit, and whose angels do always behold the face of their Father in heaven. (Matt. xviii. 10.)

“To the general assembly and church of the firstborn, which are written in heaven.” This general assembly is the church of the firstborn, the church of Christ, for he is the firstborn. He was not the firstborn in his flesh, for millions were born in the flesh before his incarnation, but he is the first begotten of the dead, (Rev. i. 5,) and he is the head of the body, the church, who is the beginning, the firstborn from the dead, (Col. i. 17,) the firstborn of every creature. (Col. i. 15.) And God has predestinated whom he did foreknow to be conformed to his image, that he may be the firstborn among many brethren. (Romans viii. 29.) His church, called out from all the tribes of the earth, come in the unity of the faith and knowledge of God to a perfect man, unto the measure of the stature of the fullness of Christ. All the members of his body, the church, shall come to him in general assembly, called out from the world and brought with singing to Zion, gathered with his arm and carried in his bosom. His church is the general assembly, for all the saints are assembled within her sacred precincts, and their names are written in heaven. “In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”—Psalms cxxxix. 16. They are written in the book of life of the Lamb slain from the foundation of the world. (Rev. xiii. 8; see also Rev. xx. 12, 15.) The record of the saints in heaven implies not only their personal election in Christ before the world began, but also their recognition in his gospel church, registered in and fellowshipped by the whole general assembly as the living in Jerusalem, as citizens with the saints and of the household of God.

“And to God the Judge of all.” All the saints were arraigned before God, in

his judicial character, when they stood before the bar of justice, and before the mountain that burned with fire, and there they were stoned to death and thrust through with cruel arrows, but their Surety appeared on their behalf and paid for them the ransom price. He was delivered up to die for their iniquities, and he arose again for their justification. Now being freely justified through the redemption which is in Christ Jesus, they are redeemed unto God, brought nigh to God, and find him, in Christ, not only their Judge, whose decisions are final and irrevocable, but also their Advocate. "It is God that justifieth."—Romans viii. 33. Now they rejoice in him as their Judge, and appeal to him as such, for they know that it is written, "The Lord shall judge his people." He is the Judge of all, of all beings, of all events and of all worlds; he is the Judge of all their necessities, their supplies, their trials and their deliverances, their conflicts and their victories, and as they have confidence in him, they can freely, unreservedly and cheerfully commit their cause to him, and rest assured that justice and judgment are the habitation of his throne; righteousness and truth go before his face. Once they were in awful dread of appearing before him, but now his terror shall not make them afraid. Their longing spirits ardently cry out from time to time, "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.

"And to the spirits of just men made perfect." These we understand to be the same as are called the innumerable company of angels. They are the spirits of just men, men who are justified freely,

fully and everlastingly, through the blood and righteousness of our Lord Jesus Christ; made perfect by that one offering by which Christ has perfected them that are sanctified; clothed with the garments of salvation and covered with the robe of righteousness. They were made perfect, they did not make themselves so, for "Their righteousness is of me, saith the Lord."—Isa. liv. 17. These are just men, for God hath justified them; they are made perfect, for Christ has forever perfected them. Their bodies may be mouldering in their graves, but we are in communion with their spirits, for all being born of the one Spirit, there is one body and one Spirit, even as we are all called in one hope of our calling; one Lord, one faith and one baptism, one God and Father of all, who is above all, and through all, and in you all. It is in the Spirit we commune with them, the flesh profiteth nothing.

"And to Jesus the mediator of the new covenant." In coming to this heavenly Jerusalem, or city of the living God, we come to Jesus, the Mediator of the new covenant or testament. As Moses was the mediator of the Sinai covenant to the carnal Israelites, for they could not endure the words spoken to them, and prayed that God would speak to Moses, and through him unto them, thus making him a mediator between God and them in the dispensation of the fiery law, so in the new covenant with the spiritual Israel Christ is the Mediator, and all the saints come to him. A mediator is one who mediates between two parties, and is qualified to equally represent both; equally allied, related and interested. So Christ as the Son of God on the one part, and as Head over all things to the church, which is his body, on the other, is the only divinely recognized Mediator or

Daysman between God and man. No man can come unto the Father but by him. As there is but one God, so there is but one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

We have not time or space here to treat at large upon the mediatorial glory of our Lord Jesus Christ, but we will briefly speak of him as the Mediator of the new covenant, as it is through his mediation this covenant of life and peace exists, is made, ratified and ordered in all things and sure. By his mediation for his people the provisions and requisitions of the old covenant are met and canceled, and taken out of the way, for "He taketh away the first, that he may establish the second."—Heb. x. 9. His canceling of the old covenant annulled our marriage with Moses, that by the new covenant we might be lawfully married to Christ our risen Savior, who as the head and husband of his church is fully qualified to fulfill all the provisions of the new covenant to the honor of his Father, and perfect safety and salvation of his church. This covenant is in him, through him and by him; he is the Surety of it, and as mediator of it stands responsible for the fulfillment of all its promises. "I will be to them a God, and they shall be to me a people." "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." Indeed, all the promises of God are in Christ Jesus, yea, and in him amen, to the glory of God by us. It is in him, through him and by him, as our Mediator, that Jehovah is our God, and certainly it is only through him that we are redeemed unto God and recognized as his peculiar people. Through no other mediation is it possible that God should

be merciful to our unrighteousness; there was no mercy in the law. "He that despised Moses' law died without mercy," and every transgression and disobedience received a just recompense of reward; but in the provisions of the new covenant under the mediation of the Son of God, "mercy and truth are met together; righteousness and peace have kissed each other."—Psalms lxxxv. 10. His mediatorial fullness covers and embraces all his official relations to his people, as Prophet, Priest and King, Shepherd, Bishop, Elder Brother, Husband, Head, Father, Way, Truth and Life, Leader, Ruler, Savior and Judge. We are not come to Moses to mediate for us, nor to Aaron, nor are we left to the mediation of men, or to attempt the work for ourselves; from all these we are come away, and are come to Jesus, the Mediator of the new covenant.

"And to the blood of sprinkling, that speaketh better things than that of Abel." Answering to the figures of the ceremonial law. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [or covenant, which means the same,] which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without the shedding of blood is no remission."—Heb. ix. 19-22. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into

the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament," &c.—Heb. ix. 11–15. Thus in coming to Christ as the Mediator of the new covenant we come to the blood of sprinkling, which being the blood of atonement, by which we are purged from dead works and purified from all defilement, it speaketh better things than that of Abel. The voice of Abel's blood, which had been shed by the fratricidal hands of Cain, called from the ground for righteous retribution upon the murderer. But the blood of Christ speaketh better things; it speaks of atonement, of pardon, peace, reconciliation, redemption, cleansing, purification and justification; yea, and of victory through the blood of the Lamb. Thus speaketh the blood of sprinkling to which the saints have come. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace be multiplied."—1 Peter i. 2. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 22. The sprinkling of the blood of victims sacrificed under the law, upon the books and the people, was to consecrate them ceremonially to the Lord, and the sprinkling the blood of the paschal lamb upon the lintels and door-posts of the dwellings

of the Hebrews was to them a peaceful assurance of their redemption and deliverance from wrath; the destroying angel had no power to smite them. Even so the blood of Jesus Christ cleanseth us from all guilt and saves from all wrath. From all these considerations the apostle urges his solemn admonition: "See that ye refuse not him that speaketh." If indeed we are come to Mount Sion, to the city of the living God, to all these gospel privileges, we should endeavor to walk worthy of the high vocation wherewith we are called.

MIDDLETOWN, N. Y., August 15, 1864.

MARRIAGES.

By Elder J. G. Eubanks, at his residence in Newark, Del., August 3rd, 1910, William H. Sevier and Mary Louise, daughter of Mrs. S. R. Hance, and granddaughter of the late Elder E. Rittenhouse.

OBITUARY NOTICES.

Mary J. Ruark was born Dec. 22nd, 1882, in Worcester County, Md., and departed this life July 11th, 1910, aged 27 years, 6 months and 19 days. She was married to Orlando M. Ruark Dec. 25th, 1901. She leaves to mourn their loss, husband, two little children, father, mother, a sister and a brother. She was operated upon May 17th, at General Pennusula Hospital, for an abscess, and seemed to be getting along all right until a few days before she died. She suffered greatly, but never murmured or complained, and was one of the most patient persons I have ever seen. She lacked two days of being at the hospital eight weeks. In her sickness she told her husband that when none of us were there with her the Lord was all the company she had, and she was trusting in him. She told me several different times that the Lord had blessed her in her sickness. Mamie was not a member of any church, but we believe she is better off. It was hard to give her up, but we must bow in submission to His will, and say, He doeth all things well. She leaves an infant nine months old; it is with us, and we are trying to raise it.

She was laid to rest July 13th, in Friendship Cemetery. We tried to get Elder Poulson, but he was sick and could not come.

Her loving father,
SALISBURY, Md.

WM. E. BAILEY,

MEETINGS.

THE Bryn Zion Church, Kent Co., Del., will hold their yearly meeting on the third Sunday in August and Saturday afternoon before, beginning at 2 o'clock p. m. A general invitation is given to brethren and friends to meet with us. Trains will be met at Clayton Saturday morning. B. E. CUBBAGE.

A THREE days meeting will be held with the Sulphur Fork Church, near Campbellsburg, Ky., to begin on Friday before the fourth Saturday in August, 1910. We extend a cordial invitation to brethren and friends to meet with us. Elders Lester and Eubanks are expected, and perhaps others will be there. This meeting comes just before the Licking Association. P. W. SAWIN, Pastor.

THE Cammal Old School Baptist Church has appointed a two days meeting at Cammal, Pa., the fourth Sunday, and Saturday previous, in August, 1910. A general invitation is extended to all who desire to meet and worship with us, and we will see to your needs while with us. Those coming from the south come to Williamsport, Pa., and take New York Central train to Cammal. From the north to Corning, and take the same road to Cammal. Inquire for Samuel Maffat, living near the depot, only a few rods to meetinghouse.

D. M. VAIL, Pastor.

THE Licking Association of Old School Baptists will convene at Shelbyville, Ky., Wednesday, August 31st, 1910, and the two following days. In behalf of Bethel Church we extend a cordial invitation to our brethren and friends to meet with us. We hope for a pleasant and enjoyable season, a refreshing from the presence of the Lord. Those coming via Cincinnati will buy tickets to Shelbyville, leaving Cincinnati about 11 a. m., arriving at Shelbyville 4:20 p. m., via Lagrange and Christianburg. All coming via Louisville or Lexington will come direct over the C. & O., Southern or L. & N. Tuesday p. m. and Wednesday a. m. trains will be met. Come and let us worship together in psalms and hymns and spiritual songs, making melody in the heart. May the Lord grant us this desire. P. W. SAWIN.

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, September 2nd, 1910, and continuing three days. We shall gladly welcome all who feel it in their hearts to visit us.

FREDERICK W. KEENE.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the first Sunday in Septem-

ber (3rd and 4th), 1910, at 10 o'clock a. m., to continue two days. Those coming from Philadelphia will leave there Friday, on the Philadelphia, Wilmington and Baltimore R. R. at 2 p. m. for Perryville. Those coming from Baltimore will leave Union depot at 2:57 p. m. on the same road for Perryville, change cars for Conowingo, where all will be met and conveyed to places of entertainment. A cordial invitation is extended to all lovers of the truth.

C. J. ROWLAND, Church Clerk.

THE Clovesville Old School Baptist Church will hold her yearly meeting, the Lord willing, on the second Saturday in September (9th and 10th), 1910. A cordial invitation is extended to all lovers of the truth as it is in Jesus, and especially ministering brethren of our faith and order.

O. F. BALLARD, Church Clerk.

THE Old School Baptist Association of Maine will be held, the Lord willing, with the Old School Baptist Church in Bowdoinham, Maine, commencing on Friday, Sept. 9th, 1910, and continuing the two following days. We extend a cordial invitation to our brethren and friends to meet with us.

GEO. R. TEDFORD, Clerk.

THERE will be a two days meeting held in the Old School Baptist meetinghouse at Jefferson, Schoharie Co., N. Y., on the third Saturday and Sunday in September (17th and 18th), 1910. There will be teams at Stamford on Friday to meet all who can come. We will gladly welcome all who have a mind to meet with us.

D. C. HICKS, Clerk.

THE Roxbury Association will be held, the Lord willing, with the Olive and Hurley Church, at Olive, N. Y., Wednesday and Thursday, Sept. 21st and 22nd, 1910, commencing on Wednesday at 10:30 a. m. Trains will be met at Shokan Tuesday p. m. No trains will be met on Wednesday. All who love the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE Juniata Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in October, instead of the second, as was announced in our Minutes, with the Sidling Hill Church, in Fulton County, and will continue three days. We extend a cordial invitation to all lovers of the truth, and hope to be remembered by our ministering brethren. Those coming by rail will take the B. & O. or the Western Maryland to Hancock and cross the river to the Hancock side, where they will be met on Thursday. Better write J. T. Mellott, Needmore, Pa., or Jefferson C. Mellott, same address.

AHIMAAZ MELLOTT.

THE Lexington Old School Baptist Association will be held with the Schoharie Church, Schoharie Co., N. Y., Oct. 5th and 6th, 1910. All those coming by train on D. & H. from Albany to Binghamton will get off at Cobleskill on Tuesday before the meeting and inquire for J. E. Livingston, who will care for them. If any cannot get here on Tuesday, and can reach Howes Cave on either day of the meeting, if they will drop me a card I will see that they are met and conveyed to the meetinghouse. A cordial invitation is extended to brethren of like precious faith to meet with us, especially ministering brethren.

J. E. LIVINGSTON, Church Clerk.

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O L D S C H O O L
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IN

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2:00 P. M.

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C H U R C H.**

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Meeting every Sunday morning

at 10:30 o'clock.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

**THE ALBANY AND TROY OLD SCHOOL BAPTIST
C H U R C H.**

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in a Hall on Franklin Square, in the Flatiron Building, in Troy N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., SEPTEMBER 15, 1910. NO. 18.

CORRESPONDENCE.

FRAGMENTS.

SOMETIMES my whole being appears to me like a desert, dry and hard and desolate, so that I seem to have no power even to think, and if I do think, my thoughts are hard and cold and dark, with no life or power in them. How unpleasant a state of mind this is. But there have been other times when this same mind and heart, this desert, is made to be glad, and this wilderness to rejoice and blossom as the rose. Then how easy it is to think, how sweetly the thoughts reach out with tender interest and love over all the earth, and how joyfully they rise up in adoration and praise to the God of all grace. Then how tender and loving the heart feels toward all men, and especially toward all who love the Lord, and who long for his salvation, and who desire his glory. Can this be the same mind that was before so dark, the same heart that was lately so cold and hard, that is now filled with gladness and comfort? Yes, it is the same. The felt presence and power of Jesus has made all the difference. O that he would remain with me, for when he withdraws

his sensible presence I am as dark and dreary as before. Yet is there not some selfish spirit in this desire? Am I not forgetting others who are in affliction and gloom in this desire for my own comfort? Would I not quickly forget the wonderful grace and mercy and goodness which the dear Savior has given me, if he should remain with me all the time? He knows how frail and ignorant I am, and I must be at times left in darkness and affliction in order that I may not forget that Jesus is all my light and life, and that without him I am nothing. I must daily feel the dying of the Lord Jesus in my body, in order that the life of Jesus may be made manifest in my mortal flesh. (2 Cor. iv. 10, 11.) Only thus can I be prepared to comfort others who are in affliction, preaching to them out of my own experience Jesus as the Light and Life and Righteousness of his afflicted and poor people.

“If a man die, shall he live again?” The wisdom of this world tries in vain to find an affirmative answer to this question of Job. To all the searchings of human wisdom and knowledge from the beginning the answer has always been,

and must always be, No. Human philosophy can only see that death is the end, the extinction, of mortal life, and that there is nothing beyond. But by the teaching of the Spirit the faith of the Lord's people receives a knowledge which the eye hath not seen, nor the ear heard, nor which hath entered into the heart of man. Faith hears the declaration of this Spirit, saying, "If we be dead with him [Christ], we shall also live with him;" and again, "I am he that liveth, and was dead; and, behold, I am alive for evermore." "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

I HAVE never heard a professed christian deny that Jesus died and rose again, nor that "them also which sleep in Jesus will God bring with him." But I have heard some good brethren say things which I do not believe, in undertaking to tell how the Lord's people sleep in Jesus, and how he will bring them with him, and in attempting to explain generally the sacred mysteries of the resurrection. These mysteries will never be unfolded and understood except in the experience of them. It is enough that we have a "form of sound words" concerning these great and glorious subjects, which we have heard from the apostles, and which we are told to hold fast in faith and love which are in Christ Jesus. We must at times find ourselves meditating upon these blessed spiritual realities, which are within the province of faith, and such meditations, if directed by the Spirit of Christ, will be for our profit and comfort. But we must not presume to set up any standard of belief upon any point of doctrine, except in the form of sound words, which are furnished us in the New Tes-

tament. I have meditated much upon the declaration of Jesus recorded in Luke xxi. 37, 38, and the question has often been in my mind as to how Moses showed that the dead are raised up by what he said at the bush.

THE sacred body of the dear Savior was brought up from death and out of the grave without having seen corruption, which can never be the case with any other. All the race of Adam inherit corruption, but Jesus did not. But because he took upon himself the sins of his people, death and the grave had a just claim upon his dear body; but their claim was satisfied by his death and the burial of his body in the grave, and death and the grave could not hold that body, nor could they effect any change upon it; therefore when that body was raised from the dead by the glory of the Father, and came forth from the grave without having seen corruption, then was that declaration of prophecy fulfilled which said, "O death, I will be thy plagues; O grave, I will be thy destruction." "Thou art my Son; this day have I begotten thee," was spoken of Jesus in his resurrection from the dead. In that resurrection he became "the Son of God with power."—Romans i. 4. Death could have no more dominion over him. How could one think that it was not the same body which went into the grave which came forth again? Unless that were so there would be no resurrection, either in the case of Jesus or his people. His body was seen forty days by witnesses chosen before, who could testify that no change had come upon it. Then he was glorified, ascended to glory and sat on the right hand of power. He is known no more after the flesh. (2 Cor. v. 16.) His resurrection secured the resurrection of all his people. He is the

resurrection and the life. Their risen bodies will never be seen by mortal eyes, nor apprehended but by faith. The body is sown in corruption, it is raised in incorruption. "It is sown a natural body; it is raised a spiritual body." It is the same identical, natural body that is sown (in death) that is raised a spiritual body, otherwise it would not be a resurrection. It is not merely a lifting, but a resurrection. If lifted millions of miles it would be unchanged; but this resurrection is from one state and condition to another state and condition, to appear with Jesus in glory. The same poor soul who felt the bondage of corruption here in time, and who cried, "God be merciful to me a sinner," will join in the never-ending song of praise to God in heaven.

It is needless to say that the figure which appeared to John on the isle of Patmos was not the body of Jesus which died and rose again, but was an emblematic presentation of the whole character, work, power, glory and truth concerning Jesus, as he is shown throughout all the Scriptures. He is seen in the midst of the golden candlesticks, the churches, and nowhere else. Jesus speaks to the churches, sings praises to the Father in the midst of the churches, and says, "He that hath an ear, let him hear what the Spirit saith unto the churches." The whiteness of his hair signifies that his "goings forth have been from of old, from everlasting." He is "the ancient of days." His eyes are as a flame of fire, shining with holy and searching power into the soul. The garment of salvation is upon him, reaching to the foot, covering his whole body, the church, and bound to that body by the girdle of truth. His feet like unto fine brass, as if they burned in a furnace, represent the church

of God on earth, which is in the furnace of affliction. He is with them in the fire, walking in them, and they are with him in that eternal life in which they are one with him. His voice is as the sound of many waters; it is the sound of gospel truth spoken by all the nations of the redeemed, by all his people among all nations, kindreds, tribes and tongues under heaven. The stars in his right hand are the ministers of churches, whom he moves and sends forth at his will. The sharp two-edged sword which went out of his mouth, is the word of the Lord, which pierces even to the dividing asunder of soul and spirit, the joints and marrow, and is a discerner of the thoughts and intents of the heart; and in his face is seen all the light of the knowledge of the glory of God, as the sun shineth in his strength.

WHAT was the error of Moses? Not that he struck the rock instead of speaking to it, but that he did speak, and "spake unadvisedly with his lips," saying, Hearken, ye rebels, must we bring you water out of this rock? Thus he exalted himself and Aaron instead of the Lord, and because of that it went ill with them for their sakes. (Psalms cvi. 32, 33.) This was the second time that Moses brought water out of the rock. The first time was nearly forty years before. (Num. xx. 10; Exodus xvii. 6.) From the time that he struck the rock, after Miriam's death, and just before the death of Aaron, it was told him that he could not go over into the promised land. The law struck Jesus and could go no further. It could not take the Lord's people over Jordan into the gospel land, but could only look over and show by type and figure all the greatness and beauty of that land. Moses must die, and be buried

by the Lord before Joshua could lead the people. The devil has ever since been disputing with Jesus about the body of Moses, insisting that the law of Moses is still in force; but still no man has seen the body of Moses to this day. (Jude 9.)

“AND the kings of the earth do bring their glory and honor into it.” “And they shall bring the glory and honor of the nations into it.”—Rev. xxi. 24, 26. The glory and honor of earthly kings and nations thus referred to is that they represent in type and figure the glory and honor of the kingdom or church of the Lord Jesus Christ, which is the holy city, the new Jerusalem. This city is not visible to mortal sight, nor can mortal intelligence comprehend it; its glory and honor and absolute perfection are not seen by the natural man, but are represented to the faith of God’s people by natural objects, as a city, a kingdom, mountains and all hills, trees and all cedars, the sun and moon and all the stars of light. In this the kings and nations of the earth bring their glory and honor into this city by setting forth to the understanding of faith some part or feature of that city which is the perfection of beauty. Not that any earthly king or nation is able to add anything to the honor and glory of this church of the Lord Jesus Christ. If the greatest king who ever reigned on earth should come to the gospel church he would come as helpless as a little babe, and as destitute of any personal riches and honor as the most abject beggar in the world. The kings and nations do not know that they are bringing any honor and glory into the church any more than the natural sun, shining in his midday splendor, knows that he is representing the infinite glory of the Sun of Righteousness, who

has arisen upon Zion with healing in his wings. It is only the Lord’s people who see this glory by faith, and who bring it into the church in this sense, and thus recognize Jesus as the One unto whom all honor and glory belong; and those who have this glorious revelation of Jesus and the church are standing at the time on the great and high mountain of God’s holiness.

SILAS H. DURAND.

SOUTHAMPTON, Pa., August 15, 1910.

TWO ADAMS.

“AND so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”—1 Corinthians xv. 45.

I desire to notice some things said in the Scriptures concerning the two Adams. Paul evidently had reference to these words: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Remember the words, “The first man Adam was made a living soul.” In Genesis it reads, “And man became a living soul,” but we observe that man became a living soul after the Lord God breathed into his nostrils the breath of life. Hence it was the Lord God that made man a living soul. This is the first Adam, this is the first man made of the earth. Genesis v. 1, 2, reads thus: “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” Hence we see Paul was not adding to the word of God when he said, “And so it is written, The first man Adam was made a living soul,” for in Genesis it says, “And called their name Adam, in the day when they were created.” The first man was Adam. He was made a

living soul, but let us also remember that God called their name Adam in the day when they were created. We also read that "Adam called his wife's name Eve; because she was the mother of all living." Now if Adam was the first man, and Eve was the mother of all living, evidently the whole human family is Adam multiplied, or descendants of Adam and Eve. Acts xvii. 26, teaches this: "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." These are Paul's words, notice he says, "And hath made of one blood all nations of men;" there are no other nations of men of another blood dwelling on earth. Also notice these words, "And hath determined the times before appointed, and the bounds of their habitation." Paul evidently had reference to this Scripture. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel, "for the Lord's portion is his people; Jacob is the lot of his inheritance." From this we see it is a part of the sons of Adam that make up that portion here designated as the Lord's people. Notice these words: "For the Lord's portion is his people." Read Deuteronomy xxxii. 8, 9, also read Revelation v. 9; here we read of those who sing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." I refer to this to show that God's redeemed people are redeemed by the blood of Christ out of

every kindred, and tongue, and people, and nation. This also proves that the Lord's portion is his people, for the Lord is the one who redeemed them. He bought them with his own blood. Read Acts xx. 28; there Paul says to the elders; "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." This shows that the church of God hath been purchased, and the Scriptures referred to show that these purchased people are of the sons of Adam, and that the Lord's portion is his people. These redeemed people include a great multitude which no man can number, said John. Read Revelation vii. 9, there, too, we observe this great multitude that John saw was of all nations, and kindred, and people, and tongues. Hence we feel safe in saying all of God's redeemed people are the descendants of Adam and are of the earth. Isaiah said, "But now, O Lord, thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand." Isaiah was speaking for himself, and for Israel, the Lord's portion, who can in truth call God their Father. I want to impress this thought that Isaiah claimed the Lord to be his Father and confessed himself to be the clay. It is the Adam man, the clay man, the earthy man, that there was claiming the Lord as his Father. Paul said in connection with our text, forty-seventh verse, "The first man is of the earth, earthy: the second man is the Lord from heaven."

We now will notice these words of our text: "The last Adam was made a quickening spirit." That Paul here referred to Christ, I think is evident. The connections prove it, beside many other

Scriptures. Paul refers to the first man Adam and also the last Adam. The forty-seventh verse does not mention the name Adam, yet evidently both are included when he says, "The first man is of the earth, earthy: the second man is the Lord from heaven." He there presented a great mystery. He evidently had reference to the same when he said, "Without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." O what a mystery; we cannot comprehend it, yet we dare not deny it. It is a solemn and glorious truth that God was manifest in the flesh. Hebrews ii. 16, reads thus: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." This was that Jesus might be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Read 14-17 verses, also Romans i. 1-4. The third verse reads thus: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." This evidently is what Paul meant in our text when he said, "The last Adam." It was according to the flesh that he did say the last Adam. He was made of the seed of David according to the flesh. "The last Adam was made a quickening spirit." Notice these words: "A quickening spirit," not a quickened spirit, but "a quickening spirit." To quicken is to make alive, to make the dead alive. Evidently this is what Paul meant; that was the subject he was discussing. It was making the dead alive and resurrecting them. The last Adam was given power to give life to the dead.

Of his own life Christ said, "I have power to lay it down, and I have power to take it again." No such power was given to the first Adam, nor to any of his posterity. The power to quicken the dead has ever been in the Father and his only begotten Son. The same also holds good regarding making alive those who are dead in trespasses and sins. The Father and the Son do the quickening, or the making alive. Read John v. 21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." How strange it is that mortal man will charge God with wanting all mankind to be quickened and made alive, and yet will not do it unless the dead comply with certain conditions to be performed by themselves while dead in sins. Notice these words of Jesus just quoted: "Even so the Son quickeneth whom he will." He does not say that the Son will quicken all who will let him, neither does he say that he will quicken them provided that they will first believe on his name, he just simply said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Also read John xvii. 2; there the Son in prayer to his Father said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Jesus did not say that he would like to give eternal life to all of Adam's race if they would only let him, but positively said of himself, "As thou hast given him power over all flesh, that he [the Son] should give eternal life to as many as thou hast given him." Notice these words, "That he should." Evidently these words are not to be so construed as to make them mean that it was optional on the part of the Son as to whether he gives eternal life to

as many as his Father hath given him, but that he "should give eternal life." Paul said, "In hope of eternal life, which God that cannot lie, promised before the world began."—Titus i. 2. Now if God made the promise before the world began, then evidently the Son is under obligation to his Father, that he should give eternal life to as many as his Father hath given him. Jesus said of himself, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Now remember the words of our text, "The last Adam was made a quickening spirit." There is an abundance of Scripture to prove that the Son was given power to quicken the dead, and that he does not consult the dead as to whether they want to be made alive. Let us notice more fully the words of Jesus recorded in John v. The twenty-fourth and twenty-fifth verses show they who hear and believe have passed from death unto life. Then notice these words, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Christ did not say that if they would believe they would be made alive, but he did say, "He that heareth my word, and believeth on him that sent me, hath everlasting life." The very fact of any one hearing and believing is evidence that they have everlasting life; they have already passed from death unto life, and there is no failure on the part of any one who hears but what they will live, "They that hear shall live," that is, the dead shall hear the voice of the Son of God, and they that hear shall live. It is the Son who does the quickening or making alive; it is the dead raised, and

quickened. This quickening was then as well as now. "The hour is coming, and now is." It is yet coming and now is; this is a continuous work, the dead are still hearing the voice of the Son of God, and they that hear live. O what comforting words to those who have experienced these things. "They that hear shall live," and there will be no failure here, they will positively live if they hear the voice of the Son of God. Remember the words recorded in the twenty-first verse: "For as the Father raises up the dead, and quickeneth them; even so the Son quickeneth whom he will." Hence there are no conditions to be performed by the dead in order to be quickened, or in order to hear, or in order to live, for they that hear shall live. The reason for such certainty in this matter is because Jesus will do exactly what his Father gave him to do: he shall give eternal life to as many as his Father gave him. Jesus continues, "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." This evidently is what Paul alluded to when he said the last Adam was made a quickening Spirit. "The first man is of the earth, earthy; the second man is the Lord from heaven." O what a mystery! He is both the Lord from heaven, and also the Son of man. Our hope is not in the first Adam, but in the last Adam. "The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 14.

I hope that what I have written in accord with God's word may be received in good and honest hearts.

Yours in hope,

JOSEPH FORD.

NEWFOUNDLAND, Ky., Feb. 2, 1910.

DEAR BRETHERN EDITORS:—Though a stranger to you in the flesh, I hope I am not in the Spirit. I inclose two letters, one from my dear father, Elder J. E. Thornbury, and the other from our dear old brother, Elder W. J. May, of Pinsonfork, Ky. These letters have been of great comfort to me, and I want to share them with others.

Your unworthy sister,

KATHLEEN KENDALL.

PINSONFORK, Ky., Dec. 11, 1909.

DEAR SISTER KENDALL:—Your precious letter of the 2nd inst. to hand, and contents considered. It must have been ordered of the Lord, for it came to me when I was in gross darkness, even darkness that could be and was felt, or realized, in this poor heart of mine. I had almost concluded that God's mercies were clean gone forever, that I was, and had always been, a poor, deluded mortal. How familiar I am with such an exclamatory expression as you have used: "O was there ever any one like me!" It seems strange to me, sister Kendall, how you could have such heartfelt sense of unworthiness to write to one so weak, stammering and stumbling as I am, after having seen and heard me in my weak and feeble efforts in preaching. Though be this as it may, or rather, as it is, I never have enjoyed a visit among the Baptists better than I did down there in Elliott, Carter and Lawrence counties, Ky. The Baptists there are sound, interested and unassuming. I hope the Lord will open the way for me to visit his dear children there once more before I go hence.

I will now come to consider in a brief way the text of Scripture which you have asked my views upon, which reads as follows: "And ye shall tread down the

wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Malachi. iv. 3.

In the first place I will say that the day here spoken of, that shall burn as an oven, I do not think means the end of this material world, but the end of the law dispensation, which was a dark and shadowy dispensation, and often in the Scriptures called night or darkness. It seems to me that the day here that burneth as an oven, means the gospel day. The apostle Peter speaks of Christ and says, "We [not them] have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Peter i. 19. Again, "Ye are all the children of light, and the children of the day," &c.—1 Thessalonians v. 5. For the want of time and space, as well as understanding, I shall have to let a few quotations suffice. The preceding chapter is a key to the text under consideration, especially the last verse, for the subject has not changed, although the translators have divided it into chapters, but the subject goes on the same. The last verse in Malachi iii. reads as follows: "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." "For [because] behold, the day cometh that shall burn as an oven." This is a sure word of prophecy that the day cometh. The day is light, therefore when this light day came, then, and not till then, they that feared the Lord spake often one to another; then and there in the sunlight of this glorious and illustrious day did those precious jewels who feared the Lord and thought upon

his name discern between him that served God and him that served him not. In that dark, night dispensation, in the temple worship, performing the legal services, they could not discern between the promised and natural seed, for the natural seed of Abraham had rights in common with the promised seed, and must "both grow together until the harvest."—Matt. xiii. 30. So we see in the text that they who were to be ashes under the soles of the feet of them that feared God and thought upon his name are called stubble (verse one). Now in this we have the glorious God-honoring and soul-cheering doctrine of election set forth, for the harvest is not called stubble until the separation is made, but when the sharp sickle is thrust into the harvest and gathers the precious grain, then the remainder is called stubble. No doubt but this strictly and extensively viewed would include all the nonelect, but in this particular I think it means the unbelieving Jews, called tares, (Matt. xiii.) their state or condition being worse than the first. I do not think that we are to understand this in a literal sense, but in a figurative or spiritual, for the word "ashes" means, in a literal sense, the remains of fuel after it has been burned. But figuratively it is used, I think, to set forth the frailty and extreme vileness of man when compared with Christ and his righteousness. This shows the risen and triumphant state of the church and people of God over the beggarly elements of the world or legal services. "A woman clothed with the sun, and the moon under her feet," &c. All the legal services and carnal ordinances, creature goodness, man's sovereignty and law righteousness, &c., which compared with the sovereign grace, righteousness and holiness of the Sun of Righteousness, the great Light

wherein is no darkness at all, is no more than dust and ashes; all the righteousness of the creature is as filthy rags. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. * * * For ye are dead," that means, dead with Christ to the rudiments (or principles) of the world, the doctrines of men. Wicked men and seducers are no more than ashes under the feet of the saints; they must all pass away as ashes or chaff before this blessed One coming up out of the wilderness, leaning upon the arm of her Beloved, the only one of her mother.

Sister Kendall, I have in a very brief way suggested a few of my many thoughts on the text submitted, and feel in my heart to ask your kind and christian forbearance, for I am a poor weakling. I hope to hear from you soon, that your health is improving. Our kind regards to you and your family and all around.

Your brother, W. J. MAY.

RATCLIFF, Ky., Jan. 12, 1910.

MY DEAR CHILD:—I will now try to write you in answer to your very precious letter I received to-day. I do not know what could be better evidence of your being a precious jewel in the kingdom of God than for you to feel unworthy a place or name in the church, and realize your need of Jesus, for none but those who have tasted that the Lord is precious can ever long for him who is our light, our guide, our all in all. You spoke of walking in darkness, with no light. Ah, my dear child, if there were no darkness for us to grope in we certainly could not know how to appreciate the glory and beauty of the light when it appears. All our darkness is in ourselves, and is one of the ways which God has provided for

us to pass through, and is one of the "all things" that work together for good to them that love God, as well as the glory of the light which shines in our heart to give the light of the knowledge of the glory of God in the face of Jesus Christ; all this is for our good and God's glory. In a measure we bear or suffer what Jesus suffered, that we may be partakers of his glory. After the darkness and gloom have passed away, we then can see the hand of our blessed Lord manifest in it all, and are made to rejoice in him who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, given us in Christ before the world began. When this is brought to our view, and applied to our own soul experimentally, we then are able to rejoice with joy unspeakable and full of glory, and praise God in all things. It does seem to me, Kathleen, that you have every evidence of a child of God. I know what it is to be in darkness, and trust also that I have a few times been blessed to see a little glimpse of his glorious light, and in it to walk. My heart goes out in love to all who realize their own helplessness and know their need of Jesus; this is my own experience. May the Lord bless and keep you and yours, and bring them all to know his fullness and love. May what I have written be of comfort to you.

From your affectionate father,

J. E. THORNBURY.

WAVERLY, Pa., Jan. 5, 1910.

DEAR BRETHREN EDITORS:—Use your judgment as to publishing the inclosed letters of sisters Dickerson and Bailey. I enjoyed them, but it may be that it was because they were written to me, and perhaps the cause of my desire to have them

published is that they have spoken of me as they have. I do not know what spirit is moving me. These thoughts have always troubled me when sending letters of this kind. I tell you, brethren, I am a strange composition; you do not know me nor do I know myself, but I do know that I am full of pride, deceit, self-will, and everything evil, but with all this, I have hope in Christ Jesus the Lord.

Yours as ever,

D. M. VAIL.

SCHOHARIE, N. Y., Dec. 11, 1909.

DEAR ELDER VAIL:—As I am alone this afternoon I thought I would write to you, for I do not like to write to God's people except when I am alone. I have felt for a few days that perhaps I am too forward in writing to His children, but many times I seem to have a strong desire to write to certain ones and do not seem to feel satisfied until I have written. God only knows whether this is a desire of the flesh or not. If ever I write anything they cannot fellowship I hope they will tell me and forgive me.

Brother Conklin went home yesterday morning; he staid with us Tuesday and Thursday nights. Wednesday evening brother and sister Miers, brother Conklin and our family were at sister Kinney's. I enjoyed your preaching, and the conference meeting, very much, I also enjoyed brother Conklin's talk; it seemed to strengthen my hope.

I have had some comfort in these words, "Except a man be born again, he cannot see the kingdom of God." The kingdom of God I believe is the church of God, then if we have seen the church, that is evidence that we have been born again and are included in the favored number for whom Christ shed his precious blood, and we are holy and without

blame before God in love. I have not a doubt about the Old School Baptists being the true church, and if I were as sure that I am a true Old School Baptist as I am about the church I would not have another doubt. This much I do know, that I love the doctrine they preach, and I love God's people, although they are despised by the world, and I would rather be with them than anywhere else in the world, and I am always glad to meet them, and feel sad to leave them. When I came home last Saturday I felt like crying,

"O glorious day! O blessed hope!
My heart leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand."

The world does not know that it is a comfort to be hated by it, but the Bible plainly reads: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." I feel to thank God that I believe he has a purpose in everything, and that not one thing happens contrary to his will, for if one thing could happen contrary to his will, we would have to admit that he did not have power to prevent it, and if he cannot control natural things how can he control spiritual things? What a comfort to feel that God will do no one injustice, that he is too wise to err and too good to be unkind; he makes no mistakes.

I feel that what I have written is like something I have learned, and only in my head, but if I know my own heart I desire that God will feed me with that bread of life, whereof if a man eat he shall never die. I desire, too, to walk humbly before God and at the feet of the brethren. I think when I write I mention

many good desires, but come as far from attaining unto them as the east is from the west, and fear the brethren will doubt my sincerity by my walk before them. It seems strange when God's people tell me I have written them a word of comfort, but I know that he has power to comfort whom he will, when he will and in whatever way he will, and if it pleases him to choose me to carry the message it is a comfort to me, for I feel sure he has blessed the crumbs if they comfort his children. May God lead you all your journey through, the way that will be best for your good and his glory, reconcile you to his will in each trial, and when you have completed the work assigned to you below, may he take you to his bosom to rest eternally and sing praises to his name.

"Free from sin, from sorrow free,
There to spend eternity."

With love, I remain your sister, I hope,
LAURA BAILEY.

CANTON, Dec. 25, 1909.

DEAR BROTHER VAIL:—As I am here alone I thought I would attempt in my poor way to write a little, and let you know I am still in this sinful world, yet not very well. I have been in Elmira since October, came back Monday. I feel almost homesick, then I think, Who am I, and what am I, that any one should care for such a sinful being? There is not one good thing that I can do, all is sin and wickedness; if I only knew the dear Savior could look upon such a sinful wretch, to whom it seems it will be said, Depart from me. I want to do what is right in his sight, but I cannot; I cannot think one thought but what I sin. I feel that my time on this earth is nearly at an end.

I was young when I first saw myself a

sinner, nothing but a child eight years old. I often think I may be mistaken; then I could rejoice and praise the good Lord with my childish tongue, I was all alone, reading the Testament, and I think if the Lord ever spoke to me it was then. It seemed some one said, You are a great sinner. I did not know what to do, so I began thinking, then I could see the Savior on the cross, and I cried again, to think how cruel they were. It was on my mind until I grew up. I went in young company, and would not think about it any more than I could help. I was very gay, having a good time, when all at once something would say, You are a great sinner; then I would be sad and grieved. When I was twenty-one I married, and had two children. We contracted measles and the good Lord took my babe, then one month old, my dear little boy, and as I was mourning over it something said to me, Trust in your God. I stopped, and said, Where is my God? he has forgotten me. So I went mourning, like one that is forsaken; I did not know what would become of me. People came in to have a meeting and visit in the evening, and they sang some, and my brother, who is now dead, prayed, and all at once it seemed to me the house filled with the most brilliant and beautiful light I ever saw, and everything shone as bright as the noonday sun; it seemed I could see the Savior coming in the clouds and the angels rejoicing, and singing praise to the Lamb of God. Now was it all imagination? I want you to be sincere. I sometimes doubt. Write and tell me what you think it is. My brother was an Old Baptist, he died in the war.

Soon I became uneasy and wanted to be baptized. As there were no Baptists, I thought it just the same, so went and was baptized by a "Free Will" preacher,

the one who preached the baby's funeral sermon, but you know I did not hear him, I was thinking of other things. I did not like the way they talked, and I was not satisfied, so went about thinking I had done a dreadful thing, for I did not like their preaching, did not believe a man could save souls, or make christians. I had never heard a Baptist preacher, nor had I seen one, but not long afterward Elder Beeman came to see my mother, and had meeting, and from that time I wanted to follow after them, so I went to hear them as often as I could. They wanted me to relate my experience, but it was so childlike I thought they could not fellowship me, but I was mistaken. By that time I loved them dearly, and felt like Ruth of old, "Entreat me not to leave thee," so I was baptized. That was about fifty years ago, and you know what a poor, sinful being I am. Do you think I ever had a right experience?

I want to see you and your wife and have a good visit with you both; come and see me when you can.

I am a poor, weak, trembling sister,
MARIETTA DICKERSON.

DRAIN, Oregon, May 11, 1910.

DEAR EDITORS:—I send you two letters written by our precious old brother, S. S. Miller. He never forgets the church where his membership is, and if all our dear brethren and sisters scattered and away from their church would follow the example of this loved one, how much nearer it would bring us together in love and fellowship. We who have the blessed privilege of meeting in church capacity would rejoice and take courage; if our dear ones who cannot meet with us would write to the church we would know that they had not forgotten the house of

the Lord. You all can see by our brother's letters he cannot be here long; it seems to me that as his earthly tabernacle grows weaker the inward man grows stronger. I will leave it to your better judgment to publish his letters or not, but we as a church would like to see them in the SIGNS.

Your little sister, in hope of eternal life,
S. MORNINGSTAR.

SAN DIEGO, Cal., April 16, 1910.

DEAR BRETHREN OF THE COAST FORK REGULAR PREDESTINARIAN BAPTIST CHURCH:—The time has arrived for my regular monthly report. My natural life is spared, for what cause God only knows; in hope of a better world, I will patiently wait, knowing that the Lord will do all things well for his chosen people.

Now I would like to say a few words in regard to the church, as my mind has been somewhat exercised on that subject. Dear brethren, if I should say anything amiss in regard to the cause of Christ, please pardon me, for it will not be of the heart, but of the head. In the first place, Christ came into the world, according to prophecy, and he established a new covenant, or kingdom, in which old things were done away and new ones brought in, and in order to prepare a home or a place for his people, and a government for them to live under, he said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." That means that all the combined powers of the wicked one cannot overthrow it. I take it that this one church is the only church that ever Christ built, hence all other churches and faiths are not in accord with the teaching of Christ and his apostles, for he says pointedly that there is one faith, one Lord and one baptism. Now that

ought to be enough to convince any one who has been brought from darkness to light, or from death unto life, without searching for any other Scriptures. It seems that faith is not enough to build a home upon for the fashionable world, so the learned of these days are devising means and ways whereby they may save the whole world of mankind if they can get money enough, forgetting that God says there is only a remnant saved. If I did not believe that the Old School Baptist was the true church of God I would not be a member of it. The fashionable world says that little remnant will soon be all done away with, but it has stood for over nineteen hundred years, and yet stands, for God's people's names were written in the Lamb's book of life before the foundation of the world. Christ says, Of all that the Father hath given me I will lose none. God says, "I will be their God, and they shall be my people." If God has a people there must be an opposite to his people, so the opposite must be mammon. So there are two roads laid out for them to travel; one is the strait and narrow, and the other is the broad road; the narrow road leads to life everlasting, and the broad road leads to destruction. Now this is plain talk, and no lie, so what is the use for poor, fallible man to try to ignore God's word, and try to build up a system whereby he may save the whole world if they will do their part? Whom shall we serve, God or mammon? We cannot serve both. Dear brethren, let us serve God, and try to keep all of his commandments as far as in us lies. I believe in practicing all of the precepts as laid down in his word, even to washing one another's feet. My prayer to the dear Lord is to bless the church, and that the lukewarm brethren may be warmed up to a sense of

their duty. Dear brethren, pray that my seat may be filled with a member better than I am, at least better than I feel myself to be.

I will come to a close and ask you to overlook my weakness and bad writing. I fear my mind is getting as weak as my body, and this may be my last. I am awaiting with patience the summons; do not shed a tear of grief for me; if a tear at all, let it be one of joy. God's will be done, not mine, and everything will be done well. My wife and I are still here; she is a little improved since my last writing, and I am as well as could be expected for one of my age, but I am very weak and feeble in body and mind, as you can see by my writing; also my spiritual strength almost fails me when I look back and see what a sinner I have been, but I cannot forsake my little hope for all the world. Dear brethren, try to write me and brace me up in my weakness. Love to all the brethren and friends.

From your old brother in hope,
S. S. MILLER.

SAN DIEGO, Cal., May, 1910.

TO THE COAST FORK REGULAR PREDESTINARIAN BAPTIST CHURCH:—It has pleased Almighty God to permit me once more to report to my dear church, hoping this will find the brethren in the bonds of christian love and fellowship, and that our dear pastor may be endowed with strength from on high to lead the fold into green pastures, where they may be filled with the true gospel of Christ, and lie down under the shade of the tree of life to await the coming of Christ. I long to be with you, but God's will be done. Circumstances are such that I cannot, but if God is with me I am all right; if he is not, I am all wrong; but I cannot forsake my little hope, small as it

is. Since writing, I look back on my past life and view the magnitude of my sins as piled up mountains high; it looks as if nothing but a merciful God could pardon a sinner like me. Were it not for Jesus interceding in behalf of the sinner he would be lost forever, in spite of all the inventions of men. My last few months have enabled me to see more of the wickedness of the world, and it all goes to strengthen me in the glorious doctrine of Christ our Savior. It almost makes my heart bleed to hear the old and decrepid, tottering as they go, locks as white as snow, cursing the Bible and christians. May God have mercy on whom he will have mercy. Dear brethren, let us hold fast what Christ has given, and pray for all that we are commanded to pray for.

I get letters regularly from the church at Riverside, Cal., and they have the ring of the true gospel. I was much pleased reading a letter from brother G. O. Walker in the SIGNS OF THE TIMES, as well as all the good letters and editorials.

Since writing the above I was taken sick, so you must excuse me for not writing more, and overlook mistakes. My wife is still helpless, and confined to her bed and wheel-chair. If this should be my last report, I will leave you in the firm belief that Jesus Christ is the Son of God, and a rewarder of them that believe in him. Dear brethren, be prompt to attend to the duties of the church, and hold fast the truth wherewith Christ hath made you free, loving one another. Give my regards to my relatives and friends; tell them to live as they would like to die. This (May 7th, 1910,) is the last day of my eighty-ninth year. Pray for me, that my last days may be my best.

Your unworthy brother, in hope of a better world,
S. S. MILLER.

SPENCERVILLE, Ohio, April 17, 1910.

DEAR EDITORS:—Inclosed find a letter from Elder R. T. Davis, of Mayfield, Ky., which I highly prize, and leave it to your discretion as to the propriety of its publication. I have his consent, and think it may interest many readers in his section who take the SIGNS. I highly appreciate the kindness of the brethren and sisters whom I met last winter throughout the western end of Kentucky, though the weather was not favorable to large attendance at all times. But I take it as among the "all things" that work together for good to them that love God. O what comfort there is in that blessed thought; it has been a balm in all my spiritual life.

A. B. BREES.

MAYFIELD, Ky., March 20, 1910.

ELDER A. B. BREES—DEAR BROTHER:—This is what we call the Sabbath day, or a day of rest from labor for our tired and weary bodies. But it is a legal day of rest, and was typical, or a figure, of another day. This other day is the day of Jesus, which is not a legal day; it does not come by law, but is indeed and in truth the promised rest that remains to the people of God, and is as sure and certain to the heirs of promise as Christ is certain and sure. This rest that remains to the people of God is limited to Jesus, or to the day of Christ; it comes only by gift of Jesus to the weary and heavy laden. This gift, or rest, comes only when under the yoke of Christ, not by legal constraint, but by the constraining love of Jesus, that they which live should not live unto themselves from henceforth, but unto him who loved them and gave himself for them. The yoke of Jesus is that which frees from the bondage of law. Christ now, experimentally,

takes his people from under the legal yoke and from the curse of the law, and when he does this, making his yoke easy and his burden light, they find rest. Finding this rest, they cease from their own works, as God did from his. This day of Jesus is the day of salvation to every one that Christ by his power says, "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." The yoke is the yoke of Christ, and is taken because of Jesus, and under this yoke one finds justification from all things, which could not be found by the law of Moses, and this justification is unto righteousness by the faith of Jesus. This day Abraham by faith saw and rejoiced, and this was promised to Abraham and to his seed, which seed means the Jew inwardly; and to them that are afar off, means the Gentile circumcised in heart, even as many, both of Jew and Gentile, as the Lord God shall call. The law serves as our schoolmaster unto Christ, and coming unto the new covenant one rejoices in the fact that God hears his Son Jesus in the time accepted, and in the day of salvation God has succored him. This day of Jesus is now, and ever has been, the time of God's salvation, and ever shall be. This new covenant shows the relationship that ever existed, and shall ever exist, between God and his people. God's mind, or his purpose, has ever been, and shall remain, the same: to save his people in this new covenant by the blood of Jesus. No law was given that could give life, therefore righteousness is not by the law, but came by Jesus Christ. Thus God's people are held blameless in the day of our Lord Jesus Christ. Jesus did come to put away the sins of all his people by the death of himself, and by the offering of

himself did forever perfect them set apart to that end. Jesus was a perfect offering for all his people, who are themselves imperfect. Although imperfect and unwilling, yet God by the power of Jesus Christ makes them willing. In the day of the power of Jesus, means when this power is brought to bear.

Brother Brees, I received your card a few days after you left my home, and was glad to get it. I do hope in the providence of God you will be permitted to visit us again. Our brethren who heard you preach were pleased. I hope you will write me a letter. If it is your mind to do so, I would like for you to write on 2 Corinthians v. 10, 11. At the time I received your card I thought then I would promptly write to you, but have not written until now. My wife joins me in sending regards.

Your brother, I hope, trusting, believing and resting in the day of the power of our Lord Jesus Christ,

R. T. DAVIS.

AVONDALE, Ala., March 25, 1910.

DEAR BRETHREN:—Moses tells us in Deuteronomy that God hardened King Sihon's spirit, and made his heart obstinate, so that he would not consent for the children of Israel to pass through his country. It is also said in the Scriptures that the Lord hardened Pharaoh's heart, that he would not let the children of Israel depart from Egypt, and the apostle Paul says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." These declarations set forth in unmistakable terms the absolute sovereignty and prerogative of Jehovah to do as he pleases. But let it be remembered that those men were wicked men, who knew not God before he ever hardened their hearts. I do not

think I have ever found in the Bible where God ever hardened the hearts of his people; on the contrary, he takes away the stony heart and gives them a heart of flesh. Moses reminded the Israelites that they did not come into possession of the land of Canaan on account of their own righteousness, for they were a stiff-necked and rebellious people; also says that God drove out these other nations on account of their wickedness. This shows that it is the wickedness and sins of men and nations that destroy them, but it is God's grace that saves them. The Bible says, "The Lord hath made all things for himself; yea, even the wicked for the day of evil," and Peter says, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." From these and other portions of the word of God it seems to me that some men are made to be wicked and to be destroyed; if not, then I confess that I am too ignorant to know anything about it. It cannot be denied that some people are more wicked, obstinate and more criminal than others, and remain so as long as they live. The same difference exists among domestic animals. Who made the difference? I am unable to say. There is another Scripture I will quote here: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies," and yet the Lord says by the mouth of the prophet, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." But let it be remembered that the wicked and unrighteous here addressed were the children of Israel, the Lord's chosen peo-

ple, and the words, "Return unto the Lord," show that they had departed from the Lord. The other wicked, spoken of before, had never known the Lord, and therefore could neither depart from nor return to the Lord. I realize that these things are hard to be understood, but it is God's inspired word. May we stand in awe and reverence before him.

I have been thinking some of the expression, "voluntary sin." I know the Bible speaks of sinning "wilfully," but I do not remember having read of "voluntary" sin. Is it really true that men sin voluntarily? Take, for instance, the betrayal and crucifixion of Christ, or did they not do these things ignorantly? Paul says, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory;" and Jesus in his dying hours said, "Father, forgive them; for they know not what they do." This then was the sin of ignorance; they believed that Jesus was an impostor, and it was the work of the devil in them, and they were controlled by that power and influence, hence not voluntary. My experience and observation are that (aside from the Spirit and grace of God in the heart) men are mostly governed in their actions by their surroundings and environments. Of course the grace of God overcomes and surmounts obstacles, surroundings and environments. "Where sin abounded, grace did much more abound." Man is a sinner by nature, sin is his natural element, as prone to sin as the sparks to fly upward. "The thought of foolishness is sin." Are foolish thoughts voluntary? Paul speaks of the law of sin in his members, "bringing me," he says, "into captivity to the law of sin which is in my members." But Paul was a child of God and an apostle of the Lord Jesus Christ,

and instead of his teaching "voluntary sin," he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." "It is no more I that do it, but sin that dwelleth in me." "O wretched man that I am! who shall deliver me from the body of this death?" Adam and Eve were governed more or less by their surroundings in eating the forbidden fruit; wicked men in all ages of the world have acted according to their surroundings, but the extent of sin and crime into which they have plunged has been limited only by the extent of the power and influence of the devil in and over them, and even in the basest of wickedness and crime there seems to be an influence that pushes them forward in their wicked course; this influence is not the spirit and grace of God, but it is the "prince of the power of the air, the spirit that now worketh in the children of disobedience." Is it not a blessed thought that "the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," and that grace abounds over and above sin?

These scattering thoughts are submitted, I hope, in humility and the fear of God.

In tribulations and conflicts,

H. J. REDD.

REIDSVILLE, North Carolina.

DEAR BROTHER CHICK:—I have been thinking of you all day, and have felt lonely; hope that you are not that way. O if I could just feel the precious Lord Jesus and hear his voice speak, that these clouds might break and the shadows flee

away, but it is so long since I saw the sun, moon or stars.

A few minutes ago I was thinking of Paul, and some of the troubles he had to encounter, and his words in Acts xxiii., latter clause of the sixth verse, came to me: "Of the hope and resurrection of the dead I am called in question." Was it not strange that one should be taken into the court because of the hope he had in Christ Jesus, and for his faith that he by Jesus Christ be raised from the dead? Are not these blessed points of experience in our own hearts? If these be not true, then I am not saved, for they are my meat day and night. No christian can live in this world beyond hope, for in this he is enabled to hold on steadfastly in the Lord. It is the anchor of the soul, both sure and steadfast, and it goes on and enters into that within the veil, and faith looks on and views Jesus as the sure anchorage, therefore our hope is in him. It abides in our life today, therefore we expect to receive all the glories of the kingdom of God, for the Lord has promised it, and he is able to do all he has said, and will make good all of his promises by his own righteousness and for his holy name's sake; not one thing of all that he has said shall fail. If there be no resurrection of the dead this hope is vain, for hope is that which reaches forward into the unseen only as faith can grasp it. The resurrection surely embraces that which once lived and has died. To say that when this body dies another body will be given, and this body shall not live again, is no resurrection. That would not be a changed body, but a body given in exchange; this the Scriptures do not teach. It is this body which is sown a natural that shall be raised a spiritual body. Here it is Adam, but in the resurrection

it shall be in the image or likeness of the glorious body of Christ. If this is not true, then our faith is vain and we are yet in our sins. This is the gospel which Christ and the apostles preached, and which we have believed. There is the place where love shall be perfectly manifested in all the church of God, and faith will lead into perfect vision, and hope into glorious reality. This resurrection is a mystery to all of us, for while we are now the sons of God, and heirs of his kingdom, yet it does not appear what we shall be. None can be satisfied until they awake with His likeness, and that will be enough. Enoch and Elijah, though they did not taste death, yet went through the same change and are in glory just what all the saints will be. In the end there will be others who will receive the same glorious change. This was a mystery, and Paul said, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is a day that God has appointed in which all the saints, whether they have died or if they be yet living, shall be fashioned like unto the glorious body of Christ. What a blessed thought! While we live here in the flesh we have the earnest of this resurrection working in us, weaning us from the world and its ways and ends, and making us hunger for those rich blessings which our Father has promised us in that glorious resurrection. Even here we have a foretaste of those things when we can feel Jesus in our hearts, formed in us the hope of glory, and we eat the broken bread of heaven. This is an assurance in our souls that we shall enter into that eternal rest with our dear Lord.

Then there is another resurrection spoken of in our blessed Book which our Father has given unto us. While it is not so pleasant for us to think of, yet it is set forth in God's holy word, and is a part of the teaching of those who spake as they were moved by the Holy Ghost. I believe that we know the truth on that side as well as on the other, for in all of our convictions for sin we are given to feel how just it would be in the holy God to cast us off into everlasting shame and contempt. We are also made to feel that it is our sins that have separated between us and our God. We are not ready to charge any of our corruption to the Lord, but to take it all ourselves, and to try to hide ourselves in our miserable shame. Here we are made to feel the conviction that was felt by our first parents in the garden of the Lord. They saw that they were brought in their filthiness face to face with the holy Lord God. We feel the same in our convictions. As the Lord made coats of skin (which could not be had without the shedding of blood) and clothed them, even so does he put on us the robe that our Lord wrought out on the tree of the cross by the spilling of his blood and the breaking of his body. What we feel there in our conviction is but a faint foretaste of the eternal punishment of those who hate God and his blessed truth. The prophet Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2. That is, they shall be eternally cast off in their corruption, and held in derision. Speaking of the same two classes our Lord has said, "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46. The words "everlasting" and "eternal" are

the same word. The revised version has "eternal" in each place, and they are from the same original word, and both mean perpetual, without end. Then in John v. 28, 29, he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." It does appear to me that here is evidence enough, while there is very much more. Thus it is fully established that there are two distinct and separate classes in the world, and that they shall both die the corporeal death, and that they shall both be raised from the dead, the one to enter into the kingdom prepared for them from the foundation of the world, and the other to depart as workers of iniquity into everlasting fire, prepared for the devil and his angels. If we deny these things what use have we for the Bible? The Lord bless us to know and preach his truth.

Yours in hope,

L. H. HARDY.

PLYMOUTH, ILL., August 12, 1910.

DEAR EDITORS OF THE SIGNS:—We received a good, comforting letter from sister Nancy A. McCoy, of Dighton, Kansas. The Providence Church, in Hancock County, Ill., is where her membership is, and has been since she made a public confession of faith in her Lord and Savior Jesus Christ. Her letter shows her steadfastness in the faith, and we would like to see it published in the dear old SIGNS OF THE TIMES, the paper she has been and is taking, and she says it is all the preaching she gets that does her poor soul any good. She wishes us to retain her name on our church-book, as she has nowhere else to go, which we are

glad to do; yes, we are glad to have her, and all such, remain with us. Her letter was read at our August meeting, and received with joy and gladness by every member of the church, as well as the visiting brethren and sisters of our faith and order. Brother Bloomfield said that he would like to see the one who wrote that good letter to the church. If all those who, like her, cannot come, would do as she has done, we would know where and how they are. There are several others we would like to hear from in like manner, and hope this good letter will be given heed to, and call a letter from each of them. In many instances we have never heard from them, and do not know whether they are living or dead. Yes, dear sister, we will gladly keep your name with us, and are all glad to do so, and we hope that you will write as often to the church as you have done, and that the good Lord will keep you by divine grace to the end, is the prayer of one and all.

Done by order of the church.

L. E. FRAZEE, Moderator.

S. G. FRAZEE, Clerk.

DIGHTON, Kans., June 4, 1910.

TO THE CHURCH AT PROVIDENCE, ILLINOIS—MY VERY DEAR BROTHERS AND SISTERS:—If I may be permitted to call you by the endearing names, for I feel so unworthy, and always have, that I scarcely ever say brother or sister, though I often want to. I cannot tell how much I would like to meet with you all at that old church once more, to hear the servants of the heavenly King preach the gospel in its purity, giving God all praise, honor and glory, for to him it all belongs, every iota, none of it to poor, sinful man. I would love to hear you sing the songs of Zion, and sometimes

feel that I would like to mingle my trembling voice with yours in singing praises to God for his goodness and mercy to his people. He knows them, and they hear his voice and follow him, and he gives unto them eternal life, and they shall never perish; no, never, for he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." They were chosen in Christ before the foundation of the world, he will save every one, even to the least. The Lord says "to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Bless his holy name, he draws them by his love and saves them by his grace. He will not lose one, but will save his people with an everlasting salvation, and finally take them to himself, where there is peace, joy and rest, sweet rest, to the people of God through all eternity. Precious promises to the children of an all-wise and merciful Father; and what a blessed assurance it would be to know that I am one of that happy number, but I have so many doubts and fears, I feel sinful, little and unworthy so much of the time that I fear I am not one of the little ones that Christ died for. At times all seems dark and dreary; I am so far from the people I love and who preach the doctrine I believe, that I get very hungry for spiritual food, and if I am a child of God why am I shut off so much of my life from his people and the preaching I love so dearly? I am made to wonder, but the love I have for the Predestinarian Baptists strengthens my little hope that I have been redeemed by God's tender mercy and free grace. "We know that we have passed from death unto life, because we love the brethren." This I know, if I know anything, that I

love the Old School Baptists and the doctrine they teach, wherever they may be, but there is a special nearness to those of my old home church, where I have had many precious seasons of joy, though I left that old church many times with an aching heart, for a deep sense of my unworthiness kept me from asking a place among you for sixteen long years. I felt the Lord chastened me with the rod of affliction, that I was beaten with many stripes, but this comforts me: The Lord loves them he chasteneth, and, "All things work together for good to them that love God, to them who are the called according to his purpose." There are so many precious promises to the dear children of God, and sometimes, sinful as I am, I am enabled through his mercy and grace to claim them; then I have bright seasons, and feel like saying, The Lord is able to save to the uttermost, I will put my trust in him, he has redeemed me, then I rejoice in hope of eternal life.

I write this, dear brethren and sisters, to let you know that I am still living, and the same helpless sinner, not able to do any good to merit salvation or help Jesus in the good work of converting the world. I am wholly dependent on the grace of God, who gave his Son to die that we might live. Jesus paid it all when he said, "It is finished;" in this is my hope for heaven and immortal glory.

Now, dear brethren and sisters, if you feel willing to retain me on your church roll I will be very glad to remain with you, unworthy though I am, but if you think best to drop me as I am so far away, and as you have no way of looking after me, all will be right, but it will be hard for me, as there is nowhere else for me to go; there are no Old School Baptists near me, and I would have to live out in the cold if I could not live in the

church with God's people, for I would starve on this "do and live" doctrine. I am made to rejoice in the hope that I will not go so far, but that my name will still be written in the book of life.

Hoping to hear from you soon, I remain your sister in hope of a better life,
NANCY A. McCOY.

MEMPHIS, Tenn., July 28, 1910.

DEAR BROTHER CHICK:—I have been very deaf for twenty-three years, and you know what the dear SIGNS is to any one who loves the truth, so what must it be to one who loves the truth and is deaf? I have been subject to blind spells (almost total blindness) so that I could not read at all, sometimes for two or three months at a time, and then my eyes would clear and I could read the SIGNS again (with unspeakable joy), but now have been so blind I could not read for the past six months, and have no hope of reading again. I cannot even read what I am now writing, can only see where I write a line, then write another below. This is sad to me; I weep, but have to endure it. I have loved to read, especially the Bible and SIGNS, for the past thirty-five years, or since eighteen years of age; I am now past fifty-three. I have delighted in reading both volumes of the late Elder Gilbert Beebe's editorials. If they who love the truth knew how precious those two volumes are they would possess them if possible, to read themselves and for their children and generations to come, for there can scarcely be more valuable reading for reference as to what was contended for at that time of so much strife and division among professed Baptists. It was marvelous indeed how God's grace reigned in him, that dear soldier of the cross, to hold him steadfast in the apostles' doctrine, so

that he was not turned about by every wind of doctrine, as many poor, feeble-minded ones were. Yes, see how firm he was, yet how kind; strong, but mild, even toward his best friends if they erred. My dear, aged grandfather Arbuckle and I each procured both volumes nearly twenty-seven years ago, and many hours he and I have spent rejoicing while reading the able articles in those volumes. We in our minds (or imaginations) would look at Elder Beebe's picture in the front of our books, then would have him up in the pulpit preaching as we read, and we almost felt as though we had been hearing the gospel preached from his dear lips, and it certainly was a feast of fat things to us. If I could, I would prevail upon all who love truth to get the books, so that the SIGNS would not need to advertise them for sale at less than cost. Grandfather and I would often say after reading an article, "Why just that one is worth ten times what we paid for it." (We paid the regular price when we got them, twenty-seven years ago.) One article, headed "Titus' Dream," I think, was of special delight to us, and we both said, "Why, that alone is far more valuable to lovers of truth than all the gold and silver the world contains." We thought the same of most of the others, but in this special one, the damnable heresies of so-called modern Missionaries are so perfectly and clearly set forth. The filthy dreamer (or dreamers), as Titus' was, is so clearly shown to be false by Elder Beebe, that it makes this article of special interest to us. I wish every lover of truth had those books. We have delighted in reading Elders Durand's, Bartley's, Rowe's and many other books that all lovers of the truth ought to have. Grandfather departed this life many years ago, and I feel the loss of his companion-

ship very much. People used to think it looked very strange to see an aged, grey-haired man and a youth (about twenty-two) rejoicing for hours at a time, when grandfather and I talked on Scripture together. He was called a Beebeite, because he was an absolute predestinarian. One time a limited predestinarian preacher (Old Baptist though) became excited when talking to grandfather and said, "Brother Arbuckle, if I believed as you do I would do a whole lot of bad things." Grandfather was not excitable, he calmly waited, and when this aged preacher got through calmly replied, "Brother——, if you believed as I do you would certainly try to live right." That reply had more real power, and did more real good, than a multitude of words of argument could do, for grandfather's walk plainly testified that his words were appropriate and true. I never knew an "absolute predestinarian" but to know he tried to live right, except myself; I fear that I do not try. The SIGNS has a good, faithful subscriber in Mr. Abel R. Burks, of Greenville, Texas, formerly of Ballinger, Texas; he used to live in Memphis, Tenn., and is the best friend I ever had. I think he is among them for whom Jesus prayed when he said, I pray that thou keep them from the evil of the world. Mr. Burks was a youth, not out of his teens, when he joined the church, and while other boys were engaged in rioting, his walk was strictly moral, and his conversation was principally of things in heaven. He spent many hours with us, devoting the time to spiritual things. He now speaks comfortably to the members of the church, but does not call it preaching; says he just feels like talking to them of the things of Christ.

Elder Chick, forgive me for this long letter. I trust the SIGNS may prosper.

May our God sustain the editors and writers. Remember I cannot see, so excuse all faults.

DAVID L. MCNEES.

WHEELING, W. Va., May 3, 1910.

DEAR BRETHREN:—I inclose this precious message from sister McKinney; will you please give it a place in the SIGNS OF THE TIMES? Her letters are all good and comforting, and I feel to want to share such savory morsels with the dear brethren and sisters.

I see the publishers advise that all letters should be addressed to them. I have been sending to Elder Chick or Ker, but I would like to be right about it.

Yours in hope,

FLORENCE PULTZ.

OTTAWA, Kansas, April 19, 1910.

VERY DEAR SISTER:—Your good, comforting letter came at a time when I was much in need of encouraging words; just how sweet your sympathy was to me you can never know. Your letter was received about eleven o'clock, and before two I had read it three times. I felt like replying at once, but many things prevented. Ruth was just beginning to rest quietly after one of her severe spells, and I was almost sick myself from anxiety and care. "As thy days, so shall thy strength be," has been verified many times in my case. I could not, as you say, go on at all in my own strength. I trust that my afflictions have made me know that the Lord is God; he kills and he makes alive, and none is able to deliver out of his hands. My prayer is that when I am done with this world he will take me to be forever with him. Dear sister, I am so fearful of being deceived I go mourning most of the time, longing to keep his commandments, yet breaking them continually. I think I should have

no hope at all were it not for this desire in my heart, which I hope he has implanted, to know and do his will, and the love I feel for his children, so I go on hoping and fearing from day to day.

I would indeed love to have you near me, not to assist me with my work, but that I might sit at your feet and hear you tell all the way the Lord has led you. You have so much fear of boasting, dear sister; if your letters show that spirit, then I have boasted many times and did not know it. Surely we cannot question God's right to do as he pleases. It is not his will that I should tell many of the deep things that come to me, while you can express yourself clearly and easily. I am glad it is so, for while I cannot comfort you, you can comfort me. You speak of reading my letter to my sister, that was published in the SIGNS; it was the first time my name ever appeared in print, and I felt much ashamed when I saw it. I read your letter in the same paper, and I thought, Now that letter is worth publishing; when something within me said, You know well all that she has written; and I could then see that it was my very own experience, yet if I had written it I would probably have seen it in a different light. You ask me to tell you if your letter seems out of place, and to reprove you so that you may see your faults. Dear sister, the beam is too large in my own eye to see clearly the mote in yours, if there is one; I cannot teach you. Trials do indeed give new life to prayer, and I think I have learned that trials only will lay me low at His feet and keep me there. I have many such cries all to myself as you speak of. We should rejoice that he has caused us to love and fear him, for it is not a slavish fear, but a continued longing for his presence.

April 29th.—I have been trying to write to you for some time. If I could write you while about my work you would have had an answer to your much appreciated letter many days ago, but when I sit down to write, my mind becomes almost blank. I feel that I must write, if only a few lines, to let you know how much I care for the answers. I hope you will write to me soon, and a long letter. I would do better if I could. I feel cast down and forsaken to-night. If He casts me off forever, it is just and right; I am condemned, but he is clear. Not long since, the words came to me forcibly: What shall I render to God for all his benefits? What can one do to bring him under obligations?

“Nothing in my hand I bring,
Simply to thy cross I cling.”

If I am saved, in time or eternity, I know only too well that there is nothing in me to merit esteem, or give the Creator delight.

I can go no farther, I will send this anyway, hoping it will do nothing worse than humiliate me.

Yours in sorrow and affliction,
ANNA MCKINNEY.

WINNIPEG, Manitoba, July 25, 1910.

MY DEAR AUNT:—I hope you will not be annoyed with me for trying to write you a few lines to-day, for I have intended to write you ever since I returned home, but did not feel that I had anything to say that would be of interest to you. We had beautiful meetings together when Aunt Florence was with us, but for the greater part of the time my mind was so taken up with natural things that it seemed I did not even desire to meet together in the name of the dear Redeemer. O it does so often appear to me that I have no part in him, for if I had, why

would I always strive to follow the ways of sin and death, instead of the ways of truth and life? It seems so easy to say that I love the children of God, but I do not show it in any of my actions. If I loved them in a spiritual way, would I not also try to show my affection for them by natural ways? It does not seem as if I know where to turn from one moment to another. I often feel that it is just a dream, that in reality I serve Satan and not God. If I were indeed one of His children, surely I would at least have a desire always present with me to keep in a peaceful frame of mind and to search the Scriptures for help in time of trouble. The evening that Florence left us I felt very lonely and sad, and it almost seemed that it was the will of God by degrees to take away from me all those that I felt I loved with more than an earthly love, and leave me all alone. I had this same feeling just after the Thursday meeting at Southampton. As long as we were all together talking of spiritual things I had a sense of sweet peace within me, but as soon as the meeting was over, and the different members had left for their homes, I seemed to be all alone. But last Saturday I seemed to doubt the power of God more than I ever did before. Questions like these seemed to fill my mind all the time: What if it is not true, if there is no God to shield me? What if at the day of judgment I find that only those who have done his will and kept his commandments shall be saved? and all other kinds of evil thoughts. But there was one thing that seemed strange to me at the time, and that was, that at the time when I was most doubting his power I should have prayed for him to keep me from being tempted beyond what I could resist; for if there were no

God, why did I ask mercy of him? I often think of that hymn commencing,

“O that the Lord would guide my ways
To help his statutes still,
O that my God would grant me grace
To know and do his will.”

I often feel that my sincerest prayers (if so they may be called) are in vain, in at least one sense of the word, for I do long to be kept by his Holy Spirit and guided by him in all things. But I know that it is in truth giving God all the glory and praise when he brings us to feel that we are less than nothing and he is all-powerful, and in that sense he has led me to believe this; but I feel that he has not granted me grace to know and do his will.

O, how truly worthless is this letter; I hardly dare send it, for fear I will fill your mind with all the sinful thoughts that seem to dwell within me, but I do want you to know that I love you dearly, even though I am not worthy to be tied together with you in a spiritual way. Please try and forgive me for sending this, and if it is possible write to me just once, at least, if you do not think me unfit to correspond with.

Your unworthy little sister in bonds of love,
ANNIE L. MCCOLL.

CRAWFORDSVILLE, Ind., Jan., 1910.

DEAR BRETHREN EDITORS:—My heart is warmed by reading the good old SIGNS OF THE TIMES January 15th number. Many sisters have written this time, and O how they have cheered me along life's weary way. I have walked, it seems, in the same path with them, and their words give me hope that I belong to that blessed company no man can number, who have washed their robes in the blood of the Lamb. The first sister, Mrs. Frederick W. Keene, I have never known, yet I took her hand and followed along

in her writing with my own youthful experience; so many of her thoughts were mine.

I was a very small girl when I was told in a Sunday School that I must guard well my steps or I would go to the bad place; I must not think, speak or act a lie; it would all be recorded against me by the great, all-wise Judge. Then my cruel sins began to weigh me down. Pilgrim's Progress was one of my first books, and I read it through many times, always crying over the fight Christian had with Apollyon, and rejoicing when his burden rolled from his back, and sorry when he lost it. I would read in my Testament, hoping in that way to get better or to atone for my many sins, but I could not understand what I read. I was often in despair, and cried myself to sleep many nights, thinking there was no one as vile as I. There seemed no relief for me. I could not see how God could be just and forgive such mountains of sin. I have been in "Giant Despair's" dungeon, tossed about with many conflicts, many doubts, fightings within and fears without. But at last came a change. One morning on my way to school, still carrying my great burden of sin, it came to me that Jesus died for sinners, and I was a sinner. A quiet peace came into my soul, all nature seemed to be praising God, and I wanted to sing the old hymn, "What wondrous love is this," &c. That was a day of all days to me. For awhile I felt nothing would grieve me again; my burden was gone, everything else seemed as trifles, but soon I began to examine myself and doubts came thick and fast, and many of the old hymns that I had learned in childhood came to my mind and seemed very sweet, and sometimes, to sum up the whole matter, I hoped I was a sinner saved by grace,

though so undeserving. It will soon be fifty-six years since I went before our loving band of saints at Crawfordsville, Ind., and was received with all my unworthiness into the church where my parents and grandmother belonged. I have passed through many trials and afflictions, and oftentimes am just ready to give up, but thus far the dear Lord has helped me, and I hope when called to die he will be with me and take me to that land of rest for which I sigh.

Mary Hill Terry has often comforted me in the several years I have known her by her writings. Now she says she has been back over her experience, trying to find some good thing in life's journey, but she finds nothing to count. When I read, "By their fruits ye shall know them," I sigh, for my tree is barren. I am wandering in the wilderness, looking forward for my journey to soon end, and my daily prayer is, Lord, lead me in the right way, increase my faith. Yesterday I heard a sermon from the text, "Blessed is the people that know the joyful sound," &c., and it was sweet to my taste, for I surely did understand the language of the servant who was feeding the sheep. The hymn, "Guide me, O thou great Jehovah," was sung.

If I could look into the faces of all these sisters who have written this time, and speak to Martha Howarth, Florence Beebe, Addie Cook, Keziah Hogeland, S. J. Cummins, Lizzie Schiefer, Nettie Dolson and Sarah Branson, and the two I mentioned, what a heartsome experience meeting we would have. I do not doubt Jesus would be the theme of our song, as he is the sinner's friend; we are all looking to him for comfort.

"O God, our help in ages past,
Our hope for days to come;
Our shelter from the stormy blast,
And our eternal home."

I have much more to say, but must not be so tedious.

Your sorrowful sister,

LINA W. BECK.

GALENA, Ohio, May, 1910.

DEAR EDITORS:—Inclosed you will find money order for two dollars, for which please send your valuable paper, the SIGNS OF THE TIMES, to Elder L. B. Hanover, Blacklick, Ohio, Route 2, for one year from date of expiration of his subscription. Father has taken and has been a constant reader of the SIGNS for over sixty years, and now as he is no longer able to visit his brethren (for he does not leave his home any more), your paper seems doubly dear to him. Father begs to be remembered to all connected with your paper. He still remains firm in the belief of the doctrine the paper has always so ably advocated, and although greatly afflicted, yet the Lord has been with him and given him a clear conception of the Scriptures, and he will repeat chapter after chapter of the New Testament, and all in such good connection. He sends brotherly greeting to all the saints, and admonishes them to be steadfast, unmovable, and always abounding in the work of the Lord.

Written by his loving daughter,

(MRS.) NANNIE H. NEILSON.

TO OUR SUBSCRIBERS.

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

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1910.

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

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

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

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

HEBREWS II. 1-3.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

It having been suggested that we write upon the above text, we shall endeavor to do so. The subject therein embraced is one of vast importance to all who love the doctrine of God and the order of his house. It is generally accepted that Paul wrote the letter to the Hebrews, and from its general tenor we would think it his work. He was much better qualified to write of the old covenant and its rites, forms and ceremonies than either of the other apostles, having been taught in a perfect manner concerning the law. His comparisons and contrasts were so striking that they should, naturally speaking, have convinced the Hebrews at once that the law with all that pertained to it had not the very image of things to come. But they had long been schooled in those things, and were very loath to let them, the shadows, go, and lay hold upon the substance or new covenant blessings.

The preceding chapter is full of mar-

row, and our text cannot be expounded without special reference to it. First the apostle contrasts between the dealings of God with the Israelites under the old covenant, and spiritual Israel under the gospel. It was his pleasure and plan to speak to those of ancient times by the prophets; in so doing he instructed them concerning the law and its precepts; its rewards and punishments and each declaration in that day was as sure and "steadfast" as was the law itself. The law was God's law; the prophets were the messengers, or angels, of God, and spake as moved by the Holy Ghost, hence there was no uncertainty in their word; "every transgression and disobedience received a just recompense of reward," without failure or modification. Whatever the prophets foretold of reward or judgment was as sure to take place as though the Lord himself had spoken it. God also spoke to Israel in that day by the prophets of the coming of the Savior, his sufferings and the glory that should follow, but that people could not fully comprehend those things, because they were "dark sayings." Isaiah declared that a virgin should conceive and bring forth a son, and his name should be called Immanuel, which by interpretation is God with us. That a VIRGIN should conceive and bring forth a son was far beyond their comprehension. Such a thing was never known before, nor will such a thing ever be known again. The great mystery was to the end that Christ should be "the Son of the Highest," not the son of a man. But even though they could not conceive how such a thing could be, they looked for it and by faith hoped in it. No mortal knew who that virgin should be, but God knew, and at the appointed time sent his angel to tell "the virgin Mary" that she should conceive and

bring forth a son, and his name should be called Jesus, because he should save his people from their sins. How such a thing could be possible was as deep a mystery to Mary as it had been to the Israelites, but she was told that the Holy Ghost should overshadow her. When the "holy child Jesus" was born the angels of God, shepherds, wise men of the east, together with all others of faith at that time, worshiped him. At about the age of thirty years he began to declare the wonderful works of God as being fulfilled in him according to the prophets. There is perfect harmony between what God spoke by the prophets to the fathers and what he spoke to the apostles and all other disciples by his Son. This should strengthen the faith of the children of God that the Scriptures, both the Old and New Testaments, are the work and word of God, for the world has never known a mind among men that could have conceived of such a work as it is in every minute detail.

The things which the apostle says "we have heard," are embraced particularly in the first chapter of Hebrews, and surely such a record of the blessed Son of God is worthy of our careful consideration, and all would do well to give more earnest heed to these things, lest we let them slip.

After the record that God in these last days, or gospel age, has spoken to us by his Son, it is declared that the Father hath appointed him heir of all things, the greatest and most glorious of all inheritances, and how comforting to the poor and needy is the word: if we be "children, then heirs; heirs of God, and joint-heirs with Christ." The Father made the worlds by the Son; he is the brightness of the Father's glory and the express image of his person, and upholds

all things by the word of his power. Wonderful things to hear and give heed unto. Job says, "He hangeth the earth upon nothing;" that is, it is not chained above, nor has it pillars beneath to sustain it. What prevents it from sinking into the bottomless abyss beneath? Upheld by the word of his power. Who is the man that does not give heed unto these things? He who says, "God needs the help of man;" he who thinks God is not before all things and that by Him all things consist. Then we have another record: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." If it really be true, and we know it is, that Jesus by himself purged our sins, and as a conqueror over sin, death and the grave sat down on the right hand of the Majesty on high, how can it be possible for a poor dust man to be instrumental in purging his own sins and those of others? Have we given heed to this special thing: how that sins were purged? Are we who claim to be the children of God established in this doctrine? Jonah in his day seemed to fully understand that "salvation is of the Lord;" is he our brother? To let these things "slip" is to become lukewarm, careless and indifferent to the doctrine of God and the order of his house. It seems an easy matter to be drawn away in this day by the "deceitfulness of riches," and thereby neglect church privileges, and at times some unaware of the cunning devices of the wicked are caught in delusion's net and become carried away with false doctrines, such as Christian Science and conditionalism. "Earnest heed" means to abide steadfastly in the truth as it is in Jesus. In almost everything in the world to-day there is progression, but in the religion of Jesus Christ and his doc-

trine there can be no such thing, because they are perfect, and that which is perfect cannot progress. This is why the true church continues as in the apostolic age, nothing added, nothing omitted. It is a glorious church, not having spot, wrinkle or any such thing, defect or fault.

Following his wonderful testimony of Jesus, the apostle asks, "If the word spoken by angels [ministers of the law] was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" This seems to be a figure, in a sense, showing that as each act of disobedience in the days of Israel was punished by the law, so shall all transgression among the redeemed children of God be punished, for all are under law to Christ. The saints in this gospel day are not thrust through with the sword, fiery serpents do not molest them, they are not taken captives into some ungodly land for seventy years, but they do often fall into the hands of the living God, which is "a fearful thing." Spiritual death, or separation from the joy of salvation, is sometimes experienced, and it seems worse than being killed with the sword. Captivity, or being shut out in our feelings from the court of God, where the streams are all muddy and our harps out of tune, is a sad condition for a spiritual Israelite, yet there is no escape "if we neglect so great salvation." This does not mean that salvation is offered and if we will accept the requirements we shall be saved from eternal condemnation. The words, "so great salvation," mean all that is embraced in "the things we have heard" in the testimony of Jesus,

and to neglect this salvation is to let the things we have heard "slip," get away from us, or in other words, we get away from them. In chapter ten of the letter to the Hebrews we are told, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." Wilful sinning is the kind the saints do, for the grace of God teaches us to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. Hence before the thought of sin is formed in the mind, much less before the hands or feet act, grace teaches that it is sinful. It is not as it was in the days of the priesthood of Levi, when there was an atonement for sins once every year. Now the last atonement is made forever, no more sacrifice for sins, but there is a certain fearful looking for of judgment and fiery indignation from the Lord, which is just as sure to be visited upon the spiritual Israelite who transgresses, or neglects the things he has heard, as judgment was visited upon the carnal Jew for disobedience.

The last clause of the text shows the unfailing foundation of the things spoken and written by the apostles; they were first spoken by the Lord himself and confirmed unto Paul and others by them that heard him; and if the word of angels was steadfast, how much more so the word of the Lord. What a favored people we are to have these things handed down to us by those who heard the Lord declare them. May all who love the sanctuary of God take more earnest heed unto the things we have heard, and thereby denounce every false and wicked way.

MEETINGS.

A THREE days meeting will be held with the Sulphur Fork Church, near Campbellsburg, Ky., to begin on Friday before the fourth Saturday in August, 1910. We extend a cordial invitation to brethren and friends to meet with us. Elders Lester and Eubanks are expected, and perhaps others will be there. This meeting comes just before the Licking Association.

P. W. SAWIN, Pastor.

THE Cammal Old School Baptist Church has appointed a two days meeting at Cammal, Pa., the fourth Sunday, and Saturday previous, in August, 1910. A general invitation is extended to all who desire to meet and worship with us, and we will see to your needs while with us. Those coming from the south come to Williamsport, Pa., and take New York Central train to Cammal. From the north to Corning, and take the same road to Cammal. Inquire for Samuel Maffat, living near the depot, only a few rods to meetinghouse.

D. M. VAIL, Pastor.

THE Licking Association of Old School Baptists will convene at Shelbyville, Ky., Wednesday, August 31st, 1910, and the two following days. In behalf of Bethel Church we extend a cordial invitation to our brethren and friends to meet with us. We hope for a pleasant and enjoyable season, a refreshing from the presence of the Lord. Those coming via Cincinnati will buy tickets to Shelbyville, leaving Cincinnati about 11 a. m., arriving at Shelbyville 4:20 p. m., via Lagrange and Christianburg. All coming via Louisville or Lexington will come direct over the C. & O., Southern or L. & N. Tuesday p. m. and Wednesday a. m. trains will be met. Come and let us worship together in psalms and hymns and spiritual songs, making melody in the heart. May the Lord grant us this desire.

P. W. SAWIN.

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, September 2nd, 1910, and continuing three days. We shall gladly welcome all who feel it in their hearts to visit us.

FREDERICK W. KEENE.

A YEARLY meeting is appointed to be held with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the first Sunday in September (3rd and 4th), 1910, at 10 o'clock a. m., to continue two days. Those coming from Philadelphia will leave there Friday, on the Philadelphia, Wilmington and Baltimore R. R. at 2 p. m. for Perryville. Those coming from Baltimore will leave Union depot at 2:57 p. m. on the same road for Perryville, change cars for Conowingo, where all will be met

and conveyed to places of entertainment. A cordial invitation is extended to all lovers of the truth.

C. J. ROWLAND, Church Clerk.

THE Clovesville Old School Baptist Church will hold her yearly meeting, the Lord willing, on the second Saturday in September (9th and 10th), 1910. A cordial invitation is extended to all lovers of the truth as it is in Jesus, and especially ministering brethren of our faith and order.

O. F. BALLARD, Church Clerk.

THE Old School Baptist Association of Maine will be held, the Lord willing, with the Old School Baptist Church in Bowdoinham, Maine, commencing on Friday, Sept. 9th, 1910, and continuing the two following days. We extend a cordial invitation to our brethren and friends to meet with us.

GEO. R. TEDFORD, Clerk.

THERE will be a two days meeting held in the Old School Baptist meetinghouse at Jefferson, Schoharie Co., N. Y., on the third Saturday and Sunday in September (17th and 18th), 1910. There will be teams at Stamford on Friday to meet all who can come. We will gladly welcome all who have a mind to meet with us.

D. C. HICKS, Clerk.

THE Roxbury Association will be held, the Lord willing, with the Olive and Hurley Church, at Olive, N. Y., Wednesday and Thursday, Sept. 21st and 22nd, 1910, commencing on Wednesday at 10:30 a. m. Trains will be met at Shokan Tuesday p. m. No trains will be met on Wednesday. All who love the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE Juniata Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in October, instead of the second, as was announced in our Minutes, with the Sidling Hill Church, in Fulton County, and will continue three days. We extend a cordial invitation to all lovers of the truth, and hope to be remembered by our ministering brethren. Those coming by rail will take the B. & O. or the Western Maryland to Hancock and cross the river to the Hancock side, where they will be met on Thursday. Better write J. T. Mellott, Needmore, Pa., or Jefferson C. Mellott, same address.

AHIMAAZ MELLOTT.

THE Des Moines River Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Otter Creek Church, at Toddville, Iowa, ten miles north of Cedar Rapids, on the Decorah division of the C. R. I. & P. R. R., beginning on Saturday, October 1st, and continuing three days. Those

coming via Cedar Rapids will leave there for Toddville at 7:50 a. m. and 4:30 p. m., except Sunday. Those coming from the north will reach Toddville at 9 a. m. and 6 p. m., except Sunday. A cordial invitation is extended to all lovers of the truth.

C. O. SHARP, Moderator.

J. L. THURSTON, Clerk.

THE Lexington Old School Baptist Association will be held with the Schoharie Church, Schoharie Co., N. Y., Oct. 5th and 6th, 1910. All those coming by train on D. & H. from Albany to Binghamton will get off at Cobleskill on Tuesday before the meeting and inquire for J. E. Livingston, who will care for them. If any cannot get here on Tuesday, and can reach Howes Cave on either day of the meeting, if they will drop me a card I will see that they are met and conveyed to the meetinghouse. A cordial invitation is extended to brethren of like precious faith to meet with us, especially ministering brethren.

J. E. LIVINGSTON, Church Clerk.

THE Corresponding Meeting of Virginia is appointed to be held with the Ebenezer Church, Loudoun Co., Va., to commence on Wednesday, October 11th, 1910, and continue three days. Friends coming to the meeting by railroad will be in Washington, D. C., on Tuesday, Oct. 10th, in time to take train at Union station at 1:30 p. m. for Bluemont, on the Loudoun road, if the present schedule is maintained. Trains are now due at Bluemont at about 4 p. m., where all will be met and cared for. An earnest invitation is extended to all whose hearts are sincerely

J. N. BADGER.

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

IN

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

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11:00 A. M.

2:00 P. M.

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JOSHUA T. ROWE, Pastor.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., OCTOBER 1, 1910. NO. 19.

CORRESPONDENCE.

CHARITY AND SINCERITY.

DEAR BRETHREN EDITORS:—For some days my mind has been absorbed in the above subjects, and therefore so impressed with their beauty and spiritual significance, their perfect adaptation to the church in the person of the Lord Jesus Christ, the glory of God and the verification of all his promises, the absolute certainty and predetermination of his divine will, that by your permission, and the special presence of the Holy Spirit of our adorable Savior, I will pen a few thoughts for the dear brotherhood everywhere to consider.

Charity in a general sense, as defined by the standard lexicographer, is love, benevolence, good will; that disposition of heart which inclines men to think favorably of their fellow-men and to do them good; supreme love to God and universal good will to men; whatever is bestowed gratuitously on the poor for their relief; act of kindness or benevolence. Sincerity—honesty of mind or intention; freedom from simulation or hypocrisy. We may question a man's prudence when we cannot question his sin-

cerity. Here we have the plain rendering of the literal meaning, but we are concerned more seriously regarding the scriptural and spiritual import of these most soul-cheering subjects, so sweetly and beautifully interwoven in the christian life and character of the church of God. These two will appropriately and relatively run together in the one grand center of eternal love, eternal truth, twin sisters, inseparably connected. Where love is, there is sincerity, pure and unfeigned. Preachers, poets and philanthropists have written volume after volume upon these most interesting themes, sincerity and charity, in the various ages of the world's history, and yet their fullness has never been exhausted, but will continue on as the abiding assurance of God to all his chosen people, according to his eternal purpose. To be insincere and uncharitable is awful in the extreme; whole nations, as well as individuals, have perished by the baneful effects of an unholy desire after the things of the flesh and the vanities of the world. This insincere principle runs counter to that of true sincerity and charity. Man's aspiration for worldly gain and the accumulation of wealth is the main slogan

which drowns men in utter destruction and perdition; to-day politically and religiously it forms a prominent feature in all the business avocations of the world; therefore the church of Christ is warned against the pernicious consequences of such injustice and unholy desires, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive, stalking forth in the black and dark night to mislead and stultify the children of men. "Because iniquity shall abound, the love of many shall wax cold." But turning from this depressing side of the parallel to the bright and glorious picture of sincerity and charity, we see the church, the bride, the Lamb's wife, robed and plumed in the righteousness of Christ, preserved and directed by the Spirit of peace and truth under the blessed influence of sovereign mercy and charity, which covers a multitude of sins. Here we shall adduce a few proof texts to the subject under consideration: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. * * * Charity never faileth," &c.—1 Cor. xiii. 4-8. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." In this connection of Paul's argument to the church he concentrates in charity all the christian graces of the Spirit of Christ, the golden chain of eternal love, of fellowship in the doctrine, of salvation by grace, of every good and perfect gift, through the humiliation, suffering and exaltation of Christ the Lord. "With Christ in the vessel we smile in the storm." Peter in admonition said to the church, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow

thereby: if so be ye have tasted that the Lord is gracious."—1 Peter ii. 1-3. This exhortation of the apostle warns the church against the vices, temptations and allurements of the world, telling them of the awful consequences of sin, and instructing them in the way of the Lord more perfectly, showing conclusively that true sincerity and charity (or love and faithfulness) are of God through the righteousness of our loving Savior, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, and the only hope of salvation to any poor sinner for time and eternity. Love is the divine attribute of the eternal God, revealed to all the seed of promise, and prompts his children to obedience, to fear the Lord and serve him in sincerity and in truth; therefore, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." O then, dear Savior, give us love and charity, which teach in all good things, and lead to the fountain of living waters, where the inhabitant never says, I am sick. In the world of eternal light is no death, no sorrow, no mourning days, no grief, but joy and praise to God and the Lamb throughout the vast amplitudes of never-ending eternity. Yes, dear saints, with the charity of God in the soul the afflicted sons and daughters of Zion are made strong, they have the helmet of salvation, the sword of the Spirit, the quick and powerful influence of the Holy Ghost, to subdue the raging violence of every foe and withstand the fiery darts of the wicked, and press on toward the mark of the prize of the high calling of God. Although I be tossed to and fro, and buffeted by the waves of time's ocean, I feel at times to rejoice in tribulation, realizing that Jesus is at the

helm, who died for us that we might have life, and have it more abundantly. Paul, on christian purity and fervent devotion, said to the church at Corinth, "Your glorying is not good. Know ye not that a little leaven, leaveneth the whole lump?" Doubtless the leaven of malice and wickedness had seduced the Corinthian Church to eat things sacrificed to idols and to be stultified by Jewish tradition, which was not good, and therefore must be purged from all that sort of leaven and "be a new lump," for even Christ, our Passover, is sacrificed for us. He is Christ, the hope of glory, the bread of sincerity and truth. (1 Cor. v. 6-8.) "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—2 Cor. i. 12. Paul says, "Knowledge puffeth up, but charity edifieth." And, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. viii. 1; xiii. 1-3. Worldly religionists make great pretensions, through the lust of the flesh, in donations and methods of men, purporting to be charitable and doing work for the Lord, but it is only vain affectation, seeking the applause of men, and they are ignorant of the eternal wisdom and charity of Christ and his church.

This is a day of much coldness and de-

clension in Zion. Surely there is a cause, and sometimes I fear it may be the spirit of covetousness, because of a lack of more charity or love in our hearts; our affections are too much on the things of earth, we are not deeply interested, faithfully, as we should be in the things that make for the peace and welfare of the churches. However, the Lord applies the chastening rod for our good, yet his loving-kindness changes not.

In conclusion, I commend you, the dear Old School Baptists everywhere, to the word of the Lord, which is able to build you up, to give you an inheritance among all them that are sanctified by God the Father, preserved in Jesus Christ and called, to whom be glory, majesty and dominion forever.

Yours in gospel bonds,

ASA HOWARD.

KELLER, Texas, June 10, 1910.

ROMANS X. 2, 3.

"FOR I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Perhaps my mind would not have been specially exercised about what this Scripture teaches if it had not been for a sermon I lately heard delivered by a preacher who has a standing among Primitive Baptists, and who claims to be a genuine Bible Baptist. His position on the above Scripture is different from any Old School Baptist that I have any knowledge of for the past fifty years. He claimed that all the Israelites here mentioned by the apostle Paul were children of God, but were not fully instructed in the things of God's kingdom, and that godliness was yet to them "a great mystery," but when they become perfectly instructed by God's ministers they see no mystery in godli-

ness, and discern the righteousness of faith. I seriously thought: Have I been in ignorance about what this Scripture teaches for fifty years? Have I been preaching for more than forty years and taking the above quotation as a proof text that all self-righteous people everywhere in every age of the world are dead in trespasses and in sin, though they do make a showing for the zeal of God? We have a good proof of this from Paul's words when he was relating his work and condition before the Lord met him on the way, and these words were spoken to unbelievers, most of whom were Jews, and in the Hebrew tongue: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."—Acts xxii.

3. All the ground to sustain any argument (Romans x. 2, 3,) that those blind and ignorant Jews possessed life from the dead is in the wording of the expression, "zeal of God," and that this would indicate that they possessed God's zeal, and that this could not be unless they were born of the Spirit of God. I have never considered the preposition "of," in this connection, as being weighty, taking all the connecting Scriptures into account. To my mind the meaning would be just the same if it read, zeal for God. Paul says that his heart's desire and prayer to God for Israel is that they might be saved. He admits their unbelief, and he evidently believes the testimony of the prophet Isaiah that the greater portion of national Israel were rejected by God, notwithstanding their great show for a law-righteousness, and "Though the number of the children of Israel be as the sand of the sea, a rem-

nant shall be saved."—Romans ix. 27. Isaiah and Paul while treating upon this subject are showing the independence of the Lord in the great work of salvation; that the way of salvation is altogether in the hand of the Lord; as the dark sayings of old testify: "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." This is a most gracious way of God's dealing with the children of men; it accords exactly with plain and positive declarations of Scripture like these: "By grace are ye saved." "I was found of them that sought me not; I was made manifest unto them that asked not after me." Paul asks the question: "What shall we say then?" This is what we shall say: "That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." Israel, which followed after the law of righteousness, did not attain to the law of righteousness, because they sought it not by faith. All their works, with all their fiery zeal, did not avail anything towards the righteousness of faith. They expected to be justified for their faithfulness in following the exact requirements of a carnal commandment, so to-day the same veil remains untaken away over the hearts of all nominal professors of christianity who go about to establish their own righteousness, and who have not submitted themselves unto the righteousness of God. That there was a great multitude among the Jews in the apostolic age that was rejected by the Lord, seems evident by the testimony of Jesus and his apostles. In Romans xi. 7, the apostle cer-

tainly meant to set forth the discriminating power of God's grace; hear him say: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The margin reads: "And the rest were hardened." What portion of Israel, or in what proportion to the whole house of Israel that the Lord is merciful to, can never be known by the children of men, but it does seem to be plainly taught that the smallest portion is the Lord's, and, "The Lord's portion is his people," a remnant only, "according to the election of grace." I think this prophecy holds good throughout the gospel dispensation. Paul, in speaking of Israel, national Israel I think, says that there is a mystery connected with their history: "That blindness in part is happened to Israel, until the fullness of the Gentiles be come in." How long this blindness shall continue no mortal can know; I think it may embrace a long period of time. "Blindness in part" would seem to imply that in national Israel a few names are constantly kept from idolatry as salt, until the Gentile portion of the kingdom of grace is fully manifested by their being called with a holy calling, for the promise extends to all that "are afar off, even as many as the Lord our God shall call." Paul has used the word "happened," in speaking of the blindness of Israel, as though it really happened, so to speak, about Israel being rejected and the Gentiles being admitted to the promises through Christ. If I should give a view on this word here I would make an apology for Paul using this word as he did. Israel is blamed for having unbelief, and for being disobedient, opening the way for the Gentiles, yet it must be admitted that this turning-point in the history of the Jews was foreseen by God

and spoken of by the prophets hundreds of years before it came to pass. The fall of the Jews is called the "riches of the world," or the gathering of the Gentiles. As certain, however, as this is true, so certain is Paul that the Jews shall have their fullness. Along the line of grace among the Jews and Gentiles we see that election holds good in all ages; it secures the heirs of salvation, it secures the heirs of heaven and all that can ever exist when this present economy is done away. The heathen, or Gentile world, was given to the Son for an inheritance, that he might gather together in one all things in the Anointed, having power over all flesh of every nation, kindred, tongue and people. His dominion is an everlasting dominion, for he reigns from sea to sea and from the river to the ends of the earth. Having this great power over all flesh of every nation does not signify that all men of every nation shall hear his voice to life, nor that he fails to accomplish anything that he desires, but he certainly has the preeminence above the children of men everywhere, so that through election he accomplishes the will of him who sent him. His will is the law by which life comes to the dead; every other avenue or way is cut off, so that no flesh shall glory in his presence. There was no law given to mortals by which they could work their way up to the righteousness of God, thus obtaining an inheritance in Christ; there is no standing room for mortals on their part to consider the expediency of election. As far as election is concerned they are all dead, there is not the slightest sign of life on their part, nor any knowledge whatever of the right things that belong unto God, neither have they power to submit themselves unto God until he gives them that power, neither can any

successfully resist his will. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." There is an unconscious waiting for all that are unborn into the kingdom of grace, or a time set for the manifesting of every heir of glory. This appointed time is the "fullness of time" for each, and to each heir.

Dear brethren, I have consumed some time in writing this, and if published it may be of little or no value to your readers.

As ever, in hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Sept. 1, 1910.

HEBREWS XII. 5.

"MY SON, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

It has been said of the Primitive Baptists that we believe the children of God will be saved no matter what manner of life they live, and some have said if they believed such a doctrine they would take their fill of sin, and have charged that such a doctrine would encourage a careless life, as though God's children were not held accountable, but that the Arminian theory would lead to higher and nobler life, being prompted to virtue and holiness through fear of being lost if they did not live the higher and more virtuous life, and it is upon these two different doctrines, and how it follows that one will be more liable to lead men to more upright lives than the other, that I wish to say a few words. Baptists believe that the apostle Paul in the twelfth chapter of his letter to the Hebrews defined their position clearly, and there should be no mistake in understanding their position and their teaching and practice. First, Paul declares that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,"

and if they endure chastening God deal-eth with them as sons, "for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Hence all Arminians believe and are prompted to good, upright lives, fearing they will be eternally lost unless they do so live, but Baptists believe and are prompted to good, upright lives because of love to God and because God has caused them to hate sin, and also because God chasteneth whomsoever he loveth, and scourgeth every son he receiveth. Thus both are prompted to good, moral lives, the one through fear of being lost, the other through love to God and hatred of sin. The Indian is prompted to bravery and obedience to his leaders by promises of a happy hunting ground in the future. The Hindoo, the Mohammedan, the Mormon, the Catholic, the savage tribes, all have a reward held out to induce obedience. These in one way or another are prompted to obedience because of promised reward—a legal service for a legal reward, as though the heavenly Father hired his children to obey by giving rewards for obedience, and yet if these same followers of this legal reward for legal service should see an earthly father trying to induce his children to obedience by offering them rewards and hiring them in their service they would cry out, An unwise father and spoiled children. The apostle in Hebrews v. 8, says of Christ, that "though he were a Son, yet learned he obedience by the things which he suffered." A God of all power who has to hold out rewards

to induce obedience would be a most pitiable God, but a God of all power who commands and it stands fast, who speaks and it is done, who measured the waters in the hollow of his hand, who meted out heaven with a span and weighed the mountains in scales and the hills in a balance, who saith unto the deep, Be dry, who sat bars and doors to the sea and gave to the seas their bounds, who declares he is God and there is none else, that he forms the light and creates darkness, that he makes peace and creates evil, it is too humiliating to such a character to in any way assume that he hires obedience through rewards when he has all power to command and all power to enforce his commands. He has all power to cause love and obedience, and all power to cause hatred to sin. David said in Psalms xciv. 12: "Blessed is the man whom thou chastiseneth, O Lord, and teachest out of thy law." God also said in Revelation iii. 19, "As many as I love I rebuke and chasten." Those who believe in salvation by works say they live good lives for future reward, and those who believe in salvation by grace live good lives because they love God. Those who fear they will be lost for living ungodly lives live no better lives than those who love and fear God. If we have a dozen or more of each faith in the same neighborhood, perhaps we could not tell which were the most upright, but those who believe in salvation by grace will take less interest in worldly affairs than those who fear hell for living ungodly lives. None of the apostles urge upon the saints of God a more upright life and chaste conversation than Paul, but he would not allow for one moment that their salvation depended upon their good works, for he plainly says they are saved by grace without works; also he says that it is "not by works of righteousness which we have done, but according to his mercy he hath saved us." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." He says, "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present evil world." "Except a man be born again he cannot see [or enter] the kingdom of heaven," and he that is born of the Spirit should walk after the Spirit. If salvation were obtained by the plan men teach: that we must do certain things, what about ninety-five per cent. of the human family who have never seen a Bible or heard a sermon? The most of the churches that teach salvation by works are aware that such churches have not been in existence much more than two centuries, and do they think God never saved men by his grace during the nearly six thousand years before these churches started up? One thing is certain: if God had not been saving men by his grace for over five thousand years before these churches sprang up, then most of the human family are lost. But O how glorious it is to think that God did not wait for the twelve apostles to come and seek him, but he went to them, and said, "Follow me." We have no history of their past lives, nor what their morals were up to the moment Christ spoke to them. Paul was called unto Christ's kingdom when on his way to persecute the saints, and

after he had put many to death, and God told Ananias that Paul was a chosen vessel to bear His name unto the Gentiles, but how careful the apostles were of their lives after having received the knowledge of their salvation; they no more feared hell, but they feared their Lord and Master. God deals with his children the way an earthly father deals with his children, for he chastens all his children. We would be shocked if all parents should banish their children because they disobeyed them, yet this is the very thing men teach God will do with his disobedient children. We all justify parents for correcting their children and bringing them into submission and making them honorable men and women, and so we justify God for chastening the children he loves, and bringing them into loving service. God said of his Son, If thy children forsake my law, and break my covenant, then will I visit their transgressions with the rod and their iniquities with stripes, nevertheless I will not utterly withdraw my loving-kindness from them, nor suffer my faithfulness to fail. No, no, God will not cease to love his children. Cruel indeed would be the natural parents if they withdrew their loving-kindness from their children when disobedient. The apostle found fault with the church at Corinth because they still held one in that church who had married his father's wife; he told them to deliver such an one over to Satan for the destruction of the flesh, that the spirit might be saved in the day of Christ. Here the great apostle, if I understand what he meant, admonished his brethren to exclude this brother from the church, that the flesh might be destroyed and the spirit be saved in the day of Christ.

N. PETERS.

NORTH BERWICK, Me., Sept., 1910.

DEAR BROTHER CHICK:—I send this letter to you, feeling that it ought to be published in the SIGNS. Use your judgment about it.

Your sister,

ADA A. CHADBOURNE.

LONG GREEN, Md., Oct. 7, 1891.

DEAR SISTER CHADBOURNE:—At last I have taken pen in hand to try to write to you, as I promised. This is not because I feel that I have anything to say, but waiting only seems to find me more barren.

It is just about three years since I first said anything about my feelings to any one, but sometimes I think I can date my experience back to the time when I was a mere child. At times I think I have an experience of grace, but again fear that I have never known anything about it. When I was about thirteen, a school friend once said that my father believed in predestination and election. I did not understand what she meant, and that night I asked him. He tried to explain to me, but the more he said the worse I thought it was, and I could not conceive how my father could believe anything so horrible as that. For some time after that I was afraid to be left alone with him, for fear he would say something more on the subject to me, but as he never did, I soon stopped thinking about it, but I think that from that time I seemed to feel it was right, only the doctrine seemed dreadful to me. The fall that I was fourteen I began to think I would soon die, and I was dreadfully afraid to. My thoughts were ever upon it, and when I was left to myself I would become weighed down by the thoughts of death being so near at hand; I would really find myself running when alone,

trying to rid myself of them. After a time I thought less about it, but the idea would return at times with great force. I felt that if I died I must be banished unto eternal punishment, for I could see clearly that I was all guilty. I would try at times to pray, but never could feel that my prayers ascended to the Father's throne. This went on until I was seventeen; that summer I felt I wanted to read the Bible, I seemed to feel that might help me to heaven if I died. Every night all that summer I would read several chapters, taking care that no one should know I was doing it. I do not think I ever received any comfort from the reading of it, yet I felt that I must keep on if I wanted to be saved. Mamma died in August, and the first of September I went to teaching. Her death was a hard blow to me. She had always been so unselfish and self-sacrificing. Indeed, it seems that her death is harder for me to bear every day. I wonder indeed what sort of a being I am, to be so unreconciled to God's will. When I started teaching, the first day I think that I felt for the first time my real helplessness, and I got down upon my knees and tried to pray for strength from on high. One day, I think that it was three years ago last Sunday, I was writing to papa, not intending to tell him how I felt, but before the letter had been completed I had told him exactly how I felt. His answer came one day while in school, and after starting to read it I found that I could not do so without crying, and so had to leave it until I went home, for I could not bear to have the children see me shed tears. I continued to write to papa, and one day there came a letter from him addressing me as a dear sister. I could not believe my eyes at first. My thought had seemed to be only

to get relief, and to feel free from the bondage I was in, and I would not ask for more. I did not see him until about a week after that last letter, and while for a few days I had had peace, yet before I met him in Baltimore that day I had so many doubts and fears that I felt I must be mistaken, and how I wished I had never said anything to him about my feelings. He talked with me, and that evening we took tea at sister Florence Merryman's, who had but a short time before united with the church. She told of the same feelings that I had, and that visit was such a comfort to me. I went before the church at Black Rock, December 1st, 1888, and was received, although, as it seemed to me, I said little or nothing. The next morning I was baptized. It was a lovely, cloudless day. As I came up out of the water I felt very happy.

Dear sister, this is poorly told, but it is my experience up to the time I was baptized. I think that some time when I feel better I will try to write more fully. I have felt so very barren lately, but I know that there is One who gives both the darkness and the light, and he will in his own time make all right. When I went before the church I felt as though I had no right there, and I have never felt since that I had any right, yet at the same time I know that there is where I want to be, and am happy to be there, even in a corner. I feel that indeed I am the least of all. If the brethren and sisters could see me as I am, they would not tolerate me to be with them at all. While I know it is God's grace alone that saves, yet I feel that if his grace were within me my works would be better than they are. It is written, "By their fruits ye shall know them." A child of God should bear good fruit, but I do not.

One thought is ever a comfort to me: "We know that we have passed from death unto life, because we love the brethren." Sister Attie Curtis spoke beautifully upon that at the conference meeting at Bowdoinham. She said, "We do not stop to reason out that we love them, but our heart goes out to them the instant we hear them tell the same sweet story." Then we know that where He has begun a good work in the heart it will be completed. I hope it is his light alone by which I see my vileness. Another very comforting passage is this, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Dear sister, pardon this poor letter, and write soon, please, to the least, if one at all, of God's dear children,

NELLIE M. CHICK.

Bow, Wash., Sept. 1, 1910.

DEAR KINDRED IN CHRIST:—I feel somewhat impressed to write an article for the dear old SIGNS, which comes to me laden with precious messages of love and sweet fellowship in the Beloved. I have felt a great desire to write many times and tell the editors and writers how their editorials and letters have cheered and encouraged me when I have been discouraged and cast down on account of my waywardness and inability to walk as I know a child of God ought to walk. I make such declarations as these: Now I will be more careful in the future to guard my tongue, so I will show forth a godly conversation, and my lips shall speak nothing but praises to his dear name, whom my soul loves, or, at least, I hope so; but if so, why am I thus? for instead of praising him I doubt him. And such thoughts as, Well, it will be better to throw it all away and

give myself over to the world and its idols of gold, &c., for they will satisfy my present needs, and then I will have the praise of the men and women of this world who are rich and held in high esteem by the masses of people, and, having a pretty good education, I could go right along with them in their social functions, and, dear brethren, the infidelity, or whatever it is in my mind, says, Go, and then when I have such thoughts I think, Surely if I were a child of God I would not have such thoughts, and I get about ready to give it up, when a still small voice whispers to me, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Then I pray for him to lead me. He said, "Follow me." I inquire, How can I follow the meek and lowly Jesus through scourgings, through mockings and revilings, through buffetings, and though all men should forsake me and persecute me, go on and be faithful even unto death? Death! what a fearful thing is death, how we shrink and flee from that monster; when anything comes our way that we think is likely to cause our death what an effort we put forth to ward it off; we will give up all we possess of this world's goods even in an attempt to prolong our days; but not so with our meek and lowly Jesus, he was obedient unto death. When Judas and the soldiers came to take him, and he could have prayed unto his Father and he would have given him ten legion of angels to have protected him, but no, his hour had come, and he through his fleshly nature prayed unto his Father, "If it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." Let me say right here that that prayer is a great comfort to me, for if Christ, who was without sin, and having the knowl-

edge that he was ordained for that self-same purpose, had such a dread of death, then we are not stronger than he, and are not to blame if we through the flesh shrink from death or anything that gives us pain, and how often have these comforting words come to me when my strength was just about gone and I could see no way of escape: "My grace is sufficient for thee." I would take fresh courage, and feel built up on that most holy faith, and feel that my strength was made perfect in weakness, knowing that it was through the atoning blood of Christ that I am saved, if I am saved, for he gave his life a ransom for his people, and consequently they are bought with a price and are his, not by any works of righteousness which they have done, but by his grace and mercy he saved them, and since he purchased them with his own precious blood they are his, and he will never leave them to wander out of his reach, although he does leave them to themselves at times, to prove to them that they have no strength in and of themselves, keeping them humbly at the feet of Jesus, having nothing whereof to boast or glory in, save in the cross of Christ. He laid down his life for us, and we ought to lay down our lives for the brethren. I do not believe we are required to give our lives as a ransom as Christ did, for that would do no good, seeing Christ made a full and complete payment of that debt, but that we should present our lives a living sacrifice, which is our reasonable service, not counting our lives and earthly treasures dear unto us, but sacrificing our own comforts and earthly treasures in order to meet with and comfort our brethren, not forgetting to bear our part of the burdens, both physically and financially. "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." It seems to me that there could not be much added to these words of comfort. Your iniquity is pardoned; yes, you, a guilty wretch, standing before the judgment-bar of God, knowing full well that your guilt was sufficient to send you to hell, also knowing that the law was just, and that God could not look upon sin with the least degree of allowance; there is no way of escape, your own heart condemns you, God's holy law condemns you; then what can you reasonably expect? Nothing less than, Depart from me, into everlasting fire, prepared for the devil and his angels; but mercy of mercies, what do you hear instead? Your iniquities are pardoned, for you have received at the Lord's hand double for all your sins. Not just simply acquitted, as many a guilty criminal is by the crooks, in our laws, to go with the curse of his guilt still overshadowing him, but free, guiltless, having that joyous feeling that we are new creatures, having our old sins thoroughly purged from us by the washing of regeneration and renewing of the Holy Ghost. Old things have passed away, and behold, all things have become new; a new hope, a new life, and, in fact, all things are new to us; we see new beauty in the trees, the flowers, the singing of the birds, have new joy in them, for we see God's handiwork in them all, and they are all praising him; even the noble forests show forth his glory. Then "speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." O dear sin-sick soul, is it not

comforting to know that our warfare is accomplished? for our Captain has gone on before and fought all our battles and conquered the last foe, even death, for we see him rise triumphant over death and the grave, leading captivity captive, and giving gifts unto men, even eternal life, and hath by this offering forever perfected those who are sanctified, and called, and justified, and glorified; then speak ye comfortably to Jerusalem, for she has received all this at the Lord's hand, and we have not whereof to glory save in the knowledge that we do hunger and thirst after righteousness, and have the sweet promise that we shall be filled. Yes, dear little ones, ye shall all be filled with the fullness of him that filleth all in all, and let us suffer on a few more years, bearing our trials as patiently as possible, knowing that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Dear children of our heavenly King, how I would like to meet you all and talk to you face to face, and indeed I do hope to when the last trump shall sound, and the dead in Christ shall rise, and those that remain shall be caught up in the air and ever be with the Lord. This is the full consummation of our hope, for we shall see him as he is and be like him, and that will be enough. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." This, dear brethren and sisters, is the foundation that my hope is resting on.

Your unworthy brother, in bonds of christian love,

DAVIS BURCH.

RUTH II. 3.

"AND she went, and came, and gleaned in the field after the reapers."

In these days we are expected to read much that is striking and new to the mind, and it may be pleasant to read occasionally something that is common, and on a familiar text, especially if the beauty of it comes home to us as belonging to us. We first find Ruth making known a new desire, a longing of the mind that she has no hope of ever satisfying in her own country, when her mother-in-law suggests that they separate and each go to their own kindred: "Entreat me not to leave thee." But if we look back to the time when Jacob gave his dying blessing to his children, we find that he prophesied that Christ should be of Judah's line, and this three hundred and seventy-seven years before Ruth's time. If the Lord knew all the fathers from Judah to Christ, and we have the evidence that he did, since it was shown to Jacob, then he must have known the mothers as well; so we do not know when Ruth's mind was first exercised, nor do we know who are the subjects of God's love until they make some outward sign of it. Next we find her glean- ing after the reapers, her former husband was dead. She would not do anything wrong, nor would she dishonor him, but she acted from a principle that was right and honorable, and not because of any law or its punishments. She did not want anything that the lord of the harvest or the reapers wished to keep, but just a few crumbs of the bread of life that fell from their hands. She could not have been hired to have taken any of their property, nor that of the other gleaners. But how rich the figure, she was poor, had nothing to pay, she was hungry for the bread of life, she was no-

ticed by the lord of the reapers and made welcome, even requested to "Go not to glean in another field." Until about this time she must have been entirely in darkness as to any of this being the Lord's hand leading her, but about this time it would seem as if the faint light of a new day must have been breaking upon her mind, which was so soon to be like the sun rising, "even a morning without clouds." We now find the lord of the harvest charging his reapers concerning her, and they slyly drop some grain in her way. She gleans throughout the harvest and rejoices with her mother-in-law at home over the strengthening food she has gathered. Events follow fast, and we next find her at the feet of the lord of the harvest, where he is separating the grain from the chaff, and he goes a long journey to redeem her inheritance, an inheritance she never knew she had. She presents to my mind both a type of the whole church as the bride, the Lamb's wife, and of every one who is called and led by the Lord's hand to his people, the church. Christ came all the way from heaven to earth to redeem his people as a whole, and he came to redeem and make good the inheritance of the least, the poorest and most sinful of them, that the bride shall be complete, without blemish or scar. Ruth, the poor widow, the stranger from another land and people, not only had her inheritance redeemed, but was also to become the bride of the lord of that great harvest. What difference did it make how poor she had been? there was a boundless store already provided, she can never want for bread again. What difference if her clothes were old and worn out? Boaz was able to clothe her in the best the land could afford, and did for his own honor clothe her so he was not

ashamed of her when he owned her before his people. The law becomes dead, as far as the fear of its penalties is concerned, to a man when the Lord is leading him; he only wishes to do the Lord's will, would not do a wrong if he could help it, and his continual prayer is for light, and to know his will. When the light begins to break such find they have an inheritance with the people of God, that Christ died to redeem them and has put away all their sins. What matter if they were poor, if their righteousness (old garment) is worn out? the Lord of all the harvest is their Husband, he will clothe them in spotless purity, in which he will not be ashamed of them before his Father and the holy angels. He prepares the wedding dress, Jesus the Lord our righteousness.

A. E. RITTENHOUSE.

STATE ROAD, Del.

PRINCETON, Ky., Feb. 28, 1910.

ELDER F. A. CHICK—BELOVED OF THE LORD:—I just received the SIGNS for February 15th, and I read every article, and am made to rejoice to know that God's people, the salt of the earth, are everywhere praising God and confessing his power in all things. O that men would praise the Lord for his blessings to the children of men, instead of trying to take some of the glory to themselves. I am made to thank God for giving you the mind and ability to set forth the power of God as you did in reply to brother Wallace. I know that if brother Wallace has tasted of the grace of God he will surely say amen to every line and every word, for surely this is our God; this is the God who declared the end from the beginning, and how could God determine the end from the beginning if he did not know everything

that would be, and everything that would take place between the beginning and the end? What are we but as the small dust of the balance? "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." "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?" This God says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "This people have I formed for myself; they shall shew forth my praise." Our dear Savior was poor, he had not where to lay his head, but he said the poor have the gospel preached to them. Dear brother, think of John, he was banished to the isle of Patmos for preaching the truth, and while there he saw a great multitude who had come out of great tribulation, but their robes were made white in the blood of the Lamb; not by their good works or obedience, it was by Christ's obedience, and all was according to God's foreknowledge and determinate counsel. Fear not, dear brethren, to preach the power of God and the purposes of God in all things, for God's poor and afflicted people love his truth, for they have no one else to trust in, and all who are circumcised in heart have no confidence in the flesh. All who believe that their blessings depend on their obedience are walking after the flesh, and not after the Spirit, and they that are in the flesh cannot please God. Many of God's dear children are falling away from the truth, or, I may say, are being led away from the truth by false teachers, who try to scare God's poor and afflicted people by telling them that the predestination of all things makes God

the author of sin; but even this is decreed of God, for the apostle told the brethren in his day that after his departure grievous wolves would enter into the flock, and men of our own selves have risen up, speaking perverse things to draw away disciples after them. The Scripture tells us there must first be a falling away before the man of sin shall be revealed, and "he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed." Dear brethren, it seems to me God has surely brought this prophecy to pass in our day, for there is truly a great falling away from the truth, and many have fallen into the snares and pitfalls of the world, and we see them courting the favor of the "up-to-date" professors of religion; to me this is very distressing, but he that letteth will let. How thankful we should be that a few are kept by the power of God from going into this same darkness and idolatrous worship, but the purpose of God covering all events is plainly seen in this: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." It is very evident that some are deluded, and believe a lie, but let us hope that God will be merciful to them and show them the error of their way. God forbid that we should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world.

I have for the past fourteen years had worse things said about me than I ever had in all my life before (and that by people who claim to be Old Baptists), because I believe and love to talk of God's purpose covering all events; but we know "the preaching of the cross is

to them that perish foolishness," for the natural man cannot comprehend the things of the Spirit of God. Christ said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Again, the Lord said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three." Was Jesus mistaken about this? I think not; the very doctrine you preach will cause some to rejoice and make others angry. Just as Jesus' preaching made some mad and others glad, so God's truly called ministers to-day have a small remnant, a little flock to preach to, and God will never leave himself without witnesses. Gideon's army was reduced to three hundred, but the battle was the Lord's, so, dear brethren, remember this battle is the Lord's, and no weapon raised against us shall prosper; cry aloud and spare not, for God rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand. Christ has prevailed to open the book and to loose the seals thereof, so all is safe and secure; preach the word. May God give us boldness to declare his power and purpose, regardless of men or devils; may God guide and keep us all in love at the feet of Jesus, is my prayer, for Jesus' sake.

If you think this will comfort any of God's poor and afflicted children, publish it.

Your servant, in bonds,

C. K. HAINES.

NASHVILLE, Tenn., Aug. 16, 1910.

DEAR BROTHER CHICK:—Through the mercies of the covenant-keeping God I still remain, and feel to thank him for

his bountiful mercies and blessings poured out from his unwasted fullness upon me, even down to old age. I am now in my seventy-eighth year, and feel to thank God for an humble heart and contrite spirit. I trust that he hath revealed himself to me as the One who is altogether lovely. I am unworthy and full of weakness, and am as nothing before him, so that often in spirit I fear that I have not been born again. I look within myself and see so much corruption and wickedness that I am brought down, and do feel the desire, if it be the will of God, that I may be kept humble before him. I desire to be kept at the feet of Jesus, who is my meditation. Upon the subject of God's grace I do know from experience it is not in the power of mortal man to do the things which are acceptable with God. The Arminian world preaches terms and conditions to be performed by man. Let them read Jeremiah x. 23: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Solomon said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." "Man's goings are of the Lord." How then can a man understand his own way? Paul, when a Pharisee, with all of his pharisaical doctrine and great learning, had nothing but the doctrines of men, and was going about to establish an idolatrous worship, pleasing to all fleshly worshipers, if possible to draw away the poor of the flock. But thank God we have the sure mercies of David. Paul, when worshiping in that legal way, and very strict in that worship, asked for letters of authority to go to Damascus to bind the saints to be delivered up at Jerusalem. But the fullness of the time had come, wherein he should see the power of God mani-

fested, then he was filled with the love of God, and then he conferred not with flesh and blood, but went forth to fulfill his calling, to preach Christ the way, the truth and the life. In no other way can one be taught to preach the gospel of the Lord Jesus Christ. But those who are called fulfill the purpose for which they are called. Upon one occasion Jesus asked his disciples, "Whom do men say that I, the Son of man, am?" They replied, "Some say that thou art John the Baptist; some Elias." But he said, "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Again, he said to Peter, "Thou art Peter; and upon this rock [Christ] will I build my church; and the gates of hell shall not prevail against it." What a precious truth. Peter was taught and given to know the revealed will of God, and had the evidence that enabled him to declare that this was verily the Son of the living God. This was not a declaration of man alone proclaiming this truth, but it was the Lord speaking through Peter. Man's wisdom could not enter into the knowledge of such truth, nor proclaim it to a poor sinner, but God will lay judgment to the line, and righteousness to the plummet, and no workmonger shall be therein; God's purposes and decrees will be fulfilled in his appointed time. Dear brother Chick, I feel my leanness in spiritual knowledge of the truth, but I have no other refuge save the everlasting Prince of peace, and in him do I trust for my deliverance from sin and death. "O for a closer walk with God," is my prayer.

I hope that what I have here written is in harmony with the teaching of the word. If you feel that it will prove of any comfort to the dear little ones, who have no confidence in the flesh, you are at liberty to publish it.

Your brother, as I hope, seeking for the truth,

O. B. HICKERSON.

DRAIN, Ore., Jan. 4, 1910.

DEAR BRETHREN EDITORS:—I see from the little slip on the back of my paper that my subscription is almost due, and fear this will reach you too late now for the next number. I desire to get every number, as it is such a comfort to me and my companion; we heartily enjoy the doctrine advocated by the SIGNS, and feel to say to the blessed brethren, Write on, you cannot write too plainly for us. I am depending wholly on the mercies of Jesus for my support, and if saved at all it is by grace, and not for any good that I have done. I do not feel worthy of a name among the members of our Father's house, but I do know that I love the brethren, and can say with the poet,

"I love thee, my Savior,
I love thee, my Lord,
I love thy dear people,
Thy ways and thy word."

I rejoice to know that Jesus came to save sinners, and it gives me a little ray of hope, as I feel that I am the chief of them; because of sin I am constantly mourning, but in this valley there is no other pleasure so pleasant as to be with God's people, the Primitive Baptists. There is so much deceit practiced to-day that it makes one shudder at the thought of it; men claiming to be Christ's disciples professing to be saving souls, putting Christ to open shame by taking the power of salvation to themselves, in the face of the solemn words of the apostle Paul,

saying, "I have planted, Apollos watered; but God gave the increase." Paul knew such would be the case, for he told Timothy that the time would come when they would not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, and that they would turn away their ears from the truth, and be turned unto fables. Isaiah made mention of the same, saying, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." This may seem hard language, but it is such a true comparison that I cannot forbear using it.

Dear brethren, I have written more than I meant to when I began, and feel what I have written is very unprofitable, but will leave it at your disposal. Hoping you will have a prosperous year, I beg to remain your unworthy brother, if one at all, in hope of eternal life,

C. F. MORNINGSTAR.

CHANGE OF ADDRESS.

AFTER October 15th my correspondents will please address me at Alvinston, Ontario, Canada.

D. M. VAIL.

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

J. C. Nelson, Kentucky, \$1.00.

CIRCULAR LETTERS.

(Written by Elder Frederick W. Keene.)
*The Old School Baptist Conference of
Maine, assembled at North Berwick,
York County, Maine, September 2nd,
3rd and 4th, 1910, to the associations
with whom we correspond.*

BELOVED BRETHREN:—Once more we send you our annual greeting, wishing you all new covenant mercies. These are so needful to us as pilgrims and strangers in the earth. Is this world a friend to grace to help us on to God? Ah, no. Well may it be written for our admonition: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John ii. 15-17. Our God is the Rock, our immutable Friend, our sure Foundation and everlasting Consolation. "I will [saith the Lord] make an everlasting covenant with you, even the sure mercies of David."—Isaiah lv. 3. Our way as we journey may at times be rugged and painful, temptations and sorrows may be ours, but on through the desert wastes streams of mercy, never ceasing, shall flow to refresh our souls, to lift up our heads, and so through the unfailing kindnesses of our covenant God we shall hold on our way. When our beloved Redeemer was in the world he said to his disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John xvi. 33. Tribulation,

therefore, in such measure as it pleaseth God, is experienced personally and collectively as the churches of Christ. But this gracious assurance from the Head of the church, "Lo, I am with you alway, even unto the end of the world. Amen," endears the Savior unto his people, and is the ground for their expectations that in all things they shall be more than conquerors. "Unto you therefore which believe he is precious."—1 Peter ii. 7. He is our living Stone, our Rock, on which we build, our sure Foundation, chosen of God and precious, and the gates of hell shall not prevail against his church. "He that believeth on him shall not be confounded." The verity of these sacred declarations are the assurance from our God that no matter what may arise to vex the church of Christ, she cannot be overthrown, she shall not be confounded world without end. "Unto you therefore which believe he is precious." The church of Christ is declared to be a "spiritual house." (1 Peter ii. 5.) Never was there such a house as this. Christ is the foundation and chief corner-stone, a living stone, and all the building is composed of lively stones. Christ Jesus is the life of the building. Our life is hid with Christ in God. All the elect are bound up in the bundle of life with the Lord their God; Christ the life flows upward through all the lively stones that are built upon him, a spiritual house. Time and climatic changes cannot affect or deface this building; it lives, and will flourish in eternal life, in immortality and incorruption throughout eternity. It is very precious in our faith to apprehend this, and to be even now experiencing the life of Christ Jesus animating us and holding us fast to him, our foundation, and causing us to rejoice in holy confidence, knowing that built upon him we

shall not be confounded. When waves of affliction beat upon the church, when the floods arise we are held in life oneness with Jesus, and the gates of hell shall not prevail against us. Our Rock has said, "Because I live, ye shall live also." In all the characters that our Savior sustains unto his people he is precious; he is our unfailing Friend, our all. The manifold and continual needs of the children of God bring them, under the leadings of the Holy Spirit, into the knowledge of our Lord and Savior Jesus Christ. It pleased the Father that in him should all fullness dwell, and of his fullness have all we received, and grace for grace. He "filleteth all in all." His riches in glory are the storehouse to supply all the needs of his body, the church, and it is in our experimental intimacy, by faith, with our beloved Savior, that we learn most blessedly that Christ is precious. He is our precious sacrifice for sin, he is our propitiation, through faith in his blood. We are redeemed by his precious blood. (1 Peter i. 19.) This was our redemption price. The church God hath purchased with his own blood. (Acts xx. 28.) By the shedding of his blood we have the remission of all our sins. We are redeemed from all iniquity, redeemed from the curse of the law out of all nations and kindreds and tongues unto God. Thus speaks our almighty Redeemer: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14. The hope of this, how glorious and comforting.

"What mighty sum paid all our debt,
When we vile bondmen stood,
And has our souls at freedom set?
'Tis Jesus precious blood."

When amidst the uprising of our internal

corruptions we sigh beneath the pollution of our sinfulness, how gracious it is then to be led by the Comforter to look by faith to Jesus' blood, that cleanseth from all sin. We have redemption through his blood, even the forgiveness of sin, according to the riches of his grace. In Christ Jesus our Lord are given unto us exceeding great and precious promises, which are all yea and amen in him, and unto the glory of God by us. Seeing that such a heritage is ours in him, he is indeed precious. He is our Shepherd and King, our High Priest and Husband. Therefore, beloved brethren, amidst the tribulation of our pilgrimage it is our happiness to be found confiding in Him who is our life, our salvation, our all.

We have appointed our next annual conference to be held, the Lord willing, September 1st, 2nd and 3rd, 1911.
FREDERICK W. KEENE, Moderator.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Maine, September 9th, 10th and 11th, 1910, to the churches of which she is composed, sends greeting.

DEARLY BELOVED BRETHREN:—It is our custom to write you a letter concerning the things of the kingdom of God, so that all who read may know we remain settled and grounded in the truth, and are not moved by any wind of doctrine. There is no special text in our mind to write about for your comfort and edification. These words: "Jesus Christ," "the church," "salvation," are the foundation of every text recorded in the Scriptures. The people of God were chosen in Christ before the foundation of the world. He was the perfect sacrifice that was offered to redeem them from sin and condemnation. On this foundation, which is laid

in Zion, the wonderful works of the Lord are built, and nothing can ever overthrow or destroy them. The Lord's work is perfect, nothing can be added to it, nothing can be taken from it. He teaches all of his children, so they know they are sinners justly condemned, and in his own time and way reveals Jesus unto them as their Savior. How precious he is to us, and "of his fullness have all we received, and grace for grace." Who can express the fullness dwelling in Jesus? No tongue nor pen can do it. The church of God has salvation for walls and bulwarks, God is in the midst of her, she shall not be moved; no weapon that is formed against her shall prosper, and the gates of hell can do her no harm; every tongue that shall arise against her in judgment shall be condemned. "Beautiful for situation, the joy of the whole earth, is mount Zion." Here is the city whose builder and maker is God. The inhabitants of this city are a peculiar people, a chosen generation, a royal priesthood; they are trees of righteousness, the planting of the Lord, that he might be glorified. He puts the new song into their mouth, so they give all praise, honor and glory unto him. He sheds his love abroad in their hearts and makes them love one another with a pure heart fervently. When Jesus gives them his peace they know by heartfelt experience that the peace of God passeth all understanding. The natural man cannot enter into the things of the kingdom of God; he cannot study and learn them; it is always the Lord's work when one is made to believe on Jesus Christ. "No man can say that Jesus is the Lord, but by the Holy Ghost." We do believe that Jesus is revealed to the inhabitants of this city as One mighty to save, and his salvation is a sweet and delightful

theme to them. They have felt the joy of his salvation in their hearts, and it is something the world cannot give or take away. That hope of glory which has been wrought in their souls is a most precious hope, and it can never fail; it holds and supports us every step of our journey, for it is an anchor of the soul, both sure and steadfast. "Who is like unto thee, O people saved by the Lord." What good news and glad tidings we have to relate to those who know the joyful sound. Love, peace and joy abide with us, and we feel to esteem others better than self. The Spirit of Christ in our hearts makes us kind to each other, excusing and forgiving one another. "How good and how pleasant it is for brethren to dwell together in unity!" We cannot bear the fruit of the Spirit unless we abide in the Vine, which is Jesus. The church is so surrounded by the love, care and protection of Jesus that she is all glorious within. The blood of Jesus cleanses us from all sin. We are clothed with the righteousness of Christ. He has overcome every enemy, and risen victorious over death, hell and the grave. All of his children were with him, and nothing can be laid to the charge of God's elect. As our mind is led to behold the wonderful works of the Lord in the salvation of his people, and the oneness that exists between Jesus and the chosen people of God, the words of Isaiah come with sweetness and power: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars,

neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Z. M. BEAL, Moderator.

GEO. R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September, 1910, to the associations and meetings with which we correspond, sendeth greeting.

DEAR BRETHREN:—It has pleased the Lord to spare our unprofitable lives another year, and bring us together in an associate capacity. The preaching was all of one theme: Jesus Christ and him crucified, and we each and every one enjoyed that peace and love that passeth all understanding.

Our next session is appointed to be held with the Whitefield Church, on Friday before the second Monday in September, 1911, where we shall hope to meet your messengers and receive your messages of love and fellowship.

Z. M. BEAL, Moderator.

GEO. R. TEDFORD, Clerk.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

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EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1910.

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

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

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EPHESIANS II. 1-3.

“AND you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”

Probably there is no Scripture more familiar to most Old School Baptists than the above, but because it is so familiar, it may be that many have not thought carefully about some things that are presented in it. The Scriptures everywhere are always being opened to the understanding of those who are prepared by grace to receive the truth. This does not mean that they are being so opened that doctrine contrary to what they received at the first as the doctrine of salvation is shown them, but rather that they are led still further into the same doctrine. It is so with the various principles of doctrine presented in this text. For instance, when the text declares that we were dead, it declares a truth that all believers come to see at the very first of God's revelation to them; and all that is revealed afterwards, concerning this one truth, does not contradict the first knowledge, but increases the depth of it, until

it comes to mean more and more to those thus exercised, but still along precisely the same line. Or when the text declares that we have been quickened from this death, the truth thus stated is opened to the heart and mind of all who believe at the very first, but this truth as the years of experience go on comes to mean more and more to them than it did at the first. The same is true of the knowledge of Christ. We shall never see anything in Christ in anywise contrary to what we saw at the first, but rather what we saw of him at the first will only become brighter and brighter, and Christ, the same Christ, will become more and more to such an one. Thus is fulfilled the word of the apostle: “But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.” Thus Paul, who already knew the Lord, desired to know more and more of him, and followed on that it might be so. It is not new truth in the old light, neither is it the old truth in a new light, but it is the old truth in the old light shining brighter and brighter unto the perfect day. This all applies to each individual experience, in some measure at least. But it is not our mind that our God has given any advantage to his people in one age of the church more than to them in any other age of the church; at least we have never seen any intimation of this kind in the Scriptures. Least of all do we believe that we in this present age are any wiser than God's people in the past ages. The Scriptures, so far as they seem to bear upon the matter at all, teach that things shall grow worse and worse, rather than better in the last ages. If a child of God ten centuries ago could be heard to-day, he would testify to the same experience and to the same doctrine of grace that we expect to hear from the

children of God to-day. There is no doubt that the children of God in all past ages have come short of the glory of God, both in understanding of the doctrine of God, and in their practice, but there can be no doubt that the same is true to-day as well. It may be that in some things God has shown his people clearer light than was shown to his people in some former age, but may it not be equally true that to that same people of that former age he showed more light in some other things than he has shown to us? It becomes us all, who speak of the things of God, to remember that that cannot be true which contradicts what we have already come to know of the blessed Lord and his salvation. Thus the principles of truth stated in the text quoted at the beginning of this article, as we examine them more closely, are but increased in meaning, and not changed to any reverse meaning. The first statement is, "And you hath he quickened." The words, "hath he quickened," are supplied here, but lawfully supplied, as will be seen in the fifth verse, where they are not supplied. This declaration is in the past tense. Paul's teaching all through the first chapter, both concerning the purposes of God, the work of Christ for his people and the work of the Holy Spirit in them, bringing them to believe (see verses 11-14), is that all this is in the past with them, and so here he uses the words, "hath he quickened," or as in verse five, "hath quickened us together with Christ," in the past tense, in full agreement with the teaching of the first chapter. Paul was not talking to dead sinners, but to living people of God. They had been dead in sins, but were not then dead, but living in Christ. These were men and women fallen in Adam, but now redeemed from the curse, and become,

through the operation of the Spirit of God's dear Son, sons and daughters of the Lord Almighty. How wonderful that the sons and daughters of Adam, partakers with him in sin and death, should now have become the children of God through faith in Christ, and heirs of eternal glory, and these, Paul declares, have been thus made alive from the dead. Let us be sure to give full force to the word "dead." It is not a figure of speech, it is a statement of a literal fact. Men are dead to God in their sinful state; they are living men in one sense, but dead in another sense. They live in sin, and so may be said to be alive to it, but when alive to sin they are dead to God. We do not think it a contradiction of terms to say that while dead in sin, yet they are alive to sin; that is, sin reigns in them and over them, and the motions of it are in their members and they rejoice in it, and it seems to them a sweet morsel under their tongues. But now they have become dead to sin and alive unto God. The words "dead in sin" do not mean simply a dormant state, from which one may be awakened by measures sufficiently strong. Were it only thus, then indeed men might arouse other men, but from the dead no man can arise save at the voice of God. And these had risen from the dead by the power of God working his work in their souls. Still further, Paul here is not speaking of the atonement, or the work by which men are justified, but he is speaking of that personal work in the heart, by which sinners pass from death unto life, and these brethren at Ephesus had experienced this coming to life by the power of the Spirit of God, and so the apostle could say to them, "You hath he quickened, who were dead in trespasses and sins." Thus he reminds them of their former and of their present state.

Can there be a wider difference imagined than is expressed by the word "death" and the word "quicken" or "made alive?" God's chosen and redeemed people, when thus made alive to God, are not indeed what they desire to be, and they are not what they shall be, but it is also blessedly true that they are not what they once were: they were dead both in trespasses and in sins. The difference between these two words is that "trespasses" signify outward transgressions, while "sins" mean the attitude of the heart and mind against God, out of which trespasses grow. They were dead to God in the whole disposition of their minds, being wholly alienated from him, and they were dead also in their whole manner of outward life. If the word "death" means anything here, it signifies that there could be no good work wrought by them, no desire toward that to which they were dead, no holy breathing of soul, and nothing whatever that could be pleasant in God's sight in all they could say or do.

The next two verses declare the results of this state of death to God and life to sin. While in that former state they walked according to the course of this world. The course of this world, then, is that of death to God; it is walking in transgression and iniquity; the whole world lieth in iniquity. Not only was their walk according to the course pursued by this world, but it was according to the prince of the power of the air; that is, the devil, who is a liar, and who sinneth from the beginning, and who now (or even yet) worketh in the children of disobedience. These children of disobedience are not the children of God; they have not been quickened, but are still under the dominion of sin and Satan. To claim that these children of disobedi-

ence mean disobedient children of God, would destroy all the force of the apostle's argument as to the present state of the people of God. All the church is addressed as being quickened from the dead. We say, all of them, whether those who walked near or those who walked far off. None of the church was left out; all had been quickened from the dead. Imperfect though they all might be and were, yet they were not now the children of disobedience, but they were God's own children. Once they walked after the course of this world, but now they did not so walk; once they walked after the prince of wickedness, but after being quickened they walked after God; once they fulfilled the desires of the flesh and the mind, but now had been translated into a new kingdom, a kingdom of righteousness and peace. So far as the walk of believers here below is concerned, all come short, and all of them confess that they do not the things they would do. In this respect there is no difference between one child of God and any other. But here the apostle declares that there is a vast difference between his brethren and the children of disobedience. These children of disobedience are characterized in the concluding expression as "others." "And were by nature the children of wrath, even as others." Here let us notice the apostle does not say, And are by nature, but "were." It simply means that, as regarded in their unquicken state, they were just like all other human beings: "children of wrath." We can well remember once in our youth hearing the late Elder Wm. J. Purington in preaching quote this last expression, and then he paused and said, "This literally reads, Wrath's children." They are not children of God, but are still subject to death, because still dead in trespasses

and sins, and let us carefully notice that the apostle declares of all his brethren that once they were children of wrath. He does not say, Ye are the children of wrath, but, ye were. Once they manifested no difference from other men, because there was no difference in them, but now there is a difference, and it is the difference between death and life. If we now can think of the apostle as though he were addressing us who read this with the good hope that we are the quickened and living children of God, and as we read these last words of the text, "Were by nature the children of wrath, even as others," can take in something of their blessed meaning to us, perhaps we shall be found asking, Lord, why are we so blessedly favored of thy grace while others are not? And what must the answer be to this solemn questioning in our hearts? There can be but one answer, either for us or for any others thus called, viz., the doctrine of eternal, personal, unconditional election. No reason can be given why one sinner is saved while others are not, save that it so seemed good in the sight of God. He will have mercy on whom he will have mercy, and whom he will he hardeneth. There is no other answer. So far as justice is concerned, all the fallen sons and daughters of Adam might have been left to perish, and the throne of God would still forever have remained a white throne. Each child of God testifies for himself, If justice were carried out I could have no hope, and must perish forever. Nothing in me (says the child of God) could ever merit esteem. If I am among the saved, it is by the grace of God. It is of his grace in election, in redemption, in the atonement, in the quickening, in preservation and in final victory. These chosen vessels of mercy are quickened or made

alive unto God. This is in full harmony with the blessed Savior's own words: "I give unto them eternal life." How wonderful that unto finite sinners should be given eternal life, and this life is in his Son. Yea, it is declared to be Christ in us the hope of glory. Beholding us as chosen in his Son from eternity, eternal life was treasured up in him for us who should one day here on earth be quickened by it, and in this life of Christ and in Christ there is unity. Possessing this one life the people of God become one body. Every member of our natural body possesses the one same life, and so, though they are many members, they are still "one body." Even so the church, the body of Christ, has many members, but as they all possess one life they are one body. Without this one life they could not be one body. The church is made up of chosen men and women, and to each one of that number the apostle could say as he said to those at Ephesus: "And you hath he quickened." And, Ye "were by nature the children of wrath, even as others." The children of wrath needed redemption. No others ever did need redemption. It is the hope and joy of very many whom we know that they, even they, are numbered among these chosen ones, and that they have been called by grace, and that they shall one day be with and like their Lord. For this blessed consummation we are waiting, and our hope shall not be disappointed. C.

TO OUR SUBSCRIBERS.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XI. II.

"He that is least in the kingdom of heaven is greater than he."

These words were not spoken in disparagement of John the Baptist, for of all that had preceded him his superior had not been found, even among the prophets and patriarchs. We are not told that John was greater than any of the Old Testament saints, but that among them that are born of women, none greater than he had appeared. He was a man sent from God, and his name was John, (see John i. 6,) and this name was given him by the angel of God. (Luke i. 13.) He came in the beginning of the gospel of Jesus Christ, the Son of God, as the messenger whom God sent before the face of the Messiah, and as the voice of one crying in the wilderness, &c. (Mark i. 1, 2.) He came in the spirit and power of Elias, who was translated, and he was the Elias which was to come. He was a Baptist, and the honored administrator of the holy ordinance of baptism to our Lord Jesus Christ. All the prophets and the law prophesied until John. "Notwithstanding" all this, "He that is least in the kingdom of heaven is greater than he." There is, we think, a sense in which this characteristic (the least in the kingdom) belongs to our Redeemer himself. The term "least" we do not understand to imply unimportant, less useful, less honored, or less in any point of real greatness, but the most humble, meek and lowly, and these lovely qualities were certainly possessed and manifested more fully and conspicuously in the person of our Redeemer, in his incarnation, life and deportment on earth, than in any of his members. He whose glory was with the

Father before the world was, (John xvii. 5,) whose position was with the Father upon the eternal throne, who thought it not robbery to be equal with God, and who was with God in the beginning, and who was God, who is the mighty God, the everlasting Father and the Prince of peace, by whom and for whom all things are and were created, and by whom all things consist, whether they be principalities or powers, thrones or dominions, things visible or invisible, all are his workmanship, and all are sustained and controlled by him. But see him in his humble birth; see him in the manger; see him in subordination to his parents, serving as an humble apprentice to the carpenter's trade; see him a man of sorrow, familiar with grief, derided, insulted, reproached, persecuted, reviled and set at naught by men; see him in agony in the garden; see him a prisoner at the bar of Pilate and of Herod; see him crowned with thorns, scourged, spit upon and loaded with every indignity that wicked men could invent, and led away to the horrid tortures of the cross, bleeding, groaning, dying, and in all this not one complaining or revengeful word; as a sheep before his shearers, he was dumb, and opened not his mouth. See all this, and then say, Was there ever such humility, meekness and lowliness of soul as he exhibited on earth, before or since? Who, from such infinite height, has humbled himself to such a depth? Who, from such unspeakable glory, has willingly descended to such ignominy and humiliation? Who, that was so rich, has ever volunteered to become so very poor? Who, from the adoration of shining angels and the worship of holy beings, has consented to become the scorn and derision of wicked men and devils? Who, beside the meek and lowly Lamb of God, was

ever willing to be counted of no reputation? It is our impression that our dear Redeemer, in our text, referred to his own unexampled and unparalleled humiliation. He came under the law, he learned obedience, he humbled himself, even unto the death of the cross, he assumed all our infirmities, he took on him all our sins, he bore all our reproaches, he endured the cross and despised the shame, yet beyond all controversy he was and is the greatest in the kingdom of heaven. He who washed his disciples' feet justly claimed that he was and is their Lord and Master. But in the kingdom of heaven, among the disciples of Christ, whosoever manifests the greatest conformity to Christ in meekness, lowliness and humility, is esteemed the greatest among the disciples. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died."—Hosea xiii. 1. So our Redeemer taught his disciples that the pathway to greatness was through the valley of humiliation. When his disciples displayed an ambition to be great, having failed to settle the question of preeminence in their discussions among themselves, they appealed to Jesus, saying, "Who is the greatest in the kingdom of heaven?" The reply of our Lord to this inquiry is the clearest and most explicit commentary on the text proposed that can be given. So far as it relates to the comparative humility and transcendent exaltation of the children of God, showing that he who is the most like Jesus in the grace of humility, is greatest in the kingdom of heaven; not in self-esteem, or self-righteousness, nor in the esteem of the world, but in approaching nearest to the standard of true greatness, as shown by the example and precepts of Jesus; as, for instance, Paul, who claimed to be less than the least of all saints, and

yet not a whit inferior to the chiefest of apostles, and in some respects at least greater than John the Baptist. When the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" how forcibly did he illustrate the doctrine of christian humility and godly eminence. "And Jesus called a little child unto him, and set him in the midst of them, 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."—Matt. xviii. 2-4. And farther he said, "And whoso 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." By this divinely authorized standard, the more humble and childlike the disciple becomes, the greater will be his resemblance to the meek and lowly Savior, of whom he learns and whose yoke he is called to bear. This true greatness does not consist in being more prominent in position, as John the Baptist or Paul were, for says Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 1-3. The poor little child of God, who has no gift of tongues, who can only lisp the name of

his adorable Redeemer, if blessed with humility, is childlike, lamblike and Christlike; he is greater in the kingdom of heaven than those who possess the most eloquent and commanding powers of oratory, or shine the brightest in the eyes of men. The vain ambition of the two sons of Zebedee, and their mother, that they might occupy distinguished places of prominence and honor in the kingdom which was about to be organized, excited the other ten disciples with indignation against them. Instead of elevating, it depreciated them in the eyes of their brethren, as that vain ambition always does when betrayed among christians. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." No aristocratic distinctions, no despotic dominion, no lording over God's heritage, should ever be allowed in the church of God. "But whosoever will be great among you, let him be your minister." That is, to perform the duties of a waiting servant. "And whosoever will be chief among you, let him be your servant," or (as in the margin) your slave.—Matt. xx. 26, 27. Let such occupy the very lowest places, and let the humble be honored for their childlike and unassuming disposition, for "Whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." Scribes, Pharisees and hypocrites loved the chief places in the synagogues, and to be called Rabbi, but Jesus forbids such titles to his children. May we all learn of Jesus to be humble, holy, harmless and undefiled, and suppress within us all desire for any other greatness. When we glory, may it be only in the Lord.

MIDDLETOWN, N. Y., July 1, 1864.

MARRIAGES.

By Elder F. A. Chick, at Pennington, N. J., Wednesday evening, June 29th, 1910, Robert P. Miller, M. D., of Hopewell, N. J., and Miss Edna Rogers, of Pennington.

By the same, at Woodsville, N. J., Thursday a. m., Sept. 1st, 1910, Paul H. Carter, of Leesburg, Va., and Miss Mary L. Drake, of Woodsville, N. J.

By the same, at Hopewell, N. J., Wednesday noon, Sept. 7th, 1910, Marna S. Poulson and Mrs. Nellie M. Atkinson, of Baltimore County, Md.

By Elder Silas H. Durand, Sept. 10th, 1910, at the home of the bride's father, Otho Ernest Cox Robinson, of Hatboro, Pa., and Miss Florence Gillingham Willard, of Bethayres, Pa.

OBITUARY NOTICES.

Willis S. Gott was born near Crawfordsville, Ind., July 13th, 1823, and was married to Maria French Dec. 4th, 1845. One year later he moved to Linn County, Iowa, where he had since resided. Two daughters were born to him by his first wife: Mrs. Mary J. Beaman, of Rock Rapids, Iowa, and Mrs. Margaret Stewart, deceased. His first wife died June 26th, 1849. Mr. Gott was again married, to Mrs. Eleanor Carr, Jan. 14th, 1851. To that union five children were born: Mrs. Melvina Newman, deceased; Mrs. Ellen Whitenack, deceased, and Willis M., of New Hampton, Iowa, two dying in infancy. In October, 1860, death again visited his home, and he was bereft a second time of his companion, being left with five motherless children. He was married the third time, to Sarah E. Busenbark, of Crawfordsville, Ind., August 21st, 1861, and to that union eight children were born, of whom six are living: Mrs. Phæbe Napier, of Mt. Vernon, David F., residing at the home place, Mrs. Belle Myers and Mrs. Lara Remington, of Marion, Mrs. Rosa Andrews, of Northwood, and Harvey, of Cedar Rapids, Iowa; two daughters, Mrs. Nancy Remington and Mrs. Lucy Plott, are deceased. Mr. Gott united with the Greens Grove Church of Regular Predestinarian Baptists in May, 1879, was soon afterward chosen deacon, and faithfully filled that office until his death, which occurred early Sunday morning, August 7th, 1910. Mr. Gott was well established in the doctrine advocated by his people, and his house was always a home for the Baptists during the regular meetings and associations. He was a good neighbor, a loving companion and father, a good and safe counselor, sociable, but unassuming. During his last sickness, of four weeks' duration, he was a great sufferer, but did not complain at his lot, being reconciled at all times to the divine will of his heavenly Master. Besides his companion and children, he leaves an aged

sister, Mrs. Emily Maddox, of Marion, and one brother, Francis M. Gott, of Woodward, Iowa, a large number of grandchildren and great-grandchildren to mourn their loss.

Brief services were held at his late residence, three miles northwest of Marion, conducted by D. W. Miller, after which the remains were interred in the Oliphant Cemetery.

SARAH E. GOTT.

ROBINS, Iowa, August 23, 1910.

Miss Harriet Duncan fell asleep in Jesus June 24th, 1910, at her home, near Marshall, Fauquier Co., Va. "Aunt Harriet," as she was called, was born Jan. 17th, 1815. She was baptized in the fellowship of Upper Broad Run Church the third Sunday in August, 1870, by Elder Joseph L. Purington. She lived to a good old age, like corn fully ripe, and was firm in the faith, resting in the hope of the blessed resurrection of the body and the glorious immortality of the soul. She was an intelligent reader and lover of the Bible and SIGNS, and was a subscriber of the latter. Having no fear of death for many years, it was a pleasant thought to her to know she must soon sleep in Jesus, believing it was only a sleep, to awake with Christ's likeness and see him as he is and be like him. Sister Duncan dearly loved to fill her seat at Broad Run. She was faithful, and earnestly prayed for Zion, and had an answer of peace. She said the Lord had taken away the burden and the blessed Master carried it, and she was at ease and rest, trusting alone in the mighty God of heaven, who worketh all things after the counsel of his own will. Her niece writes: "A more truly humble, better, faithful, loving, constant christian never lived; the needy and afflicted always found a friend and helper in Aunt Harriet; she was generous, and was one who did not let her right hand know what her left hand did; but surely her deeds of kindness are recorded."

She leaves her beloved church, with many friends and relatives, to mourn their loss; a loss to them only, for with her to die was gain.

Written by request of her niece, sister Hattie L. Walker.

LAURA HUNTON.

MANASSAS, Va., August 23, 1910.

Mrs. Gertrude Bailey departed this life Thursday, August 25th, 1910, at her son's, Elmer Bailey, after a lingering illness of Bright's disease. Her last attack was brief, and she passed away calmly and peacefully. She leaves one son, two brothers, five grandchildren, with the church, behind for awhile. Her age was about seventy-three years. Sister Bailey was baptized by the writer in the fellowship of the Old School Baptist Church at Indiantown about twenty-five years ago. She was the widow of brother Littleton Bailey, whose hospitable home many will remember when they see this notice. She was

one of the peaceable, quiet wives, mothers and neighbors. I visited the house, it being one of my headquarters from about 1869 until brother Bailey's death. She always made her home pleasant for me whenever I was there, and in all those years I never heard either one speak the least short or cross word to each other, which was wonderful to me. She was not a great talker on experimental things, but was a good listener, and was quiet and unassuming. She never seemed to think or speak highly of herself, and her life was a good pattern, one to be admired.

The writer was called upon to officiate at her funeral, which he did with such ability as the Lord gave, reading from 1 Corinthians xv. 35-58, then as a foundation for remarks read from Romans viii. 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." All that was mortal was then laid to rest beside her husband to await the summons from on high, then shall it come forth glorified.

T. M. POULSON.

MASSEY, Va.

Mrs. Phoebe G. Simmons, wife of Deacon Wm. A. Simmons, departed this life at her home in Stontsburg, N. J., July 2nd, 1910, aged 79 years. There had been no particular disease, but for some time she had been failing with the ordinary infirmities of age, until at last the end came quietly and peacefully. She was born in the State of Ohio, and her maiden name was Wilson. She was married in Ohio to Deacon Simmons, and came with him to live in New Jersey in 1856. They had lived together in marriage for nearly fifty-four years. She was baptized by Elder Wm. J. Purington in 1879, becoming a member of the First Hopewell Church. Six children were born to them, of whom four, three daughters and one son, are living. She also leaves, beside her husband, one brother, one sister and one grandchild.

In addition to this statement of her natural life we feel also to add a few things concerning her life in the things of the kingdom of God. Her life in the church had been to us all a pleasant one. As long as she was able she was a regular attendant upon the services of the sanctuary at Hopewell. She loved the place where her brethren met to worship God. She was a woman of few words, but often we could see the gladness of her face as she met and mingled with her brethren and sisters in the church. She in heart and life abided by the old paths, and desired not to share in the many new things which in these last days have come up in the name of religion. She was a woman of quiet manner and life, and we never heard her narrate the exercises of her mind by which she was at the first led to the church, but we knew her steadfastness for the past fourteen years that we have known her. She will be greatly

missed in her family, in the church and in the neighborhood.

The funeral service was held at her home July 6th. The text used as the subject for the discourse was Psalms xxvii. 4. The interment was in the Old School Baptist Cemetery at Hopewell. All of the family, and especially our aged brother Simmons, have the full sympathy of all who know them. C.

Sarah Gordon Beoddy, daughter of Frederick and Hulda Gordon, was born August 16th, 1864, in Madison County, Ohio, and departed this life August 30th, 1910, at her home in Muncie, Ind. She was married June 5th, 1889, to Mr. Crist Beoddy, to which union were born six children, four sons and two daughters, all of whom, with the husband, and several brothers and sisters, are left to mourn. In the year 1884 she received a hope in her Savior, and was received, and baptized in the fellowship of the Old School Baptist Church called Deer Creek, at Waterloo, by Elder Levi Bavis, and all her life was a devoted christian, patient through her long sickness, wanting to live for her children, but ready and willing to abide by the will of God. We all miss her, the husband and children, the brethren and sisters, the neighbors and friends, but we feel that our loss is her gain, and the hope which God gave her as an anchor of the soul is sure and steadfast, and we bow in humble submission to the will of Him who doeth all things well.

The writer was called from Galion, Ohio, and tried to speak words of comfort to the bereaved ones from Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The funeral services were conducted from the home of her sister, Mrs. Lewis Brock, near South Solon, Ohio, near the old Frederick Gordon home, and the remains laid to rest in the South Solon Cemetery.

GEORGE L. WEAVER.

Mary Emma Davis Boice, wife of Horace Boice, died at Kingston, N. Y., August 10th, 1910. She was born in Roxbury, N. Y., Feb. 11th, 1855, and was the daughter of George and Roxy Davis, who died some years ago. She leaves a husband, eleven children and nine grandchildren, besides many friends, to mourn their loss. Though not a member of any church, she was a faithful attendant at the meetings of the Old School Baptists as long as her health permitted, and seemed to enjoy the truth which is presented by them.

By request of friends,

(MRS.) W. M. GRIFFIN.

HALCOTTVILLE, N. Y.

[MRS. Boice was indeed a noble woman, faithful in all the walks of life and highly respected by all who knew her. She had long been a lover of the truth as it is in Jesus, but never felt herself worthy to ask a place in the church. Her family has sustained a

great loss in her death. We conducted the funeral services, which were largely attended, and tried to speak of the eternal glory of immortality. The remains were interred in the "Hnrley Cemetery." May grace be ministered to the family, especially to the aged and sorrowful husband.—K.]

Mrs. Parmella F. Davis, daughter of William B. and Virinda N. Davis, was born May 21st, 1849, died June 21st, 1910, aged 61 years and 1 month. She died at her brother's, William A. Davis, near Herndon, Va., where she had made her home for a number of years. She was buried in their family lot at Herndon. The deceased had not made a public profession, but gave evidence, both in her walk and conversation, that she had been with Jesus. Her hope was in the merits of Christ's atoning blood. Often she was heard to say, "I know what God appointed is best," and expressed a willingness to leave this world of sin and sorrow. We extend our sympathy to the sorrowing ones, whose loss is her eternal gain. J. G. EUBANKS.

NEWARK, Del., Sept., 1910.

M E E T I N G S .

THE Juniata Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in October, instead of the second, as was announced in our Minutes, with the Sidling Hill Church, in Fulton County, and will continue three days. We extend a cordial invitation to all lovers of the truth, and hope to be remembered by our ministering brethren. Those coming by rail will take the B. & O. or the Western Maryland to Hancock and cross the river to the Hancock side, where they will be met on Thursday. Better write J. T. Mellott, Needmore, Pa., or Jefferson C. Mellott, same address. AHIMAAZ MELLOTT.

THE Old School Baptist Church of Lexington, N. Y., has appointed a yearly or two days meeting to be held at our meetinghouse in Lexington the first Saturday and Sunday in October (1st and 2nd), 1910. We will be glad to see as many of our faith and order as can come.

FLETCHER MACKEY, Church Clerk.

THE Des Moines River Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Otter Creek Church, at Toddville, Iowa, ten miles north of Cedar Rapids, on the Decorah division of the C. R. I. & P. R. R., beginning on Saturday, October 1st, and continuing three days. Those coming via Cedar Rapids will leave there for Toddville at 7:50 a. m. and 4:30 p. m., except Sunday. Those coming from the north will reach Toddville at

9 a. m. and 6 p. m., except Sunday. A cordial invitation is extended to all lovers of the truth.

C. O. SHARP, Moderator.

J. L. THURSTON, Clerk.

The Andes Church has appointed a two days meeting to be held at Union Grove, N. Y., October 5th and 6th, 1910, commencing on Wednesday at 11 o'clock a. m. Trains will be met Tuesday p. m. and Wednesday a. m. at Union Grove. Those coming via O. & W. R. R. will change at East Branch for Union Grove. Those coming via U. & D. R. R. will change at Arkville for Union Grove.

JAMES A. HUNTLY, Clerk.

The Lexington Old School Baptist Association will be held with the Schoharie Church, Schoharie Co., N. Y., Oct. 5th and 6th, 1910. All those coming by train on D. & H. from Albany to Binghamton will get off at Cobleskill on Tuesday before the meeting and inquire for J. E. Livingston, who will care for them. If any cannot get here on Tuesday, and can reach Howes Cave on either day of the meeting, if they will drop me a card I will see that they are met and conveyed to the meetinghouse. A cordial invitation is extended to brethren of like precious faith to meet with us, especially ministering brethren.

J. E. LIVINGSTON, Church Clerk.

The Old School Baptist Church of Gilboa, N. Y., will hold its yearly meeting the second Sunday, and Saturday previous, in October (Oct. 7th and 8th), 1910, and cordially invites all our brethren and friends, especially ministering brethren, to meet with us.

D. S. ELLIOTT, Church Clerk.

The Corresponding Meeting of Virginia is appointed to be held with the Ebenezer Church, Loudoun Co., Va., to commence on Wednesday, October 11th, 1910, and continue three days. Friends coming to the meeting by railroad will be in Washington, D. C., on Tuesday, Oct. 10th, in time to take train at Union station at 1:30 p. m. for Bluemont, on the Loudoun road, if the present schedule is maintained. Trains are now due at Bluemont at about 4 p. m., where all will be met and cared for. An earnest invitation is extended to all whose hearts are sincerely with us.

J. N. BADGER.

This Welsh Tract Church has appointed her yearly meeting to be held on Saturday and Sunday, October 15th and 16th, 1910. Those coming from Philadelphia and Baltimore will please come via B. & O. R. R. on Saturday or Sunday. Trains leave Philadelphia at 8:15 a. m., and Baltimore at 8 a. m. (Mt. Royal station.) Get tickets for Newark, Del., where all will be met and conveyed to the place of meeting. Brethren in the ministry and all lovers of the truth are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

The Salisbury Association is appointed to convene with the church in Broad Creek, Sussex Co., Del., October 19th, 20th and 21st, 1910. Those coming by rail to attend the meeting will take trains arriving at Laurel, southbound, at 1:16 p. m., northbound, 2:11 p. m. Southbound train leaves Philadelphia at 10 o'clock a. m., northbound leaves Cape Charles at 11:05 a. m. Come Tuesday, 18th. All coming by those trains will be met and cared for. It is desirable that all should come by those trains, as it is five miles from Laurel to the meeting, and it will not be convenient to meet other trains. All lovers of the truth are cordially invited, especially ministering brethren. We hope to see a goodly number, and assure you we will do all in our power to make you comfortable, and we assure you a hearty welcome.

By the church.

A. B. FRANCIS, Pastor.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spitzer at the above address.

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I N

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

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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

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CHURCH.**

**1315 Columbia Avenue,
PHILADELPHIA, PA.**

**Meeting every Sunday morning
at 10:30 o'clock.**

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.
JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.
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I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.
Southampton, Pa.

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(ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., OCTOBER 15, 1910. NO. 20.

CORRESPONDENCE.

WALKER, Ope., Aug. 10, 1910.

DEAR BRETHREN EDITORS:—I am frequently requested to write for our dear paper, the SIGNS, and while it is the strongest desire of my heart that the great Giver of every good and perfect gift might use me, a poor, weak worm, and a sinner, for some purpose that will redound to his praise, it is with much reluctance that I make the attempt. These requests sometimes revive a hope that I have some part in the great feast, even if it be only as the dog that eats the crumbs that fall from the master's table. If I know anything spiritually, I have a strong desire to be of some comfort to those of the poor, scattered ones of the flock of God, but as Mephibosheth was, I am helplessly lame on both feet. Yet while passing, as I sometimes hope, along this pilgrimage road, I am permitted to pick up some crumbs from the Master's table, and a few times I have been made to hope that I may some time eat at the King's table continually. At such times I am made to cry out in amazement, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" and my only hope rests in the knowledge

that God in his everlasting mercy and love is able to raise up the poor from the dust of the earth, and the beggar from the dunghill, and make them to sit down with princes and kings.

I have not been requested to write about any particular subject, and so I will begin, hoping that the Giver of every good and perfect gift will guide my mind, and that lame as I am in mind I may be included in the weak things of the world that are to confound the mighty, and the foolish things that are to confound the wise. The dear Savior gave thanks to his Father that he had hid these things from the wise and prudent, and revealed them unto babes. Sometimes when we are permitted to view the inspired word of God through the all-magnifying glass of faith we are able to look through time, as regards both Jews and christians, to the present day, and sometimes the dark glass seems thin which veils the great beyond, where lies the christian's hope. Milestones are set up in holy writ by the pen of his chosen servants, by which his wayfaring people as they pass each stone have their confidence strengthened, and are made to ascribe to the Majesty in the heavens all power and glory, and to say

that he does all his pleasure in the army of heaven and among the inhabitants of the earth, and that he accomplishes his will in the minutest detail. He has a perfect knowledge of whatsoever comes to pass, and being the great Architect of the universe he planned his building as he did, also the pattern of Solomon's temple, so that all come together, stone fitting stone, without the sound of axe or hammer. It also pleased him as he saw the end from the beginning to give types or shadows of things in the gospel, back under the law dispensation, and they to whom was given that faith which magnifies the word of God, could look forward, as we look backward, to Christ's finished work.

Now if my mind be exercised by God-given faith I will dwell briefly upon the first state of man, and try to note how God made all things for His own glory, for all the powers that be are ordained of God. We can only know things by comparison; that is, were there no darkness we would not know the light, because there would be nothing opposite to or different from light. If there were nothing throughout the universe opposite to God's perfect holiness, there would be no room for praise to him for his wonderful mercy. Thus in contrast to his everlasting goodness and holiness, man is as prone to sin as the sparks are to fly upward. Man was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. The heart of man is deceitful above all things, and desperately wicked. These vessels of clay which are of His own building, contained at the first all those elements, and this was the earthly beginning of the lively stones, who will finally share in the image or likeness of this perfect building; that is, those who were vessels

made to honor. For he had power to make vessels to honor, and other vessels to dishonor, and Jesus Christ himself is the chief corner-stone of this building, which being fitly framed together, groweth unto a holy temple.

I believe that when he made man, saying, "Let us make man in our image," he had under contemplation every particle of the work necessary, and he had perfect foreknowledge of the fall under the curse of the law, else he would not have required of his Son that he should be surety for his bride. Man has been ever prone to trust in himself, and we shall see further on what great efforts he has made to reach past the flaming sword, which represents the law, to the tree of life. They "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." But vain is the help of man, and cursed is man that trusteth in man. But finally his own shall be like Him, seeing him as he is, and he is in his own image to the everlasting praise of His own glory. The contrast in the beginning was between good and evil, and the holy law was given in perfect harmony with God's righteousness, to manifest the awful difference between God and his created vessels. Thus when Eve partook of the tree of the knowledge of good and evil and expected, as Satan had said, that they should become as gods, knowing good and evil, and that they should not die (Adam also partaking with her), the law was applied and they beheld their nakedness. This is exactly as Paul has said: "I was alive without the law once: but when the commandment came, sin revived, and I died." His separation from God was manifest when the law was applied. Had the blessing come by

the deeds of the law, then Paul must have said, The law came that righteousness might abound, and not as he did say, "That the offence might abound." If a law had been given that could have given life, then righteousness would have been by the law; but the law was given to manifest the offence, that every mouth might be stopped, and all the world become guilty before God. "Therefore by the deeds of the law there shall no flesh be justified." By this law Paul cried, "O wretched man that I am!" It makes the darkness manifest, it causes the warfare, there being in us a desire to do the things of God, and yet we must say, The things I would, I do not, and the things I would not, those I do. There is a desire for the fruit of the Spirit, a hungering and thirsting after righteousness. Paul died the same death that all die to whom the law is applied. Now, like Adam, they begin to strive to cover their nakedness with the works of their own hands. The fig leaves were a shadow of that self-righteous religion so common to-day. The first two who were born gave us an example and type of things now being fulfilled. Cain had sown the seed in the ground, which brought forth the most pleasant things to the natural eye, and something that would sustain natural life, and as he had no other life, these things would satisfy every desire of his heart. He believed, no doubt, that the labor of his hands had produced something that would sustain an everlasting natural life, as Satan had told Eve at the first. But the best promise under the law was that their days might be long in the land, and that they should enjoy the fruits thereof, and when the law was tried it was fully proven that no law could be given that could give eternal life. But, on the other hand, the sacri-

ifice of Abel entirely ignored the works of his own hands, and pointed directly to the bleeding Lamb, whose blood cleanseth from all sin, and the fat of the lamb pointed to the hope of eternal life which was already promised, and hence is the opposite of the bread which does not give life, but only sustains it, as the true bread sustains eternal life. Then Cain immediately became wroth, and slew his brother. Even to-day when we see our fellow-man groveling in darkness and slavish servitude under the same delusion as was Cain, and, on the other hand, some poor, weak sinner, who has been made to stand still and see the salvation of the Lord, and try to point him to the Lamb of God, whose yoke is easy and whose burden is light, and declare to him that this is the perfect way of deliverance of sinners from the galling yoke of bondage, this follower of Cain becomes wroth in heart, and would slay this poor one with great swelling words of vanity.

Now let us try for a moment to find the antitype of this wheat and barley, the fruit of the ground. In the fifth chapter of Revelation we are told of the book that was sealed with seven seals, and no one in heaven or earth, or under the earth, could loose them, but the Lion of the tribe of Judah prevailed, and he will reveal these things to whomsoever he will. Poor and weak as I am, I have hope that some of these seals have been opened to my understanding. In the sixth chapter of Revelation we are told that the first seal refers to the setting up of the church, and then the coming in of wolves in sheep's clothing, in the form of the Romish church, ascending to power, and her slaughter of martyrs for Jesus' name. As Paul said to the Thessalonians, "The mystery of iniquity doth already work."

Then, at the opening of the third seal, John saw a black horse, and he that sat on him had a pair of balances, and he said, "I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Does not this clearly refer to the fruit of the earth which Cain offered? This same antitypical wheat and barley is produced in abundance in Sunday Schools and theological seminaries throughout the land and world, and sold for a penny, or for three pennies a measure, and the material is the antitypical brick and mortar for the tower that is intended to reach to heaven. And John saw in Revelation xiii. that they who had not the mark of the beast could not sell this material. So these have not one thing to do in this work. They go on without money and without price; they receive the things to which the lamb of Abel pointed. I will quote again, "See thou hurt not the oil and the wine." This refers to the grace and Spirit of God. In the thirteenth chapter of Revelation is set up a milestone of the rise of the popish religion. They brought in a false, earthly doctrine from the world, viz., that the church was built upon Peter. Christ said, "Thou art Peter; and upon this rock I will build my church." Their interpretation of this came from the dragon, who is a liar, and the father of lies, and this church then claimed that the popes were the descendants of Peter, and that they held the keys of heaven and hell, and that the destiny of men's souls was in their hands. But thanks be to the God of heaven, whose mercy endureth forever, the truth is, "Other foundation can no man lay than that is laid, which is Jesus Christ." Again returning to Revelation xiii., we learn that they

got this power from the dragon, and the beast that John saw was like a leopard, and a leopard cannot change his spots. This leopard represents the most ferocious of beasts, with feet like a bear, and a mouth like a lion, to speak great swelling words of vanity, and he received power from the dragon, and he had power to continue forty and two months. Thus far shalt thou go, and no further. He had power to make war with the saints, and to overcome them as did Cain. "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." When the Lord said to Cain, "Where is Abel thy brother?" he had already shown his spots of sin, and now with great swelling words of vanity he said, "Am I my brother's keeper?"

The second beast that rose up, as recorded in Revelation xiii., had horns, and thus somewhat more resembled the lamb. This is the coming up of the various Protestant denominations, who seem a little more like the lamb, and to have a little more truth, in that they said the Lamb was slain for the sin of the world, and thus that the work of redemption was built upon Christ the Lamb of God. But he spake, after all, like the dragon, and denied that the atonement was a finished work, and he exercised all the power of the first beast. "And he doeth great wonders, so that he maketh fire come down from heaven." If it were possible, he would deceive the very elect. This second beast deceived them that dwelt on the earth, by means of the miracles which he had power to do in the sight of the beast. Like Cain, he caused them to be killed which would not worship the image of the beast which came up out of the ground as does wheat and barley.

Now let us examine another type. When the children of Israel were about to be delivered from the bondage in Egypt, the Lord gave instruction that they should borrow from the Egyptian women, as was the custom in those days, jewelry to take with them. These women were subjects of Pharaoh. When they were delivered at the Red Sea and had sung the song of deliverance, and had gone a few days journey into the wilderness, Moses went up into the mount to receive the law of God. But when he had been gone a short time they became weary, and their hearts were turned back toward Egypt, and they said, As for this man Moses, we wot not what is become of him. Make us gods to lead us. So they brake off the jewelry from their ears, and Aaron cast and graved it, and it was a golden calf. It was made from material borrowed from the typical subjects of Satan, and it was to lead them back into bondage, and to-day we see these same man-made golden calves. Forty years ago they were of various colors, so that they were distinguishable from each other; some were noted for foreign mission work, some for various modes of baptism, and some for other things too numerous to mention, but now their calves are growing larger and changing color very fast, until they are scarcely distinguishable one from the other. I saw on a billboard in a neighboring town, "At a tent to-night, the great church federation move." I suppose they want that all colors should be alike, and every worldly-minded man worship at every shrine, and they are leading the people back into bondage so fast that every church, so far as I know, has a base ball club, and some a moving picture show. We see frequently in the daily papers such items as the following, "The Christians and the Methodists

played an interesting base ball game," and the score, &c.

Now I will call attention to another type. Some time after Cain slew Abel all the earth was speaking the same language, and no doubt had become expert in masonry, so they set about to build a tower from earth to heaven with brick and slime, and men ever since Cain have tried to climb up in "some other way." This was as perfect an organization from human effort as could well be imagined, but when the Lord came to see this humanly devised scheme, there was nothing in it to point to the sin-atonement blood of the Lamb of God; so God confused their language, and until now they have failed to come together again. In Revelation we find a description of this great antitypical tower: "Mystery, Babylon the great, the mother of harlots." She must have children, else she would not be a mother, and, as I said before, Protestant denominations bear the plain marks of the second beast, and their number is as the number of a man, six hundred, threescore and six, and here is wisdom. Let him that hath an ear, hear what the Spirit saith unto the churches. There are at the present day something more than six hundred religious sects; these are the women who shall, seven of them, lay hold of one man, saying, "We will eat our own bread [wheat and barley], and wear our own apparel." They have no use for the bread of life nor for the robe of righteousness, because they are ignorant of God's righteousness, and are going about to establish their own righteousness, and they say, "Only let us be called by thy name, to take away our reproach." In Revelation xvii. it is recorded that they hated the great whore, as did the Protestants at the time of the reformation, and twenty or less years ago they boldly

denounced them, because God had put it into their mind to fulfill his will, and to agree and give their kingdom to the beast. At Edinboro, Scotland, last year, June 14th, there assembled a great missionary conference, where the world came near speaking as at the tower of Babel, with one language. There were several thousands who were representative delegates from all parts of the world, and my newspapers say that every branch of Protestantism, from the Ritualist party in the Church of England, to the meeting of the Quakers, was represented there. Nothing is to be allowed which is contrary to the Roman Catholic faith. It would seem that this modern tower of Babel is almost built to the limit, and the time of agreeing and giving the kingdom back to the beast is almost here. The eighteenth chapter of Revelation tells how other things will come to pass shortly after.

I am only noticing these things because it is the passing of a large, plain milestone, if I am not greatly deceived. Our Lord gives us these waymarks to strengthen us in time of the great struggles of life. At times when it seemed as though the last ray of hope was gone, I have looked back to the fulfilling of the prophecies, and have been much strengthened in faith and hope by their unerring accuracy. My mind now turns to Malachi iii. 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." There is a people kept as the apple of his eye. When Elijah complained that he was alone, the Lord said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." God's people can say, If I take the wings of the morning, and fly to the uttermost parts of the earth, behold, thou art there. Solomon said, looking for-

ward to the bride, the Lamb's wife, There are threescore queens, and fourscore concubines, and virgins without number, but my beloved is one. Here is a perfect marriage. Chastity in contrast with mystery Babylon, the mother of harlots. Now, dearly beloved, if you are in a strange land and trying to sing the Lord's song, that is, praise to him, you had better hang your harps upon the willows, for they will not chord with the self-exalting blasphemies which they sing to their own glory. You want to sing the song of deliverance. "How good and how pleasant it is for brethren to dwell together in unity!" and sing, "The Lord is my strength and my song, and he is become my salvation." Again, we read in Rev. xxi., "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes." Again we read, "I will give unto him that is athirst of the fountain of the water of life freely." Such an one must be spiritually alive, else he would not thirst. Again we read, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." Again, "The Spirit and the bride say, Come. * * * And let him that is athirst come: and whosoever will, let him take the water of life freely." It is not, Let him take of life, but of the water of life to assuage his thirst. This thirst for this spiritual water is a certain evidence there is spiritual life with him. He that is filthy will be filthy still, for he has no will to cease from his filthiness, but is dead. The Spirit says, Come. After the Spirit has quickened one, but never before, the church also says, Come, and the ministry

says, Come, and being alive unto God and having thirst for living water, let him take of it freely. If they have the will to ask, he will give them that water of which, if he drinks, he shall never thirst again, but it shall be in him a well of water springing up into everlasting life. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." When the children were given that water which was a type of this spiritual water of life, they were in the desert of Zin, and in a perishing condition, complaining that they had not been left to die in Egypt. But he was leading them by a way that they knew not, and in paths which they had not known, until in the desert Moses was commanded to speak to the rock, but instead he smote the rock twice. Then they were indeed willing to take the water. His people are willing in the day of his power. They had natural life, and hence natural thirst. As cold water to a thirsty soul, so is good news from a far country. Christ seems indeed at such a time as this to come from a far country. He says, "I will feed the flock of slaughter, even you, O poor of the flock."—Zech. xi. 7. In the thirteenth chapter he says again, "In that day there shall be a fountain opened to the house of David." In Rev. vii. 17, it is said God shall wipe all tears from their eyes, and the Lamb shall lead them and feed them. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Yours, in what is often a faint, but yet an ever-blessed hope of immortality,

G. O. WALKER.

THE WAY HE LED ME.

FOR many years the truth of Christ's gospel has been precious to my soul, it has been my hope and consolation. To-day I was musing upon the way in which I was led into the truth, and I see the sovereignty and riches of Jehovah's grace gloriously displayed in teaching a poor sinner like me. It was through much tribulation of soul that I learned, here a little and there a little, the doctrine of God our Savior. God had been pleased, in the year 1871, to give me to taste the preciousness of pardon and salvation through Jesus' precious blood, and for some weeks it was little indeed that I knew of points of doctrine. I was a happy boy; Jesus I felt was my Savior, he had died for me, my sins were forgiven and the hope of eternal glory was mine. It was a sweet anticipation to my spirit that I should dwell in eternal happiness in heaven with Christ, who had loved me and washed me from my sins in his own blood. I loved, O yes, I loved him, he was dear to me, and in all the fervor of a sin-pardoned heart I poured forth unto him my grateful praises. I tried to think about him all the day long, and felt ashamed and guilty if he were out of my thoughts. This continued for several weeks, then one Sunday I heard my father talking with a man upon the doctrine of Christ, and some things that my father contended for greatly stirred me up. I thought he gave utterance to strange things, and I myself entered into a discussion with him. (This was the first time I had ever said a word to any one to indicate that I was interested in the things pertaining to God.) I will not now relate the particulars of this conversation with my father, but he repeated one text of Scripture which greatly exercised my soul. The words were,

“He shall see of the travail of his soul, and shall be satisfied.”—Isaiah liii. 11. In the evening of that day my father read to me many things out of the Scriptures. They silenced my ignorant speeches, but I understood not what those Scriptures taught. I was as one whose eyes are suddenly opened upon a vast and glorious vision, a world of glories. So the revelation of Christ’s glorious gospel burst upon my view. I was amazed; I felt I was as a very babe looking upon creation, the things that are seen, but how little I understood, so immense was Christ’s kingdom, so high, so deep, and vast as eternity. I felt I had scarcely entered, and only with the eyes and understanding of a babe could I discern and comprehend. The light, the trees, the mountains and valleys, the rivers, the birds that sang, the flowers that yielded sweet perfume, the objects that I saw and the sounds that I heard, melodious or dreadful, were so mingled I was amazed, I trembled, I wondered and wondered at the wonderful things my father read to me out of the Bible that night. I felt I was a babe, and a poor, weak, sickly babe, that I was ignorant, without understanding. When I retired to my bedroom that night I fell upon my knees before the Lord and poured out in babelike simplicity my wonderment, and with cries and tears I besought the Lord to teach me, and to give me an understanding of what the Scriptures teach. I found relief in thus pouring forth my trouble into the bosom of my God. “As one whom his mother comforteth, so will I comfort you.”—Isaiah lxvi. 13. I tasted again that night the sweet hope that Jesus was mine, and that my sins were all forgiven; this sincere milk of the word was mine, and I felt to hope that God would surely teach

me, and my heart reposed in this thought. From this time I began to search the Scriptures with a yearning heart, with prayer continually to the Lord that he would give me the teaching and guidance of his Holy Spirit, that I might know the mysteries of the kingdom of heaven. All my spare time was now spent in reading and meditation upon the word. I studied and pondered with fervent cries to the Lord for light, that the eyes of my understanding might be enlightened, and I began to take a mouthful or two of strong meat; yes, I feel I can say the Holy Ghost began to teach me doctrine. “Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.”—Isaiah xxviii. 9. It was amidst deep and sore exercises of soul, in the midst of conflicts with internal sinfulness, amidst carnal reasonings, and infidelities, and the cunning, distracting insinuations of Satan, that I came to have an understanding of the glorious doctrine of God our Savior. From the time that I had first tasted the forgiveness of my sins through Emmanuel’s blood until this night of which I have been speaking, I had principally been reading the four gospels: Matthew, Mark, Luke and John. The books of the prophets, the Psalms and the epistles had been thus far unread Scriptures to me, but now a longing was so stirred in me to know what the Scriptures taught that I read and read, and pondered with unceasing prayer to God to give me understanding. I soon found in my reading and deep musings the sovereignty of Jehovah to blaze forth, no matter where I read, and a dreadful awe would sometimes immerse my soul. God’s eternal election of his people in Christ Jesus, his

predestination, the mediatorship of the incarnate Son of God, the imputed righteousness of Christ, the deep mysteries in the crucifixion of the Redeemer, and the wonderful works of the Holy Ghost in regeneration, all these divine mysteries began to dawn upon my spirit and to absorb my mind. But I was very sorely tried in my soul, my carnal reasonings, thoughts, imaginations, were all the time seeking to make a hubbub, and were at war with the doctrine of Christ. That Scripture, "He shall see of the travail of his soul, and shall be satisfied," was opened up very graciously by the Spirit of truth, and I had glorious and comforting meditations. The travail of Christ's soul for the redemption of his body, the church, to bring forth all the election of grace from under the law, from sin and the curse, from alienation, from the bondage of corruption, from death and the grave into the glorious liberty of the children of God, O this was sacred indeed to me. I contemplated the revelation of the gospel of Christ, I saw that this all shall be consummated when he shall bring forth the blood-ransomed bodies of his saints from death and the grave at the last day. They shall be raised spiritual, incorruptible bodies. O then shall they all in their whole spirit and soul and body be conformed to the image of God's dear Son; we shall be like him, we shall bear the image of the heavenly. O how blessed! Our Lord Jesus Christ shall come from heaven and change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself. Saith the apostle Paul, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye,

at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 51-55. All this was gloriously and comfortingly new to me in those days. After tasting some of the unspeakable blessings of the everlasting covenant, ordered in all things and sure, there intruded into my soul a dreadful power that seemed to be challenging, questioning my right to be feasting upon any portion of the benefits of the covenant of grace. I thought, All these benefits belong unto the heirs of promise, to the seed of Christ, to the elect of God; are you one of God's chosen? I trembled, I felt as though I had stolen the blessedness I had begun to taste in the deep things of God; I feared I had perhaps no right to sit at the King's table and eat the children's bread. I argued with myself, If I am not one of God's elect, then I have no right to lay my hands on any of their inheritance, and all I have experienced is not such as God's chosen and redeemed ones experience. I began to examine myself, searching for evidences of regeneration, of my election of God, and I began searching the Scriptures to discover what were the true tokens that distinguish the elect of God, and, most of all, I found myself deeply exercised with sighs and fervent cries before God that he would give me some token that I was one whom he had chosen in Christ Jesus before the foundation of the world. My

heart in its sore anxieties poured forth its complaints, its fears and longings unto God; I showed before him what I had experienced, and I inquired, Is this the way thy children are taught and led? I told the Lord how I had been stricken and wounded under my sins and the condemnation of the law, and how I had cried for mercy, how Jesus, the crucified one, had absorbed my heart, and that I had at length hoped that he had died for me, and that all my sins were forgiven and washed away by his sacred blood. But am I one of God's elect? Is my experience of the Holy Spirit such as God's people know? I longed and longed to have scriptural testimony, some intimation from God's own mouth that I was one of his children. I was afraid to feel delight in the glorious doctrine of the everlasting gospel, lest I should be delighting in what did not belong to me. But as I mused upon the revelation of Christ I felt my heart going forth more and more to embrace the doctrine of God our Savior. I felt, How glorious, beautiful, precious it is, but I must not touch it, handle it or taste it, for perhaps it is not for me. I would think, Why have I experienced, in the past few months, what I have, and feel so drawn to God, to the dear Savior, if I am not one of the people of God? I felt insinuations entering my mind that I was too insignificant, too mean, sinful, ignorant to be accounted among those whom the everlasting God eternally loved. What presumption it was in me to presume to think that I was an object of his infinite, eternal delight. Under these challenges my soul was much disturbed, but my longings for evidences of my acceptance in the Beloved could not be quenched, and yet with all my reasonings over the matter I could not reason myself into

the comfort of the assurance that I was a child of God. At length one day there came into my heart with assuring comfort the sweet, wonderful words, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."—Jer. xxxi. 3. I felt in my heart those words were from God to me, and I rejoiced with trembling. (Psalms ii. 11.) O many times since then those same words, and many other portions of the Scriptures, have comforted my soul, lifting me, a poor, vile sinner, above all my misgivings, strengthening me to still hope in God, who is my Rock and my Salvation. From these early days of my soul's experience in things pertaining to God, I trust I have known very much of the time what it is to sit down at his feet and to receive his words. (Deut. xxxiii. 3.) Christ has the words of eternal life, (John vi. 68,) and only by them are we nourished to live unto our God.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

TOUCHET, Wash.

DEAR BRETHREN:—My mind is much stirred, tried within me, when I hear and read of the "Babel," confused difference of views among the saints of the living God. It does appear to me that the last days are drawing to a close, and that the faith of many is failing, else why this wresting the Scriptures, as Peter saith, to their own destruction? Some would like to leave out the words predestination and foreordination. All who believe in the eternal union of Christ and his children cannot doubt God's power, his prerogative power, his unlimited power, his creative power, and that he had a purpose in all things, yea, even before the highest mountains were visible. "In the beginning God created the

heaven and the earth." Surely there was a purpose in this creation. We see that the earth was without form, and void. "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Here is the first intimation of the Son of God. When God said, "Let there be light," there surely was a purpose known to God; and we read that he said, I am Alpha and Omega. Surely if he was the beginning he determined the end. We read that on the fifth day God created every living creature, beast, fowl and fishes. There was a purpose in this. Man could not have lived in the water, according to God's purpose in him; God purposed that man should till the earth, and that all these existing things should be subject to his use, and he should be ruler over them. That all was predetermined from the beginning, no one will doubt or dispute. The sixth day we read, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." His dominion is not restricted in the least; this no one can doubt. "Them" signifies more than one, when as yet there was but one: Adam. Who could doubt but God intended to cause this man to sleep, and take a rib, part of man, to make it a woman? No one doubts this, no, no. Then how can any doubt the union of Christ and the church? Had not God the Father, God the Son, God the Spirit, predisposed, predetermined, predestinated all this in the eternal now? No one will doubt it. Now we follow man down the vista of time. The great God sent Noah, a preacher of righteousness, to

convince? No, for they were not convinced; nevertheless this left them without an excuse. Noah made manifest his faith by his obedience to God, in building the ark. He ceased not his labors year after year, yet this did not convince the wicked; no, no, Satan led them captive at his will. Righteous Noah manifested his belief in God by steadily adhering to God's command. No one doubts this. If God had predestinated it otherwise, surely it would have been otherwise, none will doubt. Noah and his family, eight souls, entered the ark and were saved from the destruction of the flood, while the balance of mankind were swept off the face of the earth. None can doubt this who believe in the inspired word, yet we see man is sinful and just as depraved as ever. Satan soon set his plans working, and man began to build a tower that might reach unto heaven. When the Lord saw he said, "Go to, let us go down, and there confound their language." So they left off to build the city. "Therefore is the name of it called Babel." The Babel of this day is of a different style. To me sometimes I see the ministry (leaders) as the brick, and the Sabbath Schools and the isms the slime. I also see all are becoming one language; they all speak the same things; yea, the power of the first beast is given unto her daughters. Now we want to see where the children of our God and the Son are in this wilderness of the millions who know not God; this is what our Father's children wish to understand. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house." He was commanded to leave all his kindred in the flesh. "So Abram departed, as the Lord had spoken unto him." Here is the second one the Lord

commanded after Adam. We see the obedience; Noah and Abram conferred not with flesh and blood, but manifested their faith by obedience. We see Abraham's obedience in the offering of Isaac; he by faith went on a three days journey into the mountains. Abraham lifted up his eyes and saw the place afar off, and took the wood of the burnt offering and laid it upon Isaac his son. See the emblem, so many thousand years prior to the advent of the Babe of Bethlehem. See how great the faith of Abraham: "And Abraham stretched forth his hand, and took the knife to slay his son," the heir of promise. O if the dear saints could only rely on the word spoken to them as did this faithful servant. Yet we do know that it is the sustaining power of God that keeps his little ones, and surely we believe it was ordered in all things and sure ere the world was. It would fail us to tell of all the manifestations of the faith of the servants of our God through all the dispensations of chosen Israel down to the advent of our dear Savior. Praise ye our God, O praise ye him. We see the Babe in the manger, clothed in swaddling bands; we see the star going before, directing the trembling wise men, and when they were come they saw the young child with Mary his mother. It seems that gross darkness prevailed over the earth at that time, and the souls of the saints were troubled. At the appointed time the star arose, pointing to the promise, "In thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." Why did he obey? was it of the flesh, or was he kept by the omnipotent power of God for this same purpose? Yea, through him should the glad tidings be sounded, "Glory to God in the highest, and on earth peace, good will toward men."

What the dear saints earnestly seek to know is the certain sound; there are getting to be so many sounds that it is a Babel, a confusion. Alas, alas, some would not even speak of God's predestined purpose. How could the omnipotent Jehovah have been the Alpha and Omega and not be a God of purpose? If he had not purposed all things he would not have been the Alpha and Omega. Paul said "predestinated." If one reads the eighth chapter of Romans he will see the dear apostle was deeply exercised concerning those who walked not after the flesh, but after the Spirit. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 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. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. * * * Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." The truth must be that if they had not been predestinated they would not have been called. If God had had no purpose toward his children, and if they were not elect, if they were not his by union before the world was, would he call them? When Job made a feast for his children, did he call all the neighbors? When he sacrificed for his children, fearing they had cursed God in their hearts, did he rise early in the morning and offer burnt offerings according to the number of them all? Do not all the dear saints realize, read, understand that all mankind are not the children of the kingdom of heaven? Surely they do. Why say if God predestinated

it so to be that he is the author of sin? Notwithstanding the God of Israel saith, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Who overthrew Pharaoh? And I in very deed, for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared through all the earth. The foregoing is sufficient to prove the predestined power of the Alpha and Omega to the feeblest child, yea, lamb of the flock, that God not only knew, but foreordained all things ere the world was formed or the waters were divided. O children of God, are ye one body, though many members? Are ye jointly fitted together, without schisms? The body cannot have strength if full of schisms; nay, but a wound is created by the schisms, the body is no longer compact. Therefore let us no longer be tossed to and fro, and carried about with every wind of doctrine. "But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." O the beauty of the writings of the apostles; as in doctrine, so in exhortations; the exhortations are as sincere as life and truth. Paul "to Titus, mine own son after the common faith [the faith all have]: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior." We see why he left him: "That thou shouldest set in order the things that are wanting." We see what should be the evidence of this faith that all believe in God; we see what was required of the subjects of this faith; we see an exhortation to other subjects of the same faith, to the same doctrine: "But speak thou the things which become sound doctrine." "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." What is the next word he says? "Exhort." It appears that there are some who cannot endure to hear a minister preach other than a doctrinal sermon. We will see what the beloved Paul said, Acts xx. 30: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that for the space of three years I ceased not to warn every one night and day with tears." It does appear that there is need of strong exhortations in this day to shun Babel: confusion concerning words. Paul in Phil. ii. 16, says, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." See the zeal of the dear apostle: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Jude is very earnest, and says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Why should this be called "time salvation"? It is simply an exhortation to shun Babel, and earnestly contend for the faith that all had received and had

been taught, it was common among all the saints. How beautifully does he speak: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." I do not see one sentence hinting at "time salvation." They are sincere exhortations to shun Babel, or error of the perilous times. See further: "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," &c. Now, my brethren, why disregard the sincere word of truth, seeing the time draweth near when these temples shall fall to rise no more? We will say there is evidence given us by which to judge: "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."

If I have gathered up any of the fragments they will not be lost. The Savior said, "Gather up the fragments that remain, that nothing be lost." Let us follow the commandments of our dear Savior rather than of those who seem to have too much worldly wisdom; in other words, self-willed, not noticing the feeble ones; so it is that many become maimed, and halt, and almost blind.

S. J. CUMMINS.

WAVERTLY, Pa., Aug. 6, 1910.

ELDER H. C. KER—DEAR BROTHER:—Inclosed you will find a short, good letter from old Elder May, which you are at liberty to publish if you choose.

Yours,

D. M. VAIL.

PINSONFORK, Ky., May 15, 1910.

ELDER D. M. VAIL—DEAR BROTHER:—I have not heard from you for a long time, though I have thought of you often, and should have written you ere this, but my weakness and insignificance loom up in such miserable deformity when I think of writing you, or any other of the Lord's dear children, who seem to me to be so spiritually minded, that I just give way and shrink from the undertaking, and yet I am writing now, although it is with fear and trembling, and in much weakness, and do not know even at this moment that the Lord, my only strength, will bear me up and give me an understanding to write you, but I humbly trust it is his will to thus favor me. Notwithstanding I much and often desire to write you, I do not know that my mind would have been more than usually stirred up to write you just now, but I have just been reading the obituary of the dear, aged sister, Amy Shaddock, of Shunk, Sullivan Co., Pa., in the SIGNS for May 15th, and her wonderful age and long standing with the church of God here in its time state, and her clear view and special love for discriminating preaching, which means to me the glorious doctrine of God our Savior. I say such wonderful things as these are worth so much to me, to my poor, cast down feelings, that I am encouraged, even anxious, to write you, for it has brought my mind to meditate on the unspeakable love and mercy of God our Savior, who hath loved us and given himself for us. It seems to me, brother Vail, that every blessing and benefit that the Lord's people are favored with is from his eternal love for and of them, and his tender mercy to them, which is commensurate with his being. When I think of us as poor, weak and sinful creatures, Adamic sinners, mortal

men and women, who in nowise can change or better our condition, I must say, "It is of the Lord's mercies that we are not consumed," and I sometimes feel to say with the psalmist, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." Let Israel now say that the Lord's mercy endureth forever. When it pleases God to send a ray of light from the brightness of his glory into our hearts, it is then that we can see so clearly that the Lord's tender mercies and love fail not. Brother Vail, when I survey myself as best I can I have no hope whatever, except through the sovereign, eternal and unchangeable design of our unchangeable God and the eternal life-oneness of Christ and the church, which is his body and fullness, for it is in him we live and move and have our being. That is our spiritual existence; we cannot live, move nor exist out of Christ, neither can we die or cease to be, if so be we exist in him, for in him we live, not die. Jesus himself said, "Because I live, ye shall live also."

Well, I feel I should stop writing now lest I tax your patience, but I hope you can bear with me, for I am weak indeed, and extremely short-sighted, yet I must say, "The Lord is my shepherd; I shall not want" (lack). If indeed the Lord is my Shepherd, I am not lacking one iota, either naturally or spiritually, although when I view myself in my condition, both natural and spiritual, it seems to me that I lack everything; I mean from a human standpoint, but if indeed I am his, then he is mine; what can I want beside? For this is all my desire and all my salvation.

I have for some few years desired to attend the eastern associations, but never shall, I suppose. My tongue cannot express how I should love to meet you and

Elders Chick, Durand, Ker and others whom I cannot name now.

W. J. MAY.

I PETER I. 5.

"Who are kept by the power of God."

To all the dear brethren scattered throughout this world, elect, born again of an incorruptible Seed, who have felt the sinfulness of sin and been given a hope in our dear Savior, the words of my text belong, written by an apostle of Jesus Christ. What a comfort is contained in these words when we can realize it: kept by the power of God is the very foundation that all the mighty structure rests upon. We are not our own, but are bought with a price. Free agency (a contradiction of terms), or those who believe in it, are keeping themselves, and do as they please (as they say), and have no right to use this epistle; but I do not feel like belittling them, for I was of the same opinion myself once. I verily thought there were many things I must do, and had it not been for the love of God I would have been the same yet, and I often look back over my experience and wonder how such a rebellious, stubborn and wicked sinner as I could be allowed a hope, and were it not for the fact, that I am kept by the power of God I would soon be back in the wilderness dancing around the golden calf, worshiping other gods.

Boasting is excluded, and in fear and much trembling the word of God is proclaimed by his servants (not reverends): "Salvation is of the Lord." O poor, despised and afflicted generation, our God has so completely arranged his church that none of the members shall ever perish, as Solomon's temple, which went together without the sound of the hammer, the stone being quarried out and shaped,

the trees felled, lined and squared in the forest. This is a type of the church. So, brethren, "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," believing that far above all principalities and powers there is a supreme Ruler by whom ye are kept.

I was quite impressed by reading brother Jones' letter in the February 1st number, speaking about worldly idolatry, the world claiming to be growing better and better, when in fact it is growing worse and worse. The plain statements of the Scriptures are too far behind the times for modern religion; they are lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Everything in this day to be a success must have a stamp of modern religion, from the office of the school board to the president of the United States, and I believe it will not be long until the people who "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," will be driven to the sandpits and obliged to worship God in secret, contrary to law. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "I give unto them eternal life; and they shall never perish." Your inheritance is incorruptible, undefiled, and fadeth not away; reserved in heaven for you who are kept by the power of God. Brethren, may we be kept from the many lo heres and lo theres, and be enabled to give a reason to those who ask for the hope within us; may we be kept honest and upright; may we be found serving the Lord, and

at last may we hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" then shall we be satisfied.

Dear editors of the SIGNS, and fellow-prisoners, may you be kept by the power of God, and our family paper sustained, that it may carry glad tidings to those who are scattered abroad.

Yours in tribulation,

GEORGE L. WEAVER.

GALION, Ohio, Feb. 3, 1910.

TOUCHET, Wash., Aug. 12, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—My mind is so drawn out to you after reading your editorial in the last number of the SIGNS, in response to the sister who wished her name withheld, that I feel to write to you. The subject is one in which I have been deeply interested for more than twenty years. My lot was cast with the New School Baptists for five years after I received a hope, and my distress of soul was something similar to those early disciples. It was a dark and dreary time to me. I wanted to anoint the Lord for what I felt he had done for me, yet there was a great stone in the way. I could not find him in their devotions, and I really felt as though he was dead to me. One day while at my work there was a voice spoke to me, and he that spoke had all the distinguishing marks that inspiration gives concerning this angel. The voice said, "Why seek ye the living among the dead?" and here, for the first time, I was made to see that I was among the tombs. Shortly after this, I came into company with an Old School Baptist, and from that day until now there is a peculiar love and reverence for them different from all else. The beauty that I have ever found in experi-

ence was very clearly set forth in your editorial. This is the fulfillment of the words of the prophet: "They shall be all taught of God." "Thy people shall be a willing people in the day of thy power." This is wonderfully set forth in the narrative named in your editorial. As soon as the legal Sabbaths were ended (and they did end in Christ Jesus) the dawn of the gospel day did break in at the resurrection of Jesus, and the voice is heard, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And the going to the sepulcher of those women is full evidence that they were awake, although the light had not yet come. The promise is, "I will make darkness light before them." So when they came Christ the light came. Why did they start with the spices to anoint the body when they knew that he was in the tomb, and the stone was at the door? Why did I mourn and seek for the Lord's people when I felt that there was none like me? Paul said, "For it is God which worketh in you both to will and to do of his good pleasure." I believe that when the life of God, or the Spirit of God, entered his dead body and raised him up from the dead, it also entered into those disciples and became the cause of their action. I do not believe that those disciples could be still and remain where they were, any more than Jesus could remain in the tomb. We see the union of Christ and his people in all this. The church could no more move until Jesus moved, than these natural bodies can move until life is given them. Life is the cause of action, and we remember that Jesus said, "Because I live, ye shall live also;" and so, dear brethren, as long as Jesus lives, so long will the church live. While Jesus and the apostles have told us that antichrist should arise, and

that false teachers should also arise, which the church has proved in all ages, they did not record such things in order to frighten or excite the church to cause them to walk worthy of their calling, but to strengthen us in his wisdom and power, to bring to pass his purposes. It is, as you have so beautifully set forth in this editorial, the love of God that causes his people to serve him. It was love that moved those disciples to go to the tomb, although there was so great a stone at the door, and it is love that causes us to still press on, although false teachers arise teaching that men can work and bring the blessing of God upon themselves in this way, or that leaving off work they shall miss the blessing. But the disciples proved, and so do we prove, his sovereign love, by still holding to the faith.

Dear brother, it seems that every time I try to write to my brethren to tell them how I enjoy reading after their pens, my mind turns away from my intention so far that I think I will not make the attempt again. This is the reason I love the Old School Baptists, for no others could or would bear with me as they do. Now please receive this as a token of fellowship, and pardon all mistakes.

Yours in gospel bonds,

J. T. BARNES.

WINNIPEG, Manitoba, June 19, 1910.

DEAR SISTER:—I received your kind letter a few days ago. To-day I am not feeling much like writing, being rather cast down in spirit, yet I will try and write a little while I have opportunity. You say you feel as if christians ought to be happy. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them,

and then shall they fast." "For we that are in this tabernacle do groan, being burdened." "If in this life only we have hope in Christ, we are of all men most miserable." I do not find myself that it is the contemplation of the greater joys of the kingdom that turns me away from earthly enjoyment, but instead, the pleasures of earth lose their charm and become distasteful to me. I cannot condemn those who are able to enjoy them for a season, and I often am more or less envious of their freedom from care, yet I would not return to them for the world; no, I would rather mourn with the desolate than rejoice with the lighthearted, for "all is vanity and vexation of spirit." While we are in this tabernacle we groan; this is one of the marks of the christian. It is true that the friend of the bridegroom rejoiceth greatly because of the bridegroom's voice, and so we, when for a little season we can behold the glory of Christ and rest in his praise, are able to rejoice in him. But this joy is not as worldly joy which passes away ("the lust of the flesh, and the lust of the eyes, and the pride of life"), it is a joy which no man can take from us. "As sorrowful, yet always rejoicing." How can we be sorrowful and yet rejoice? Ask a christian, for his heart can tell it.

Speaking of prayer. All true prayer is from God, and is answered of God. We pray in weakness, but are answered in power; we pray in ignorance, but are answered in wisdom. "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered." We poor worms of the dust do not comprehend the great and holy purposes of God, yet if we pray with a believing heart, a heart single to his glory

(a broken and a contrite heart, O God, thou wilt not despise), then is our prayer in accordance with his will and is answered. How? exactly as we expect or hope? No; "God moves in a mysterious way his wonders to perform."

"'Twas he who taught me thus to pray,
And he, I trust, has answered prayer,
But it has been in such a way
As almost drove me to despair."

True prayer is in the heart, not in words, though we make utterance as near as we are able to the desire of our hearts. He who gives the prayer will certainly hear it, but the answer will always be to his glory alone.

My dear sister, I find many things in my heart seeking to destroy my peace: envyings, wrath, hatred, from which I would willingly be free. One mark only is given of the children of God: "That ye love one another." Is a man wise in interpreting the Scriptures? Is his faith strong? Is he benevolent in the extreme? All things, however good and desirable they are, are not the proof. But has he the love of God in his heart, causing him in meekness and forbearance to seek, not his own, but the kingdom of God and his righteousness, then is it manifest that he is a child of God in truth. It is not necessary that a brother should have all knowledge of the doctrine, or be able to explain these mysteries before men, but it is necessary that he should believe on Jesus Christ (God manifest in the flesh) and love his brethren, as He gave commandment. Every gift of God is good to the edifying and establishing of the church in our most holy faith.

With love to yourself, each of your dear family, and all the household of faith, your unworthy brother in hope,

GILBERT McCOLL.

ISAIAH LIV. 9.

"For this is as the waters of Noah unto me."

Allow me to ask you, dear brethren and readers of the SIGNS, what it is that is as the waters of Noah unto that one who is the God of the whole earth? Is it not his oath and promise to save you, a poor, hell-deserving sinner? to make you to sing, who have never sung before; to make you to bear the fruits of the Spirit, the joys of salvation, who have always been barren? "For a small moment have I forsaken thee [O how long has that moment been to me]; but with great mercies will I gather thee." O, say you with me, can it be that God will save me, poor, barren, forsaken, benighted creature that I am, who often feel that I have not a stone, not a word, to cast at the father of lies? Then "sing, O barren, thou that didst not bear; break forth into singing, and cry aloud." But why shall we sing and cry aloud? Because "more are the children of the desolate than the children of the married wife, saith the Lord." This is said of the church, the Lamb's wife. I feel that it applies to every child of God, for under and through the blessed influence and witness of the Spirit with our spirit that God is our God, that we are his children, what bearing, what breaking forth into singing, what crying aloud, what enlarging the place of our tent, what stretching forth the curtains of our habitation, takes place, and O what a heavenly habitation it is to be loved of God before time began. For he commended "his love towards us, in that while we were yet sinners, Christ died for us." Then "spare not, lengthen thy cords, and strengthen thy stakes." "Fear not; for thou shalt not be ashamed." O when will that blessed time come when I shall forever cease to be ashamed? Not ashamed of

Jesus; no, but ashamed of myself, my sin, ingratitude, coldness and deadness to all that is of God. But that time will come, just as sure as that the waters of Noah shall no more go over the earth, when every poor, weary, heavy laden, sin-sick soul shall know this. Do not forget the shalls and wills of God. "For thou shalt forget the shame of thy youth." "In a little wrath I hid my face from thee for a moment [not for time, nor for eternity, no, just for a moment]; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." O what love, dear child of God. O that we could love him more and more in return, that we could love one another with a pure heart fervently, praying in the spirit for one another, provoking one another to love and good works. O that each one of us might ponder in our heart the solemn words of the editors of the SIGNS: Elders Gilbert and W. L. Beebe, also Elders Chick and Ker in the SIGNS for February 15th; Elder Chick's editorial, especially page 121, and Elder Ker's, page 123, first column. O how sad, how much to be feared; is such a state. May God look upon us in mercy.

Dear Elder Chick, the words of Scripture at the head of this letter came into my heart one morning about a month ago. They seemed to awake me out of natural sleep, and they have remained with me more or less since, and above are some of my thoughts on them since. If after reading this carefully you deem it to be of any use to the household of faith, and to the praise of God, you may publish it in the SIGNS. I fully agree

with you in all you say on predestination, foreknowledge, &c., and I have for a long time felt that to think or speak of God is to think and speak of that One who is the Rock, whose work is perfect; perfect in his foreknowledge, love, predestination, call by grace, justification and glorification. "What shall we then say to these things? If God be for us, who can be against us?"

My wife joins me in love to you and yours.

Yours in hope,

RICHARD CASE.

LONDON, Ontario.

HOPEWELL, N. J., July 17, 1910.

DEAR ELDER CHICK:—I am very sorry not to be with you at meeting this morning, but I have you all in my mind and think of you in your accustomed places. It has been my misfortune to miss a number of Sundays in the past eighteen months, and now I was getting to feel right well again, and thought it might last, but to-day I am not strong enough to go, and it may be the time is coming when I shall not meet with you any more, so many of our members and friends are crossing to the great beyond. But one thing we know: the Lord makes no mistakes. "His ways are just, his counsels wise." Last Sunday morning I was glad to have been at meeting, and glad when I found it was a comfort to you that so many had it in their hearts to come through the extreme heat to meet for the worship of God and the exaltation of his precious name. Then I was more glad when you spoke of Peter; you said we all felt that we denied our Lord in one way or another. Now it had never occurred to me that any one except myself felt that way. I have always thought I was one alone in that particular. There are three Bible characters

who seem to express my case, and who seem nearer to me than any others. First, there is the poor publican, who could not so much as lift his eyes to heaven, and could only cry, "God be merciful to me a sinner." It has been a long time since I hoped I felt my sins forgiven, and openly confessed my hope in the crucified and risen Redeemer, and yet to-day, and every day, my cry is just as this publican, and while I hope I am pressing toward the mark for the prize of the high calling of God in Christ Jesus, I cannot claim any more righteousness of my own than could the publican, and feel him more endeared to me than when I first began the race. Then the apostle Peter; at times I would feel like giving up all for lost but for the remembrance of his temptation and deliverance. He seems more company for me than any other, and I wish I could take his hand and tell him how his troubles have been blessed to me. As it is, I can only thank God that he caused such a wonderful experience to be left on record for our consolation. I have never, like Peter, openly said with my lips, "I know not the man," but in how many ways have I given both the church and the world reason to believe that I never knew him; in so many ways I offend, and in all come short. It may be that sifting times are as necessary for me as for Peter, but if it is the Lord's will to pray for me, too, that my faith fail not, I know it will all be well.

"Tis not for good deeds, good tempers, nor frames,
From grace it proceeds, and all is the Lamb's;
No goodness nor fitness expects he from us;
This I can well witness, for none could be worse."

The third character is Ruth. I hope I may never be allowed to stray so far from the fold that the words of Ruth will ever lose their sweetness, or fail to bring me back: "Entreat me not to leave thee."

What could be more touching or love-inspiring than these precious words which she addresses to Naomi? And if it is the Lord's will I hope it may be my happy privilege to live my remaining days among the people I love. I cannot keep up with them, and feel very small and far behind my brethren in the race, but I do not want to return from following after them, I want to be numbered among the same people and worship the same God.

"O happy souls, how fast you go,
And leave me here behind;
Don't stop for me,
For now I see
The Lord is just and kind.

Go on, go on, my soul says go,
And I'll come after you;
Though I'm behind,
Yet I can find,
And sing hosanna too.

May you have strength, that you may run,
And keep your footsteps right;
Though fast you go,
And I so slow,
You are not out of sight."

I am tempted to throw this aside, yet I remember how charitable you are, so will send it, trusting you will kindly pardon all you find amiss. It will at least let you know that I have been thinking of the meeting this morning while absent. Hope to be well enough to go next Saturday.

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred, dwell,
There God my Savior reigns."

With love to sister Chick and yourself,
I remain your unworthy sister,

ANNA J. SUTPHEN.

CIRCULAR LETTERS.

(Written by Elder C. W. Bond.)

To the churches composing the Licking Association of Particular Baptists, greeting in the Lord.

DEAR BRETHREN:—We again as an association have the privilege of addressing to you our annual letter. Like the apostles of old, after consideration of what message we had best send you, we would not add to your burdens, but would remind you of the liberties the Lord has called you unto. The liberties of the gospel are the most sacred of all liberties known to man, and free him from every kind of bondage, and bring him to acknowledge allegiance only to God as the Father, and Christ as Master and Elder Brother. Every one is equal before God, all called, chosen and accepted in the same way, and having such gifts as the Father has bestowed upon each respectively, some evangelists, some teachers, some pastors, and others with no special gifts except faith, hope and charity, and the works wrought in them by the exercise of these gifts. There is no room for boasting under the gospel dispensation, for we have nothing of worth which we did not receive, and if one has been given more than another the possession of the greater gift makes that one the more a servant of the others, for the gifts are for this purpose, that the one possessing the greater gifts may minister unto those who are needy, and thus strengthen them and edify the body of Christ, which includes every one of his chosen ones. In an individual sense, we thus stand independent of each other, and bow to none except God, who is the Father, Son and Holy Spirit. To him let us at all times be in humble submission, trusting his divine wisdom and power in

TO OUR SUBSCRIBERS.

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

the directing of all things for our good and his name's honor and glory. In a related capacity as members of the body of Christ there is a unity and a oneness of feeling, and a love produced by the greater love of God toward us and operating in us, so that those possessing such gifts desire to be together and to commune with one another upon heavenly things. This love for the brethren is so prominent that it is one of the best evidences of the new life in us, for by this we know that we have passed from death unto life. Upon this sacred relation the churches are founded, and by the strength of it they are maintained in peace and unity. The different churches or organizations thus formed are independent of each other, and the highest tribunal on earth for the government of all matters relating to the lives of its members. When actuated by the right spirit it can make no mistake, and its decisions are final, having the Scriptures as its law-book, and the mind of Christ as its wisdom. The same spirit and desire for the society of those of like precious faith has in a wider sense caused a number of churches to form an association, the purpose of which is somewhat similar to those of the church organizations, viz., to meet for the worship of God, and to consider such matters as are for the good of all, having things done according to the scriptural order and directed by divine wisdom. For a long time it has been the custom to further extend this organization, by a sort of correspondence between different associations, by means of letters and visiting brethren and ministers. Dear brethren, we would remind you that all this extended organization, further than the individual church organization, is good and for the strengthening of the body of the brotherhood so

long as the scriptural order is strictly followed, but it is the cause of disturbance to the whole body when something unscriptural enters into the councils. We desire to admonish the brethren of our churches, and those of our correspondence, to always be on your guard against unscriptural proceedings in church methods and associational meetings, doing all things with an eye single to the glory of God, and striving to preserve "the unity of the Spirit in the bond of peace." Try all the spirits, whether they make for peace or stir up strife, remembering that Satan often appears as an angel of light, and that the spirit of Satan may sometimes operate even in the elect persons and those high in our councils, as when Peter was rebuked for considering the things pertaining to man rather than those of God. The spirit of Satan thus moving Peter was rebuked by the word of the Master, which is the only effective weapon to apply to such a subtle and powerful enemy. We would remind you also to mark the talebearer, or the visitor or messenger who brings into your midst anything other than gospel truth or words of edification. Your churches are established and strengthened by the power of the gospel, but weakened and destroyed by worldly-wise and meddling counselors. Turn a deaf ear to all such, and tell them you are hungering and thirsting for the bread and waters of life, and your little ones are crying for the sincere milk of the word. Let each church be judge of its servants in the ministry, without any suspicion or criticism from other churches, for they are accountable to their own consciences and God alone. They are to be their own judges as to what is for their edification, and it is a breach of fellowship to attempt to dictate to or act as lords over God's

heritage. Let no brother ever so forget himself as to in this way offend any of the little ones whom our God has called unto the liberties and peace of the gospel. Your liberties are sacred liberties, and are measured according to the measure of the Spirit of God in you, all of which is a gift and an assurance of your acceptance with God and your heirship to eternal life. Maintain these with the spirit of watchfulness, which is commanded by the Scriptures, and the prayer for wisdom to direct your walks in acceptable ways. May the blessings of the all-wise God attend you always as churches and individuals, that you may be brought through all tribulations and troubles more than conquerors through him who loves us and gave himself for us.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Ass't Clerk.

(Written by Elder J. W. McClanahan.)
The Pocotalico Old School Baptist Association, in session with the Providence Church, September 16th, 17th and 18th, 1910, to the churches composing the same, together with the associations with whom we correspond, sendeth christian salutation.

DEARLY BELOVED BRETHREN:—We have been blessed to meet again in an associate capacity, and you will expect something in the form of a Circular Letter, that is to come before this body for consideration, and, if approved, then to go abroad among the Baptists in the different parts of the earth. As the subject of order and disorder is upon my mind continually of late, I shall endeavor to write, first of the order of the Lord's house, or church, as being a band of believers in the Lord Jesus Christ who have been called out of the world with an holy

calling, and we do most sincerely believe the old order, or Predestinarian Baptist Church, to be the church of Christ, and that her doctrine and practice were delivered to her by Christ, her living head, and we trust we are all satisfied with the goodness of God's house. Let us never look for perfection in one another, but let all our churches execute a strict and wholesome discipline; put out all disorders. If any prefer the world to the church, prefer the institutions of men to the service of God and the fellowship of the saints, let the church, after due labor, withdraw from them. One of the worst mistakes a church can make is to recognize members who are gospelly expelled from orderly churches, for when members are expelled from a church of God they stand to the Baptist family as heathens and publicans, and to recognize them officially is to exclude yourself from the church too. If we officially recognize any excluded faction, right then and there we cease to be Primitive Baptists in order. Excluded members, until they get right, will always find fault with the orderly members, and often abuse and misrepresent them. If a faction follows an expelled preacher, they throw themselves into the same disorder as their leader, and cannot be recognized until they confess their wrongs and set themselves in order. It is safe and right for all orderly Baptists to indorse none but those who are in order. We should never ignore the sovereign right of each church to discipline her own members. Old Baptists are one family, and should labor to preserve that unity by doing nothing that would alienate the family. Suppose a minister were to come to this country and spend his time with excluded members, recognizing them, would we not class him with them?

I am sure we would. Churches should execute strict discipline for the health of the body, and members who will mix with disorderly factions in their formal services should be dealt with, and if they show no expression of sorrow for so doing, should be excluded, for we are commanded to "mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them."

J. H. TERRY, Moderator.

G. B. BIRD, Clerk.

(Written by Elder Isaac Capps.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, and to all the faithful in Christ Jesus with whom we correspond.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—By, in and through the rich mercies and goodness of our covenant-keeping God we are once more permitted to meet in our yearly association, I hope with no other motive in view than the love we have for each other and the supreme love we have for our Redeemer, who has redeemed us from all unrighteousness, and I truly hope our Redeemer will guide and direct all our deliberations, that they may redound to the glory of God and the welfare of Zion. Another year has been numbered with the past, with its joys, its sorrows, its trials and afflictions; several of our number have gone to try the reality of another world, while we are assembled here as the spared monuments of God's amazing goodness and mercy.

According to the appointment of our last association, it becomes my duty to try to write a Circular Letter, and for your consideration I will call your attention to the single word "christian," which occurs but three times in the Bible. In Acts xi. 26, we find the disciples were

called christians first at Antioch. We understand the word "christian" to mean Christlike, or a believer in the religion of our Lord Jesus Christ, as taught by him and his apostles. We further understand that Christ was in possession of both divinity and humanity. When we speak of him, as in Isaiah ix. 6: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," we speak of him as divinity; on the other hand, when we speak of him as in Gal. iv. 4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," also in Heb. ii. 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil," we believe he was verily God and verily man, and blending, or putting together these two substances in one body, makes or constitutes Christ. Admitting these to be facts, then to be a christian, or Christlike, we must have the same two substances in one body. But Christ having first divinity, and having all power in heaven and in earth, and power to create this earth and all that is on it, for all things were made by him, and without him was not anything made that was made, and Christ's chosen people who were chosen in him before the foundation of the world, being flesh and blood, being humanity, he had power to put on humanity. For "it behoved him to be made like unto his brethren." But we, as the offspring of Adam, who trans-

gressed God's holy law and brought death and separation upon himself, and his posterity after him, and being driven from God's presence, and a flaming sword put between him and the tree of life, that man should not henceforth put forth his hand and partake of the tree of life and live forever, view man in his lost, ruined and pitiful condition, without God and without hope in the world; yet notwithstanding this awful condition of fallen man we find that God gave a portion of them to his Son, and gave him power over all flesh, that he should give eternal life to as many as he had given him. Now we have received this gift of eternal life from Christ, which gift we understand to be a spiritual gift, for Paul says, It "is Christ in you the hope of glory;" and again he says, "If any man have not the Spirit of Christ he is none of his." Then in John xvii. 23, as Christ was praying to the Father for all believers, he says, "I in them, and thou in me, that they may be made perfect in one." Now from these Scriptures we believe there is a perfect oneness between Christ and his people; that when they receive this gift of eternal life they have received Christ. Then in one body have met the same two substances that were in Christ's body, both humanity and divinity. Then, and not till then, can we truly claim that we are christians, or Christlike. These two principles are antagonistic one to the other. "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." "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a

price." I understand the price Christ paid for these sinners was his life. Then, brethren, what a debt of love and gratitude we owe to that blessed One who has bestowed such wondrous love upon us; how we should strive to walk before him in humbleness, in love, in meekness, striving to fulfill the command that we love one another and help to bear one another's burdens, and so fulfill the law of Christ.

Now may the choicest blessings of our God be with you in all your deliberations. Amen.

S. W. GARD, Moderator.

H. C. CATE, Clerk.

CORRESPONDING LETTERS.

The Licking Old School Baptist Association, in session with Bethel Church, at Shelbyville, Shelby Co., Ky., Aug. 31st and Sept. 1st and 2nd, 1910, to the churches and associations with whom we correspond sends greeting.

DEAR BRETHREN IN THE PRECIOUS FAITH:—Through an all-wise God we have again assembled together where we hope to worship in his name, and your ministering brethren have come to us from all parts of the country with the precious truths of God our Savior, bringing glad tidings to us, a poor and afflicted people, and we hope to have a continuance of your correspondence.

We have appointed the next session of our association to be held with the Mount Carmel Church, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1911.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Ass't Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1910.

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

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

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

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

HOW SINNERS BECOME CHRISTIANS.

DEAR ELDER CHICK:—I inclose a card used by one of the so-called evangelists of the Christian church of the present day. Will you please give your views through the SIGNS upon that portion of the card which I marked, headed, "How sinners may become christians?"

Yours in hope,

J. C. NELSON.

SHARPSBURG, Ky., Aug. 20, 1910.

The answer to this question given on the inclosed card of which our brother speaks, is as follows: By hearing the truth; by believing; by repenting; by confessing Christ; by being baptized. It is a fact, undoubtedly, that all these five things distinguish between one who is still lost in sin and dead to God, and one who has come to the knowledge of salvation. The sinner dead in sin has neither heard, believed, repented, confessed Christ, nor lawfully been baptized, even though he may have submitted to the form of the ordinance and become in profession a follower of Christ. On the other hand, one who is a christian indeed, or, as the word means, one who is truly a disciple, has heard the truth, has believed, has repented, and has confessed Christ. With regard to the last expression, "confessed Christ," we desire to say here, that one may be truly a believer in Christ who has not yet confessed him, and that the word christian cannot rightly be applied

to one until that one has made this confession, or has followed Christ in his ordinances. By the word "ordinances" we mean not only the rites ordained to be observed in the church, but all that the blessed Lord has commanded of his disciples. We also desire to add that it seems to us that the word teaches that repentance comes before faith or believing, instead of after believing. We notice that the author of the card puts faith or believing before repentance.

The one especial thing which makes all that Arminian evangelists say about believing and repenting, and all that relates to the work of grace within false, is that they invariably enjoin both these things upon men as conditions of salvation to be performed by them. It is a duty faith and a duty repentance, rather than that repentance and faith which are the gifts of God, and which live in men as the real fruit of the Spirit, that they universally teach, so far at least as our hearing and reading have informed us. Sinners are exhorted to repent, and to exercise faith as the conditions of their salvation. It is not declared to men by such teachers that both faith and repentance are the gifts of God. The truth that men by nature are dead to God, dead to all that is of the Spirit, is not taught, but rather denied by such men, and dead men are bidden to do the things which belong to living men. The whole spirit of the teaching of the card sent us is that men are all living to God, only that that life is at a low ebb in sinners, and they are thus exhorted to revive and arise, and cause these fruits, these conditions of salvation, to abound. How false this teaching is the Scriptures show abundantly, and the hopelessness of such teaching is felt and known by all who have come to see their own dead state.

Such ones would, but cannot repent and believe. But to know this, let it be remembered, is the evidence that life from the dead has been given that one, and these feelings and confessions are the result of that given life. The whole vast difference between the religion which is of the flesh and that which is of the Spirit is well summed up in this one sentence; the one teaches that men are not really dead in sin, while the other confesses that they are. This evangelist evidently does not believe that sinners are dead in sin, therefore he in his card implies that sinners can hear, believe, repent, confess Christ, and ought to be baptized. But it is the teaching of the Scriptures that even the living cannot of themselves repent and believe; how much less can the dead do these things? Faith is the gift of God. Jesus is exalted to give repentance unto Israel. These Scriptures settle the origin of faith and repentance, and inform us how any man comes to possess them. They are not a duty performed, but gifts of God bestowed upon men. If under the law men are commanded to love and serve God, it is yet true that fallen man has no power to do what the law requires, but under the gospel covenant that which the law required, and which men could not do, is presented as being done by our Lord Jesus Christ for us, and he, having fulfilled all the law, has ascended on high and received gifts for men, and among these gifts are repentance and faith. Faith and repentance being given, and coming to dwell in our hearts, exercise us rather than we them. They become in us a power which subdues our lusts, and animates us to desire the ways of the Lord, and that we may be obedient to him in all things. Now the soul can really hear the word, and being pricked in the heart can and

does really repent and believe; now he from the heart confesses Christ as his Savior, Priest, Sacrifice, Prophet and King; and now he desires to be baptized as the Lord commanded and gave the example, and so publicly confess all that Jesus has become to him. By rich and sovereign grace this poor sinner has become a disciple, a follower of the Lamb, a christian, and for it all he blesses and praises God the giver, and takes not one atom of praise to himself. He does not regard these things as duties done by him, but as the dear gifts of the love and grace of God.

Following along the same line of which we have written above, we desire to call attention to some sayings which we have often heard used. Once, particularly, we recall hearing one who ought to have known the force of language better than to have said the things he did, while commenting upon the language of the jailer at Philippi: "What must I do to be saved?" declared that there were four things which one must do to be saved, and among the four things named by him as conditions of salvation it seemed strange to us that he did not once give the answer of Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The four things we must do to be saved, according to this learned man and eloquent preacher, were these: first, we must see our need of salvation. Second, we must be willing to be saved. Third, we must be willing to be saved in God's way of saving sinners. Fourth, we must be willing to be saved now. It is undoubtedly true that every saved sinner has come to feel his need of salvation, and every such sinner has come to be willing to be saved, and every such soul will be so humbled, and so cut off from

his own ways, that he rejoices to be saved as God has appointed to save him through the merit of Christ, and not by works of righteousness which he has done; and still further, every such needy, distressed soul wants the evidence of salvation now. All this is true, but the speaker to whom we have referred spoke of all this as something which we must do. We thought as we listened, What is there in all these things that could be called doing? These things belong to the feelings rather than the doings of men. Sinners whom God designs to save do indeed come to feel their need of salvation, but this is not a work of theirs, but a work of God wrought in their very life. God shows them their need, and this need felt within leads to strong crying out to God for this salvation, after they have tried their doings. When men thus begin to feel their need and their weakness, their doing ceases; and to feel their need is not doing, as said before, but simply a feeling, an experience wrought in them, and feeling, or experience, is not doing, though these things once they are felt will lead to doing.

The second thing: being willing to be saved, cannot be called doing anything, but it also is a feeling and experience wrought in the soul. The poor sinner, having learned his need of salvation, is made willing to be saved in the day of God's power. He is made willing, not to save himself, but to be saved, and only soul-crushing and soul-humbling experiences of our poverty and weakness, and of the bondage of sin, can ever bring any one to such a place as this, to be willing to be saved. Here is no human praise, no human merit, but God's power, God's salvation and God's praise, and in this experience of willingness there is no work, no doing of ours; the Lord's work appears here indeed, but not our work. It

passes our comprehension how being willing to be saved can be called a work of ours.

The third thing: being willing to be saved in God's way of saving sinners, is also an experience which every one who has good hope through grace will recognize as belonging to the work of the Lord in them. It is emphatically the Lord's work, and not theirs. Indeed, no man left to himself would ever desire to be willing to be saved in such a soul-humbling way. The doing of every man, if his doing can be considered here at all, would all be against such a crucifying experience as this. No man ever wrought in himself a willingness to be saved by the grace and power of God, but on the other hand, every natural desire within him cries out for a salvation that will honor himself rather than the grace of God. Here also, if made willing at all, it is the work of God, and not theirs; and this experience of willingness that God should be glorified in our salvation, and God alone, is not to our praise, seeing that we did not create this willingness in our hearts; these states of heart and mind are not our doing, but God's doing.

The fourth thing named as something that we must do: "being willing to be saved now," could not possibly be placed under the head of something that we must do. Whoever felt himself lost, and did not desire to be saved? Whoever was suffering pain and did not want relief and want it "now"? Whoever in time of distress, of hunger, thirst and weariness, felt to pray, Lord, save me by and by? No, this moment sufferers desire relief. But is this doing something? This desire for relief "now" is the result of something done to us, or for us, but it is not the doing of anything itself. We think still, as we thought while listening to the speaker, that all

these things did indeed enter into the experience of a saved sinner, but they were not things that that sinner must do; they are things which he must and will feel; they are experiences which he will never forget, and for which he will praise God to all eternity. But experience is one thing and doing is another. Experience works out, and leads to doing, and doing things leads to experiences on the other hand, but they are not the same. Sinning against God leads, when felt, to sorrow and shame; and, on the other hand, sorrow and shame for sin lead to putting away the sin. But we must not confound the feelings, the experiences of our hearts, with our doing.

Now with a few words regarding the answer which Paul gave to the jailer we will close our remarks. "Believe on the Lord Jesus Christ." What is this but saying to the jailer, There is nothing great or small remaining for you to do; Jesus has done all for you; he has paid all the debt you owed, and nothing remains for you to do? Does this not say in substance that faith in our Lord Jesus Christ is all? Remember that this faith is declared by Paul in Ephesians to be the gift of God. Paul did not tell the jailer how faith is obtained, but simply stated the fact that salvation is not by works, but by faith in Christ. Elsewhere faith is called the fruit of the Spirit, the gift of God, as said before, but here a simple answer to the question of the convicted keeper of the prison is given. It is by faith in Christ alone, without works, that salvation comes to be known and felt in the soul, and this truth millions of seeking, needy souls, like that jailer, have found at last to be precious. Here the dear children of God find rest.

We leave these remarks, believing that they are according to that truth which makes free indeed. C.

OBITUARY NOTICES.

Mrs. Azubah Laytham was born Nov. 8th, 1824, and departed this life August 28th, 1910. She was married to Elijah Laytham June 5th, 1845, who departed this life May 4th, 1869. To that union there were born eight children, two sons and six daughters, two of whom survive her: Mrs. W. J. Rees and Mrs. P. H. Thomas. Sister Laytham professed a hope in Christ, and joined the Old School Baptist Church at Mt. Gilead, Mason Co., Ky., of the Licking Association, and in the faithfulness of a mother in Israel she magnified the gifts of grace. Sister Laytham lived in widowhood for forty-one years, and for about forty-five years was to a greater or less degree an invalid, much of the time confined to her room, and for years at a time to her bed. Though nearly eighty-six years old, her thoughtfulness embraced the smallest details which go to make up the aggregate consequent upon a well regulated and truly hospitable old Kentucky home. As a neighbor, sister Laytham was widely and favorably known, which was well attested by the large company of them which attended her funeral. Sister Laytham was a woman of remarkable mind; she was sound and clear in the doctrine of salvation by grace, and was well informed in the doctrine, order and discipline of the church and of its extent and progress. She loved the church and doctrine, and was faithful to all her privileges in the house of God.

The writer was called to join the family and friends midst the scenes of sorrow, and preached to them the doctrine he had now and then preached to her in her home during the last twenty-five years, after which, with hope in Him who raiseth the dead, her remains were interred in the cemetery at Mays Lick, Ky.

P. G. LESTER.

NOTICE.

WE are in receipt of two different notices to change some one's paper to Mortimer, Ohio, but as the party failed in both cases to sign their name, and did not state where the paper is now going, we have no way of knowing who it is that wishes their address changed; but if they will write again and sign their name, and give post-office address to which the paper is now going, we will gladly make the change.

CHANGE OF ADDRESS.

ELDER H. H. Loefferts has changed his address from Warwick, N. Y., to Leesburg, Va.

MEETINGS.

The Corresponding Meeting of Virginia is appointed to be held with the Ebenezer Church, Loudoun Co., Va., to commence on Wednesday, October 11th, 1910, and continue three days. Friends coming to the meeting by railroad will be in Washington, D. C., on Tuesday, Oct. 10th, in time to take train at Union station at 1:30 p. m. for Bluemont, on the Loudoun road, if the present schedule is maintained. Trains are now due at Bluemont at about 4 p. m., where all will be met and cared for. An earnest invitation is extended to all whose hearts are sincerely with us.

J. N. BADGER.

The Welsh Tract Church has appointed her yearly meeting to be held on Saturday and Sunday, October 15th and 16th, 1910. Those coming from Philadelphia and Baltimore will please come via B. & O. R. R. on Saturday or Sunday. Trains leave Philadelphia at 8:15 a. m., and Baltimore at 8 a. m. (Mt. Royal station.) Get tickets for Newark, Del., where all will be met and conveyed to the place of meeting. Brethren in the ministry and all lovers of the truth are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

The Salisbury Association is appointed to convene with the church in Broad Creek, Sussex Co., Del., October 19th, 20th and 21st, 1910. Those coming by rail to attend the meeting will take trains arriving at Laurel, southbound, at 1:16 p. m., northbound, 2:11 p. m. Southbound train leaves Philadelphia at 10 o'clock a. m., northbound leaves Cape Charles at 11:05 a. m. Come Tuesday, 18th. All coming by those trains will be met and cared for. It is desirable that all should come by those trains, as it is five miles from Laurel to the meeting, and it will not be convenient to meet other trains. All lovers of the truth are cordially invited, especially ministering brethren. We hope to see a goodly number, and assure you we will do all in our power to make you comfortable, and we assure you a hearty welcome.

By the church.

A. B. FRANCIS, Pastor.

The churches of the Roxbury Association will hold their fifth Sunday meeting with the First Church of Roxbury, at Vega, N. Y., Oct. 29th and 30th, 1910, commencing on Saturday at 11 o'clock a. m. Trains will be met at Roxbury Friday p. m. All lovers of the truth are cordially invited to meet with us.

J. B. SLAUSON, Pastor.

This yearly meeting of the Olive and Hurley Old School Baptist Church will be held, nothing in providence preventing, the last Saturday and Sunday in October (29th and 30th), 1910. Ministers, brethren

and friends are invited. Those coming via U. & D. R. R. will be met at Olive Branch east, and at Shokan west of the church.

JAMES H. BEVIER, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue,

PHILADELPHIA, PA.

Meeting every Sunday morning

at 10:30 o'clock.

SHILOH Old School Baptist Church, of Washington, D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., NOVEMBER 1, 1910. NO. 21.

POETRY.

UNFRUITFULNESS.

OMNISCIENT God, my Savior, Friend,
Behold my dying case ;
I need thy pruning, to that end
That I may grow in grace.
Decay is evident to all,
I droop below the cross ;
Make haste to hear my piteous call,
And quick consume my dross.
My barrenness I keenly feel,
No heavenly fruit I bear ;
Beneath thy rod sure I would kneel,
And welcome suffering there.
Then this vile, careless heart of mine,
Affliction more would know ;
I to the world would less incline,
And more in grace would grow.
The vain desires that cumber so,
Are branches touched by blight ;
O prune them off, that I may grow
More comely in thy sight.
Let all thy graces from above
Into my soul descend ;
Clothe me with meekness, faith and love,
Then fruit will upward tend.
In my distress O hear my call,
In mercy chasten me,
Till aspirations, life and all
Be swallowed up in thee.
And like the bird upon the wing,
That soars above the throng,
With animation I would sing
The great redemption song.

SEMMA E. CORDER.

PHILIPPI, W. Va.

CORRESPONDENCE.

THE LAWYER AND THE RULER.

“THEN one of them, which was a lawyer, asked him a question, tempting him, and saying, 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.”—Matthew xxii. 35-40.

This same incident is related in Luke x. 25-37, but at greater length, and somewhat differently, as is generally the case where the same incident is told in different books of the gospel. “And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?” Replying to this question the dear Savior

relates the wonderful story of the man who fell among thieves, and of the good Samaritan, a parable which shows most clearly and deeply the spiritual meaning of the word "neighbor." In all that is related of this lawyer we see no sorrow, no anxiety about himself, no assertion that he has kept the law, no question, What lack I yet? no desire for Jesus' favor or help, but only a wish to tempt him to say something which his enemies may use against him, and an attempt to justify himself. He does not use the word "good;" does not say, Good Master, nor ask what good thing he shall do to inherit eternal life. He is standing among the Pharisees, and is evidently one of the dear Savior's bitter enemies.

Another incident somewhat similar to this, but of a very different character, is recorded in three of the gospels: Matt. xix. 16; Mark x. 17, and Luke xviii. 18. As recorded by Matthew we read: "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." In Mark it is said

that the young man came running and kneeled unto him as he asked the question, showing great anxiety of mind, and faith to believe that Jesus was able to relieve his mind of its burden of trouble. Also in this place it is said that Jesus beholding him loved him. This decides the question as to whether this young man was one of the Lord's people, and already a quickened soul. We do not find in the Scriptures that Jesus loves, or ever has loved, any but his own people. If it can be truly said of one, Jesus loved him, that one will surely sing in glory. "Having loved his own which were in the world, he loved them unto the end."

In Luke we find that the young man was a ruler. In each of the three places where this is recorded it is related that Jesus asked of this man, "Why callest thou me good? there is none good but one, that is, God." He did not say, I am not good, but here makes clear and prominent the truth that goodness belongs alone to God, and that he is the source of all the true goodness that is ever found in this world. Goodness is in him, not as a man, but as "God manifest in the flesh." No works of man can be called good, only as they are wrought in and through him by the Lord. The mystery of godliness is, Christ in us the hope of glory.

"Why callest thou me good?" The Savior will have us know why any man can be called good: only as being a son of God through Jesus Christ; only as having Christ as our goodness and righteousness. Then the six of the ten commandments are repeated which refer to our conduct towards men. When replying to the lawyer the Savior named the whole of the commandments as two, the first referring to our conduct toward the

Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" and the second, "Thou shalt love thy neighbor as thyself." In replying to this young man he does not refer to the first four at all, but only to the six which refer to our relations and obligations to our fellow-man. The young ruler hears them only in the letter, and answers accordingly: "All these things have I kept from my youth up." So Saul of Tarsus would have answered: Touching the righteousness which is in the law I am blameless. Saul did not at that time know of any other righteousness than that which came through the literal keeping of the law; nor did he know then that there was any need of it. He was satisfied with himself and his righteousness. Nor did the young man know of any other righteousness than that which the literal observance of the law gave him, yet he evidently had been prepared by the quickening power of the Spirit to feel the need of something more than that which this keeping of the commandments gave him, for he said, "What lack I yet?" It is evident that this dissatisfaction with himself weighed heavily and acutely upon his mind, otherwise why should he have come running and kneeled to Jesus? It was then, when he had declared that he had observed these commandments from his youth, and yet felt that he lacked something; had not stolen, had not committed adultery, had not lied, nor done anything to the injury of his neighbor, and yet was not at rest nor satisfied with himself; it was then that this sweet declaration is given us, that "Jesus beholding him, loved him." Jesus did not love him because of any goodness that was his on account of his having kept the law, for those whom he

loves now he has loved with an everlasting love. This was the love, I think, with which he loved this young man, to whom he was now going to show that he had never kept the law in its spirituality; had never yet known the real power of that law by which is the knowledge of sin. "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." It has been thought that the cause of his sorrow was that he understood that Jesus required him to sell his great possessions in order that he might have eternal life, and that he did not want to part with them and was very much grieved because he must. My mind upon this subject has been that these great possessions were just then of but little value in the eyes of this young man. It appears to me that he is looking now upon these possessions as evidences that he is not in the kingdom of heaven, and that he can never come there. Why had he not long ago given these riches to the poor? If he had loved his neighbor as himself, which the Savior named to the tempting lawyer as the second commandment, why had he not given them to his neighbors? When one is laboring under a sense of his lack of true righteousness, and heavy laden under a sense of sin, how trifling do all the riches of this world appear. The thought that he has spent his time in gathering them and hoarding them is enough to make him go away sorrowful.

But now a deeper work is going on in the heart of this ruler. He has gone away sad, but he has not gone beyond nor away from the love of Jesus. He is now feeling the vanity and emptiness of

all that righteousness which he had hitherto boasted of so proudly in his own heart and before men, as he had of his literal riches. Now this poor young man is feeling what the dear Savior is saying to his disciples: "How hardly shall they that have riches enter into the kingdom of God." This is what I think this young man is feeling concerning himself. He sees no way in which such a sinner can enter into that holy kingdom. When the disciples are astonished at his words, Jesus varies the expression, and says, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved?"

These disciples were poor men, and yet they seemed to include themselves among those rich men who could not be saved. It would seem that they are made to think of another kind of riches than that which appears in silver and gold, and houses and lands. They are thinking of the riches of self-righteousness, which the flesh is always seeking to obtain and hoard up; and it is this, and the vanity of all such riches, and of the hopes built upon them, and the impossibility of obtaining the favor of Jesus by them, which this sad and sorrowful young man is feeling as he wanders alone in his gloom. Impossible! Yes, it is easier for a camel to go through the eye of a needle. But a camel cannot go through the eye of a needle; then who can be saved? It is impossible, and not only so, but every child of God at some point in his experience has to feel that impossibility concerning himself; and he is alone then, as Jacob was when he lay with a stone for

his pillow, and again when he wrestled with the angel; alone with this impossibility, a poor, helpless creature, with no right to heavenly blessings, with no hope of ever entering into the kingdom of God. But what a glorious light is this that now appears shining through the gloom! "With men it is impossible, but not with God: for with God all things are possible." This is indeed a glorious time when we can see the impossibilities with men become possible with God. The thing that appeared to us impossible is done; that which in our view was as impossible as for a camel to go through the eye of a needle, is accomplished; the sinner is saved from his sins and made pure and holy. The last vestige of his legal riches, his self-righteousness, in which he had trusted, is gone, and he is without hope in the world. Then suddenly the sorrow and gloom and loneliness disappear, and he is made to rejoice in a new and glorious hope, a hope of righteousness, not by the works of the law, but by faith in Jesus Christ, who is of God made unto us righteousness. O how good it is for the poor sinner who has labored in vain to make himself acceptable unto God by some work of his own, to read concerning this rich young man that "Jesus beholding him loved him."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 2, 1910.

WAVERLY, Pa., Aug. 30, 1910.

DEAR EDITORS:—Inclosed you will find two excellent letters, one from Elder Ketchum, the other from A. B. Ostrander, a near and dear friend of the Old School Baptist Church people; you may publish them if you wish.

Yours as ever, saved by grace if saved,
D. M. VAIL.

CHESTER, Nebr., April 19, 1910.

ELDER MARVIN VAIL—DEAR BROTHER IN CHRIST:—Your letter was received in good time, and I owe you an apology for my long delay in answering. Yes, I very well remember meeting you and Elder Bundy at the Sandy Creek Association, in Illinois, and I have ever held you both in fond and loving remembrance because of the great truths you preached; those truths that have ever been so precious to me, and I think to all of God's little ones, and I have felt that I would be glad to meet you again and talk over those things face to face that are so vital to the peace and fellowship of our Zion. My prayer has ever been, and still is, for peace among the churches. It matters little whether we are at peace with the enemies of the truth; in fact, it would be impossible for one who loved the truth as it is revealed to the sinner, to compromise with errors that are substituted for the precious truth of the glorious gospel of the Son of God, that gospel that brings life and immortality to light, and unless it comes in demonstration of the Spirit and power of God, it must be another gospel, which is not another, but a perversion of the gospel of Christ; it partakes of the form of godliness, but denies the power thereof. There is a very marked difference between the letter and the spirit of the law, for the letter killeth, but the spirit gives life. This idea is more fully illustrated by Job and his three friends. While I would give the devil his dues, yet I suspect these three self-appointed friends who called on Job, and were so valuable and ready with their counsels, were emissaries of Satan. You may ask, Why do you think so? I have two reasons. First, Job was given over to Satan, and it is fair to suppose that he would not fail to use every device

at his command, and he is nowhere accused of being short in cunning, so much so that if it were possible he would deceive the very elect. He tried in vain to overcome Jesus by every subterfuge and device known to him, and if he could have succeeded in causing Job to curse God his victory would have been complete. Second, falsehood is never so dangerous as when it is mixed with truth; so the messages of these three false friends were composed of what appears to be a perfectly reasonable and merited rebuke to Job for his presumption toward God. But if you will read the words of God to them, as recorded in Job xlii. 7, 8, you will see their duplicity exposed.

Many changes have been wrought since the time of your visit to Illinois. Many of our ablest ministers have been called home, and but few have come to fill their places; a number of churches have ceased to hold meetings, and associations have dissolved, some through dissensions and evil men's diabolical doings, and others from natural causes, such as deaths and removals, and others because of the removal of the candlestick. Thus it has ever been, and thus it shall ever be, everything is wrapped in profound mystery. But the promise of God standeth sure, The Lord knoweth them that are his, and as many as are ordained to eternal life will believe, even as it was in times past. There are many places in the west where the churches are quite prosperous, and there are a goodly number of able ministers growing up that promise well for the future.

There are many things I would be glad to talk of with you, but cannot commit them to paper. I often think of your extensive field of usefulness, while my lot is cast in a lonely place. I do not sup-

pose there is any one in your country to be remembered to or I would send my love. Please let me hear from you again.

I am unworthily your poor brother,
SMITH KETCHUM.

WAKEMAN, Ohio, June 14, 1910.

D. M. VAIL—MY DEAR FRIEND:—

Your kind and welcome letter received, and I was very glad to hear from you, and to receive such good encouragement, but am afraid I am too vile and sinful to be one of God's children. For a long time I have been at the point of writing you a few lines, but really felt that I would be doing wrong, knowing myself to be such a sinner. What a happy life this would be if we could only banish sin. Sometimes I feel for a few moments as though all my sins had left me, and my joy is so great I can hardly contain myself, and I feel that I am standing face to face with my blessed Savior, and the next minute I am away down in the pit battling with Satan, and it seems that he has almost conquered. But there is a sweet hope that never entirely leaves me, and after I have battled and suffered about so long, I imagine I can hear the Savior's voice saying, I will not forsake thee, and what peace and joy it brings to my torn and troubled heart; and, as you say, sometimes that awful suffering will continue for months, and how miserable a person is all that time. I have often wondered how a person could live without any hope at all of eternal peace and rest. I get much comfort and encouragement from His words when he said, Suffer little children to come unto me, for of such is the kingdom of heaven. I know I suffer enough, or think I do at least, but am I one of his little children? If I am, no suffering is too great, because I know it is his will, and I long to do his will. John

says, "He that doeth good is of God: but he that doeth evil hath not seen God." Knowing that I have done so much evil, I feel at times as though God and myself are strangers, and if he does help me it is only through my confessing my sins to him and pleading for mercy.

I am sorry, but I hardly think I will be able to attend the two days meeting in August, as I understand arrangements have been made for my vacation to start about July 22nd, so I will be at Cammal for the July meeting, which I am sure I will enjoy. Mother has spoken so much in her letters about Elder Fenton, I would love to be home for the June meeting, as I hear he is to be there, but that is a month too soon for me.

I hope the Lord has been with me while writing these few lines, and that I am not deceiving you, but you know the flesh is nothing but sin and deception, and will continue so to the end of time, when God will sort out the sheep from the goats and shelter them according to his promise. Hoping we all may be his sheep, and be fed on the heavenly manna, I remain your unworthy friend,

A. B. OSTRANDER.

BALTIMORE, Md.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—We read in Acts xx. 27, that Paul said to those elders of the church whom he said should see his face no more: "For I have not shunned to declare unto you all the counsel of God." This is a great deal for a man to say, yet Paul's writings in the New Testament prove his statement to be true. To do this required a great deal of wisdom and courage, both of which his Lord graciously gave him. The counsel of God is his will, or his truth and doctrine concerning the way of salvation.

The doctrine of God's salvation is one, and yet there are many points in themselves distinct, the one proves the other; each and every one of vital importance, and so must not be left out in the preaching of the gospel of Jesus Christ. Should any part of the counsel of God be shunned by any man it would make him a liar, and prove that the word is not in him who shunned to declare it, and he had as well have denied it all. First of all Paul tells us that God foreknew his people: "Whom he did foreknow," &c.—Romans viii. Of course God knew everything before anything was, but in a peculiar sense he foreknew his children as the objects of his everlasting love; he does not love to-day any more or any less than he did before the world began. This is a comforting point in the doctrine of God our Savior, and should not be shunned. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." This point of doctrine, as well as foreknowledge, is one we love and could not do without, God being the only one who can make a poor, guilty, helpless sinner like our Lord Jesus Christ. How sweet the thought then that God appointed it to be so in his time and way, which is through Jesus, "the way, and the truth, and the life." The sinner is dead in trespasses and sins, and does not know of God's predestination concerning him, neither can any man tell him, therefore "whom he did predestinate, them he also called." We certainly could not do without this wonderful and precious doctrine of the call of Jesus Christ, since it is in this way only that we are brought to know him as our blessed Savior. But when we are called to the knowledge of the truth, we not only see Jesus the righteous Son of God, but we see ourselves vile wretches, far

separated from him by wicked works, and, like Job, we ask: How can a man be just with God? Why, whom he calls he also justifies, being justified freely by his blood. The children being partakers of flesh and blood, he also himself took part of the same. "Your bodies are the members of Christ."—1 Cor. vi. 15. And he being put to death in the flesh, satisfied the law, hence the justification of his sons and daughters, chosen of Adam's fallen race. "Whom he justified, them he also glorified." This is the glorious end of the purpose of God the Father, and of the effectual work of God the Son. This is the faith once delivered unto the saints; let us contend earnestly for it, not shunning to declare it all. This glorification is by the resurrection of the dead, which some disputed in Paul's day, and some dispute in our day. Paul said to the disputers that if the dead rise not, our preaching is vain and your faith is vain. Why? Because we have preached and you have believed that Jesus is the Savior of men, which is not true if the dead rise not, for men die, and if men do not rise from the dead, men are not saved, "ye are yet in your sins," and so all that we have said or may say about the foreknowledge of God, the predestination of God, the calling of God, the justification of God, and the final glorification of the sinner through Jesus Christ, all falls to the ground worthless, for men are finally lost in the dust, and are no more. But, beloved, we have better things to declare unto you: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14. It is the grand harvest which Jesus says is the end of the world. (Matt. xiii. 39.) As the one aim of those who gather out the stones and roots, fertilize the soil,

sow the seed and cultivate the plants, is the harvest, so the one purpose of God in Christ is the final eternal salvation of the sinner man, soul and body; and as all the work of the farmer fails if he does not reap, so all the work of Jesus is a failure unless, as Paul says, he shall change our vile body, and fashion it like unto his own glorious body. He who denies this grand, glorious and crowning doctrine of the salvation of men by the grace of God in Jesus Christ, or fails to preach it, had just as well never preach a word in his life, since all is vain without it.

I wish to say that I heartily indorse the article of Joseph Ford in the SIGNS for July 1st.

I am your unworthy brother in this precious, glorious, soul-comforting hope,
JOSHUA T. ROWE.

AFTER FIFTY YEARS.

THE days of my years have been "swifter than a weaver's shuttle," and to-day, after the lapse of fifty years, I seem to be a greater sinner than fifty years ago, the day that I was permitted by the grace and providence of God to be baptized in the fellowship of the oldest-fashioned order of Baptists, and most despised and insignificant to be found anywhere within my knowledge. To-day, while looking back just half a century, I cannot take any praise to myself for such an unnatural choice of a people. Now it seems to me a great mystery why I was led to take a place among such a lowly and unpretentious people.

"Why was I made to hear His voice,
 And enter while there's room?"

I fail to answer, only in one way, and that is, it was not of my own choosing originally; but what had been bitter to me, became exceedingly sweet; yea, sweeter

than honey in the honeycomb. What had been sweet to me became bitter, even as bitter as the waters of Marah. It is often a source of consolation for me to refer to that time when I seemed to be simple-minded, and for a few moments, or hours, cast aside all earthly refuge, and was aroused to the fact that I was trying to ascribe praise, grandeur, power and glory to Jesus the Mediator. Just then a reflection in my mind would recall my native instinct and religious training, which was to the reverse of "the new idea" now so prominent before me, that it seemed I could praise the Lord without any effort at all.

"My soul broke forth in unknown strains,
 And sang surprising grace."

O, the newness that then seemed to hover about me; I, a sinner without hope and without God, declining in health, death staring me in the face, to receive a hope in Jesus, was soul-ravishing and mind-exalting to the highest degree for a poor mortal to reach on this earth, and in this poor earthen vessel. I often think of the many mistakes I have made since that eventful day, as well as the very many disappointments I have found in my pilgrimage journey. When I review the last fifty years of my life I think of the kind mercy of the Lord in not allowing me to see one day of the future before it came. I feel that I am somewhat consoled and comforted by looking backward to the many changing scenes of time that have passed over me, firmly believing that the hand of the Lord has been near me very many times in giving strength and delivering from trouble. When my "old man" is crucified, and I am permitted to view the abundant mercies of my Lord and King, gratitude that is unspeakable wells up within like a swollen stream, and I feel like singing

with the spirit and with the understanding the words:

“O for a thousand tongues to sing
My dear Redeemer’s praise,
The glory of my God and King,
The triumphs of his grace.”

My life the last fifty years has not been what I expected it to be; I have so miserably failed in many ways to serve and honor my Lord and Master that I sometimes hardly dare to recount the many crooked paths I have walked in. Three weeks after my baptism I remember sitting up in bed preaching Jesus the way of life for poor, helpless sinners, and that without any worthiness on their part. My hearers were neighbors and friends who came to see me, die. Much of this I cannot remember, but a neighbor once told me that I spoke for more than two hours. One thought I can well remember: a desire to get well for the purpose of declaring the “unsearchable riches of Christ.” But O how vain and fickle is the human mind. I did get well with the greatest rapidity known then among doctors. My case was so out of the line among practitioners that it was reported to the medical journals. The suddenness of returning physical strength seemed to cause my mind to abate its ardor and zeal for the cause of the truth in the Lord Jesus. Had I experienced the testimony of Scripture, that when I was weak, then I was strong in the Lord? Again, on the other hand, when the “old man” was strong I could not do the things that I desired to do. It would seem to some people that it would be possible for a professed christian to accomplish much in fifty years towards the upbuilding of the truth in the earth, and to do much in showing forth the praises of the King of kings, and Lord of lords, but, O my soul, how little I have done to establish his truth and show

forth his praise. It seems to me that I have tried to serve the creature more than the Creator; and if I at any time have been found offering prayer and thanksgiving unto the Lord it was as though circumstances had forced me to do it. That being my manner of acting, how can I ever hope to boast in anything save in my infirmities? What a long line of sins in fifty years! Their number is as the hairs of the head. What manifold mercies from the sure mercies of David in fifty years! Though I sin, and am a sinner, yet he is merciful and forgiving, and I am not consumed by his anger.

To look back to my sudden recovery from the jaws of death, and that without any medicine whatever, as I firmly refused to take any, saying that if I got well it would be in the strength of the Lord, is wonderful to me this day, though half a century has passed, bringing its thousands of difficulties and disappointments, and wafting thousands of fellow-beings to that bourne from whence no traveler ever returns. I have never been able to exalt the name of Jesus high enough as it pertains to my poor soul and body, for to-day they stand as monuments of his amazing mercy. I have nothing in the way of my goodness to plead or present to any person, much less at the throne of grace, for all of the past fifty years. If I stand it is purely and solely by and in the rich grace of my Lord Jesus Christ. If there be anything which I have done in all those years that has been comforting or beneficial to the poor of the flock, give praise, honor and glory unto the Lord Jesus. As the years go by I feel that I am too weak and poor to give enough honor, praise and glory due unto the name of the Lord. I feel glad to know that God is a Sovereign,

independent in every sense, and worthy to be worshiped by all his creatures; that he was as wise before the world began as he is to-day, declaring the end from the beginning, so that nothing can possibly occur except that which was before known, decreed or established by his wisdom and power. The spirit of idolatry prevalent in the land to-day will not allow that God is a sovereign, but that man can many times thwart the purposes of God. Idolatry has been on the earth since the fall of man, and no doubt it will be throughout the gospel dispensation. God will never be without witnesses as long as his salt is necessary to preserve the earth from destruction. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." After all these years of sorrow and trial there is comfort in having hope in the Redeemer of sinners, and to know that it is a good hope through grace.

If this should be of any consolation to the dear saints who may read it, let the Lord be praised.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Oct. 2, 1910.

SPRINGFIELD, Mo., June 22, 1910.

DEAR BRETHREN IN CHRIST:—I feel like writing some thoughts about predestination and election. Predestination is God's purpose from all eternity respecting all events, and election means a choosing, a choice. These two words cover the heavens and the earth, and all that is in them. Thou, God, hast made the heavens and the earth, and all things therein. The word tells us here what they were made for: For thy pleasure they were created and made. When the earth was without form, and

void, and darkness was upon the face of the deep, there was God. In the beginning was the Word, and the Word was God. The earth was then without form (or shape), and void, without trees yielding their fruits after their kind, whose seed was in themselves. Such was the condition of the earth, yet here was God, and this God said, As I have purposed, so shall it come to pass. Men do not do things and then predestinate afterwards, but predestinate and then do. If we build a house we see it in our minds first, just as we want it. This is our choice, this is what suits us, and we feel that we have a right to our choice, and for our own pleasure we build this house; it is completed in our minds. We do not look for one piece of the material to fit itself for the house. We should think it foolish to send men into the forest to say to the trees, Get ready for your master's house. The men must build the house. Every house is built by some man. If we think that we have the right to predestinate and elect, poor worms of the dust as we are, has not God the right to predestinate; he who was when the earth was without form, and void? Had he not the right to give his chosen people grace in Christ before the world was? Had he not the right to choose his people in Christ before the world was? Had he not the right to bless them with all spiritual blessings in Christ, according as he had chosen them in him, that they should be holy and without blame before him in love? Could he not give them these blessings just as easy as to give them dominion over the fish of the sea, and the beasts of the field, and the fowls of the air, and over every creeping thing? God purposed to give man power over all these things before he made him. All these blessings were ordained for man

before he was made, and yet man knew nothing about it. So we learn that man had no hand in ordaining for himself any of the things of this life. The Lord brought all these things to Adam to see what he would name them, and whatsoever he called them, that was the name thereof. So we see, brethren, that it was all a gift from God; they were all to be under his dominion. It is in this that man bears the likeness of God, for God has power over the heavens and the earth and over all things therein. So we see that man had no hand in the first place in making himself a natural man, and that everything was fixed for him; his Maker knew just what he needed for his comfort and happiness, and gave it to him without his assistance. All this was the gift of God, but all these things were of the earth. Now if we see that man had no power in making himself an earthly man, should we suppose that he could have any power in making himself heavenly? But none can know these things save those to whom the Father makes them known. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Without our God there is nothing that can come to pass. He said, "Without me ye can do nothing." Even enemies of God can do nothing except it be given them of God. Jesus said to some who were against the truth, Ye come out to take me with swords and staves, as against a thief. I sat daily with you in the temple, and ye laid no hand upon me, for my hour was not yet come. He said again, "Behold I and the children which God hath given me." This is his reward. Worthy is the Lamb that was slain to receive power and honor and glory. When I can see the

goodness of the Lord toward me, a poor, sinful worm of the dust, and that he loves me, though dead in sin, I feel so little that I cannot tell what to do, except to say, Bless his holy name for ever and for ever. I feel glad that He does as he pleases, and none can hinder. There is no power that can oppose the will of our God. When we can feel that God is for us, we can say with Paul, "If God be for us, who can be against us?" This is the question with every true child of God: "Am I his, or am I not?" If they could settle this one thing in themselves they would cease to seek after it. But God has placed this desire in their hearts, and all the hosts of Satan cannot move it. They desire to please God, and would do his will, and desire also to be submissive to his will in all things, but when they can behold by faith the man Christ, and hear him say, I am meek and lowly, slow to anger, and full of mercy, they are ready to hide themselves, for they feel so unworthy. All these feelings tell us that we want to follow the meek and lowly Child, Jesus. Here is the child's experience.

Excuse me, for I did not think of writing so much when I began. This is yours, dear brethren, to do with as you feel is best. May God bless you all, for his name's sake.

Your unworthy brother in hope of eternal life,

S. H. BURNETT.

REIDSVILLE, N. C., Sept. 8, 1910.

DEAR BROTHER CHICK:—I am now in Beaufort, N. C., on my usual visit to my churches. I have just read the request of brother Huggins, and your answer to him, and a thought occurred to me that I will present to you. Undoubtedly there can be no mistake in either the Bible account of Joshua's battle and the

wonderful miracle worked at that time, or in astronomy as it teaches the workings of the solar system. They verily prove their position in predicting the changes, eclipses, conjunctions, risings and settings, &c., of the sun, moon and stars. Also navigators work on that principle and locate themselves at sea. These things should tell us that they are not in error as to the movings of the different spheres in the solar system. As brother Huggins says of himself, I, too, am very deficient in education, but have read a little on astronomy, and I have not found it teaching that the sun stands still; it teaches me that all things move in their proper office and orbit. The sun appears to be the center, and controlling power, of a great system in the universe of many systems, and all to the praise of the great God, by whose wonderful power they are all held in control. Let me illustrate: A farmer has a crop of wheat to thrash and clean; he takes his machinery in his field and sets all in readiness, and starts his work; soon he finds some deficiency in one little wheel in some part of his machinery; now what will he do, stop that wheel for repairs, or will his wisdom teach him to stop that part of the machinery which moves all the other parts? To be sure he will stop the great driving power, and that being stopped all the machinery is stopped, and the repairs can safely be made. Joshua spoke by inspiration, and therefore it is the word of God. The sun, being the center and moving power of our system of worlds, he commanded him to stand still. When he stood still the whole system stood still, because there was no power to move them forward. That was indeed a very remarkable day, so much so that there was never another like it since the creation of the world.

Please do not think that I am adding to your article, but I just wanted to express these thoughts to you. We are all well. The Lord bless you.

Yours in hope,

L. H. HARDY.

[WE commend the above thoughts from our beloved brother Hardy to the attention of all. It is most certain, as he has so well said, that it is within the power of our sovereign Lord to stop the whole machinery of the universe at his own pleasure and word. He that set it in motion can cause it to cease its motion, and the day will come, as we understand the word of God, when it all shall cease to be. The only question that can arise among those who reverently receive and believe the testimony of holy writ is, What are we to understand by the language used to describe that most wonderful event? If all brethren reverently receive this as the word of God, there may yet be some differences of understanding of the letter of the text, while, after all, those who may thus differ in understanding meet together upon one common ground of the full belief that this is the word of God, who cannot lie. We feel like just saying that our own judgment as regards this wonderful description of the work of the Lord has rested upon the words, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." We have thought that it would not be doing violence to the text to think that this miracle was confined to those places where it was needed for the completion of the destruction of their foes. But as brother Hardy has so well said, our God could just as well stop the whole universe were it his will to do so, and it may be that it was so that day.—C.]

DRAIN, Ore., May 20, 1910.

DEAR BRETHREN EDITORS:—The time is past in which we should have forwarded our subscription to the SIGNS, but the delay was caused by the serious sickness of our two oldest daughters, and as I was away from home I could not conveniently make the remittance.

There seems to be no use in my trying to say anything to the household of faith, as I have been barren and cast down for a long time. The Scripture declares that all things work together for good to them that love God. Now, dear kindred, the question occurs, How can affliction, contention, strife, losses, disappointments, and thousands of other things too numerous to mention, work for our good? When contention and strife arise among nearest and dearest friends, and sometimes among the churches, which hurts more than all beside, I stand in wonder and amazement, and cannot see how these things can work for good for myself, or for the glory of God. These questions are too deep for my poor, weak mind to answer. Jealousy is as cruel as the grave, but the Scriptures say that offences must come, but woe to him by whom they come. We all are prone to wander in by and forbidden paths. I think the reason we are chastised so much is that it is needful to teach us the weakness of the flesh, and our daily need of the grace of God.

“Then why, my soul, art thou dismayed?

Why in these tents of sorrow groan?

On what have thy fond hopes been stayed?

Still seeking rest, but finding none.”

Why do we complain at the trials that beset us on every side? Why can we not have power to resist the evil one? We are so weak, and Satan creeps in and takes advantage of our weakness, but here come in the words of our Savior, when he says, All power is given to me

in heaven and in earth, and the power that may be in man is ordained of God. How ashamed and humiliated I feel after complaining. I am ashamed of the weakness of the flesh. Since indeed all these things work together for good to them that love God, ought we not to pray that he would give us grace to overcome all these evil thoughts? But, dear ones, we shall have sin to contend with while we remain in this tabernacle of clay; but you all know this better than I can tell you, and for this very reason I like to tell it to you, for I know I am talking to a people who understand each other. Should we mention these things to the Arminian world they would think it strange that we cannot attain to a higher and more popular religion. It is their claim that they can save the whole world, if they can get sufficient money; but we cannot worship a god so weak. May we all be reconciled to the dealings of our God.

From the very least, if one at all, of the people of God,

S. MORNINGSTAR.

[SURELY we need not question as to how this or that shall work together with all other things for the glory of God, and the good of those that love him; it is enough if the word of God so declares; and if it be declared in the word that some things, both good and evil, have wrought out the glory of God, or the good of his people, we may rest content in believing that the same is true of all other things. It is not said that all things work for the good of all men, but only for the good of those who love the Lord. Evidently this is brought about by the overruling wisdom and power of God. So all the evil that befell Joseph from his brethren, and from Potiphar's wife, and from the rulers of Egypt,

worked together with whatever was good in the narrative, to the good of Joseph and of his kindred, and of Egypt as well. So also all the evil that men designed against our blessed Lord only helped on the accomplishment of the purpose of God to redeem sinners from death and hell by the atonement, through the death of Jesus upon the cross. So also the persecution of the disciples at Jerusalem only scattered the word in distant countries. So also the rage of the Jews against Paul only resulted in sending him to Rome, at the expense of his enemies, where it was his lot to bear testimony to the truth of God for the consolation of saints at Rome, and through his letter to that church to minister instruction and help to believers in every age. Is it not enough to know that this is so, without questioning as to how it all can be? The wisdom and power of God are sufficient.—C.]

REESE, Texas, Sept. 25, 1910.

DEAR BRETHREN EDITORS:—After a delay I send in my remittance for the good old SIGNS OF THE TIMES. I cannot express to you my appreciation of your kindness toward me, and will say if I do not send in my remittance by the time this subscription runs out, and you do not feel disposed to wait for awhile, just discontinue it until I can send the money; I cannot do without it if I can possibly get the money. I am a very poor man, and have to make my living by hard work, but it seems that we cannot do without the SIGNS, for it is all the preaching we have, and it comes so richly laden with good news from a far country; yes, it comes with the testimony of many testifying to the one and selfsame truth, that Jesus is the Savior of sinners, and contends for the doctrine of the unlimit-

ed predestination of God, that he predetermined all events before the world was formed or spoken into existence, and that everything takes place just as and when he predestinated it would. Yes, he saw all events from the beginning, and they absolutely take place as he saw them. Yes, the SIGNS comes richly laden with the experiences of the saints, telling the same story, that when it pleased God to open the eyes of their understanding they saw themselves lost and undone; saw themselves vile sinners in his sight. They say that all flesh is as grass. As the apostle said, "In me, (that is, in my flesh,) dwelleth no good thing." Without the mercy of God they would be forever banished from the presence of the all-wise God. Yes, they all say that if God sends their souls to hell his righteous law approves it, and all acknowledge that whatever he does is right. It strengthens my little hope (if I am worthy to even claim a hope in so great a salvation) to see so many testifying to the truth that sinners are saved by grace, love and mercy; that Jesus is the chiefest among ten thousand and the one altogether lovely. The SIGNS holds forth and contends for the doctrine of the resurrection as I believe, and in this glorious doctrine is where all my hope lies. Yes, my hope is that this vile body will be raised incorruptible, this mortal shall put on immortality, when the last trump shall sound, and the dead in Christ rise first. Then we which are alive and remain shall be changed and caught up together to meet the Lord in the air, and we will ever be with the Lord. So I say, Write on, dear brethren and sisters, whenever the Lord gives you utterance or a mind, for you never know where and when you will comfort some poor pilgrim journeying through this waste howling wilderness of sin.

Now, my brethren, if you think this will be of any comfort to any of the household of faith you have my consent to publish it; if not, all will be well with me.

Thanking you for your kindness to me, I remain your little brother in tribulation,

M. L. LILES.

PINSONFORK, Ky., July 28, 1910.

DEAR BRETHREN EDITORS:—I herein send you a short but comprehensive letter written me by brother W. B. Ely, of Knoxville, Tenn. I do not remember that brother Ely's name has ever appeared in the SIGNS. His letter is so explicit, and expressive, too, of his soundness and steadfastness in the glorious doctrine of God our Savior, I feel it will be of much comfort and encouragement to the household of faith, therefore, if you judge it expedient, I should like to have it published in the dear old SIGNS.

Yours, as ever, in love,

W. J. MAY.

KNOXVILLE, Tenn., June 19, 1910.

DEAR ELDER MAY:—I will try again to write, and hope you will pardon my long delay. I have intended to write several times before this, but somehow kept putting it off, nevertheless there is a time for all things, and I will try to convey a few thoughts through this medium. I certainly would love to meet and talk with you, and hear you preach the God-honoring doctrine of absolute predestination. I am shut up in Babylon; seldom see one here that it is any pleasure to talk with, for nearly all despise the truth; some admit a part, and deny a part; I would as soon they denied it all. I am glad there is nothing but predestination, as I understand it embraces all that has been, is now, or ever will be, and the

great God of heaven and earth is carrying out his designs without any disappointment as time glides by. I believe all his creation fills exactly the places designed by him, and nothing can take place until the appointed time, neither can anything fail that is appointed, and I believe everything certainly is appointed. I know this belief is hated by every fashionable sect, and no wonder, for "the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned."

Excuse my delay, and write me when you have leisure. I hope we may be permitted to meet in this time world, and if it is the will of Israel's God we certainly shall. Adieu for this time.

Unworthily,

W. B. ELY.

IOLA, Kansas, August 27, 1910.

ELDER F. A. CHICK—DEAR BROTHER:—My subscription to the SIGNS is long past due, and I remember and think of it every day, but so far have neglected sending it for another year. I want to beg your pardon, and thank you, too, for being so lenient with me in sending the SIGNS to me. I enjoy its coming very much, for it is always filled with good letters from the many dear ones scattered abroad throughout our land. They all tell the same sweet story, showing that they are all taught by the same Teacher, else how could they all tell the same thing when they are hundreds of miles apart? I am made to rejoice that others have traveled the same road that I have; they all speak of their doubts and fears. There are times when I seem to feel the sweet presence of our blessed Lord with me, at other times I am low down in the valley.

A few nights ago I had a dream. I

dreamed of being at an association, and Elder Durand (whom I have never had the pleasure of meeting) was preaching on the deep things of God, found in the second chapter of first Corinthians, tenth verse, and it sounded so good to me that I turned to a brother and said, Is not that wonderful? when he got up with tears streaming down his cheeks and shook hands with me. Then I awoke, O so happy, and that dream has been of much comfort to me ever since, for it seemed I was in Otego, N. Y., where I visited some thirteen years ago, and they all seemed dear to me.

I certainly believe the doctrine advocated by the SIGNS, and hope I will be able to read it the rest of my life.

I will stop for this time, hoping you will remember me and mine when at the throne of grace. Do with this as you think best.

From one saved by the grace of God, if saved at all,

(MRS.) ELLEN E. PRESTON.

WESTON, Mich., August 20, 1910.

DEAR BRETHREN EDITORS:—Through the mercy of the covenant-keeping God I am still permitted to cumber the earth, although the past six years I have been a constant sufferer, but my health has very much improved, for which I thank my blessed heavenly Father. Last year I lost a precious brother, Eugene Jackson; in June our brother, Elder T. J. Wyman, passed to his eternal home, after eight weeks of such suffering as few ever witness. He was taken suddenly with pain in the back of his neck and head, and his body was tortured with boils, having over twenty at one time. Two faithful nurses cared for him night and day. He was very patient, often remarking, like Job, "Though he slay me, yet will I trust in

him." His obituary was written by his widow, who is my sister in the flesh, and he was a twin brother of my husband. His mother, who is nearly ninety-three years of age, refuses to be comforted, as she made her home with the Elder and his wife, Mrs. Celinda Wyman, Weston, Mich. Elder A. F. Dove came in response to a telegram, and spoke words of comfort to the sorrowing ones, and the remains were laid beside two little girls who passed away before. This is a world of sorrow and pain. O may God give me grace to suffer all my appointed time without murmuring, is my prayer. May he bless you in your labors of love to the dear ones.

The SIGNS is very precious. I am glad to hear from our dear brother, Frank McGlade; his harp has so long been on the willows. I have heard him preach some precious sermons, and hope to again listen to him. Many of our dear old brethren are passing away, but our precious Savior knows best.

Your unworthy sister,

(MRS.) J. M. WYMAN.

LIVERPOOL, N. Y., March 22, 1910.

DEAR EDITORS OF THE SIGNS:—Perhaps you will remember that I wrote you some time ago about trying to secure some subscribers for the SIGNS, but that I could get only one; this lady is one of my dear cousins. I had been reading to her many good articles from the SIGNS, and she enjoyed many excellent things so much that she decided to subscribe for it when she could spare the money. I wish I could have gotten a number of my friends to subscribe for such a good paper. My mother used to take the SIGNS when living; I never knew the time when she did not subscribe for it; she considered it as choice as she did her

Bible. She greatly loved the truth, and I remember how careful she was that not one of them should be lost or roughly handled. I can well remember when a cousin of my mother, John Livingstone, would sit and converse with her, and seemed so interested in talking about the good meetings the Old School Baptists used to have at that time. I would wonder what made my mother so interested in talking with him, but now I can understand that it was a blessing for them to talk over these good things; it was food for them, spiritual food. Where two or three are gathered together in his name, there is he in the midst. Looking back, I can think of many things my dear mother would say and do, the meaning of which I did not then realize as I do now. Her name was Mrs. Benjamin Livingstone, she died in 1883. I think that every one loved her. She was devoted to her family, and seldom went to visit, but tried always to get to the meetings that were held at "Schoharie Hill," as it was called. When my father was too busy to take her to the Saturday meetings, she would walk the distance of two miles, after working hard all Saturday forenoon, so you can readily see there was love in her heart and a drawing towards the dear followers of the Lord. Her feeling was, Entreat me not to leave thee, for where thou goest I will go. I think of her often. She has gone before, and I wish I could feel the assurance that I should one day meet her. I lost a dear son in 1886, and I received an assurance that he was saved, for he gave evidence before he left us that our dear, loving Savior was guiding him. We felt that only the dear heavenly Father could instruct him and enable him to give such assurances as to make us feel that all was well with him, and that our great loss was surely his gain. He graduated from the Albany State Normal

School in January, and died in December of the same year. I was so sinful as to almost wish him back again, even when I was satisfied that all was well with him. I trust and hope that they both are resting from all the cares and vexations of this life, and hope that this may be also my lot, but I am so weak and sinful, and cannot feel as I wish that I might. We are poor, weak mortals at the best, and who can help us? Only that One who rules over all things. When men boast, and act as though they owned the earth, I can but think, How foolish; for our God can send some terrible thing and cause them some great sorrow, or cut them down in the twinkling of an eye, but it seems that such ones have no fear of God before their eyes; it must be that they are blind to all that is good, or they would not so do. I desire to be thankful for all things, for the food prepared for me, and for all other blessings, but if I offer thanksgiving for it all, will it be acceptable to God? If I feel to offer prayer when I lie down at night, I think, Can it be acceptable to our Redeemer? I feel sure that he knows me better than I know myself, so I try to breathe out my thoughts to him and then to leave all to him, who is too wise to err, too good to be unkind. He will care for me as he sees fit, for he doeth all things well; he is not slack concerning his promise. I desire to do that which is right, but I am prone to wander, and do not as I would.

I was at the meeting in New York in June, 1907, and saw many of God's dear followers. I did not dare to speak to many of the ministers, for I believe they are the servants of God. I felt my unworthiness so much that it seemed to me better that others speak to them. May God give you health and strength to continue feeding the flock with true bread.

Your sister,

(MRS.) R. M. PITCHER.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1910.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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LUKE VIII. 18.

BROTHER P. L. Dahlstedt, of El Campo, Texas, requests us to give some thoughts through the SIGNS upon Luke viii. 18. The text reads thus, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." We willingly give such understanding as we have of the text. First, we know that the words here spoken by the Savior were true words. There can be no cavil as to their truth, and all those who believe these things to be the sure word of truth will greatly desire to know their meaning. We learn, verse four in this chapter, that not only his disciples were present when he spake these words, together with all in the chapter preceding, but also much people beside. Of these some had understanding and some had not. The things spoken were important. The parable, which follows the fourth verse, sets forth the different ways in which the word of God, which is declared to be represented by the seed, is received among men, and the different results of this different hearing. In verse sixteen the same word is spoken of as a light which is kindled to be set on a candle-

stick, and not hidden under a bushel or a bed, that it may give light. The seed in the parable is sown upon all kinds of ground. The light is to shine upon all who are in the house. But the different kinds of ground made different use (shall we say?) of the seed. So while the light shines in all the house, still all do not use the light alike. The word of Jesus, the word of God, was proclaimed wherever the blessed Lord went, and afterwards wherever the disciples were sent. Their one mission was to preach the word, or to sow the seed, or to make manifest, as by the shining of the light, hidden and secret things, and these were the blessed tidings of the gospel which had been kept hid from ages and from generations until the Son of man came. In this preaching of the gospel there was nothing that was to be concealed. Now since the word is preached as the seed is sown, or as the light kindled, it behooves those who hear to take heed how they hear, or, as is said in Mark ix. 24, "Take heed what ye hear." There is no great difference, as it appears to us, between the two words "how" and "what;" that is, he who is careless as to what he hears will also be careless as to how he hears, and, on the other hand, he who is careful, and who desires to hear only that which is good and true, will also be careful as to how he hears that truth; the two things are inseparably joined together. The force of the admonition, "Take heed therefore how ye hear," will clearly appear if we refer to the preceding parable. One heard carelessly, and the word was soon taken away; one heard, indeed with seeming gladness, but the word was soon forgotten; another heard with some earnestness for the time, but the cares and pleasures of this world soon choked the growth of the seed, so that there was no

bringing forth of perfect fruit; but some heard in prepared hearts, called by the Savior honest and good hearts; these kept the word that had been spoken, and they brought forth fruit with patience. These endured, for the word "patience" in the gospel has in it the thought of endurance. Did these who heard him utter these things possess a heart to receive his word, and to treasure it up? Then these would desire not to be as the first three sorts of hearers, but as the last one. "Take heed therefore how ye hear." Let it not be as the wayside, the stony ground, or the thorny ground hearers, but as the good ground hearers. This word of the Master, as did all his words, searched and divided and made manifest what was in men, and true disciples would feel, as they heard these words, a very solemn questioning as to how it was with themselves. How often the humble-hearted children of God now, when they are hearing the word of truth, feel great questionings within themselves as to how they are hearing.

The Master said, "For whosoever hath, to him shall be given." The good ground in the parable possessed goodness and depth of soil, and to it was given a rich harvest. He that had eyes to see, eyes not blinded by the god of this world, should see in the light, and thus grow in knowledge, and rejoice in the sight of his eyes. To him that hath shall be given, but let it be remembered that if a man hath this honest and good heart in the first place this also is the work of the Lord. The Lord maketh the furrows soft, and sendeth down his showers upon them, and then the seed is added, and fruit is seen at the last. If there be real union with the Lamb of God, then every grace will be added to that one. If one have the mind of Christ, to him shall be

added understanding of the will of the Lord. If it be in the heart of one to meditate in the law of the Lord day and night, that one shall be as a tree planted by the waters, bringing forth fruit. If one has a heart to hear the word of God with reverence, having an eye single to the glory of God, that one shall have added to him greater and still greater knowledge of God's will. A thousand illustrations of this truth might be given, but we will forbear. On the other hand, if a man possesses not this honest and good heart, even though the seed of the word seems to fall upon him as it does upon the good ground, and though at the first there seems to be a gladness and readiness to abide by the word, yet all this shall not endure, but even that which he seemed to have of good will disappear. At the first men could not know the hearts of other men; all who professed to receive the word might appear alike true and good, but a little time would make manifest those who were prepared to receive the word and those who had no real place in their hearts for it. From the wayside, hard and trodden down by the feet of men and beasts, the devil catches away the word. From the stony ground, there being after all no depth of earth, there will be found no fruit, and from the thorny ground weeds spring up and utterly choke the word. At the last we look, and even that which these classes of hearers seemed to have has been taken away.

In some sense it appears to us that even the disciples of Jesus may hear in all these ways. Were it not so, we cannot see why the Savior should say to them, Take heed how ye hear. What pastor is there who does not see among his flock just such things as we have been speaking of? It seems evident that

some at least do not take heed how they hear. What pastor who is really a pastor does not often feel, as did Paul, great travail in his heart, and great desires toward God, that those committed to his charge may be prepared to hear the word and receive it in honest hearts? What pastor is there who has not at times felt great sorrow that the faithful word which he proclaims so often seems to bring forth no fruit among the people whom he serves? The object of sowing the seed is that there may be fruit. Any faithful pastor must desire that fruit may appear in the people over whom he has been made overseer. How such a pastor will rejoice when fruit does appear, thus giving evidence that the ground of the heart has been prepared by grace, that here is an honest and good heart indeed. The words, "Take heed therefore how ye hear," are very solemn words indeed.

We feel to leave these thoughts for the consideration of all who may read them, and brother Dahlstedt especially. C.

JEREMIAH LI. 7.

OUR aged brother, Z. Ward, of Bear Wallow, Va., some time since requested that we should say something upon the words found in Jeremiah li. 7: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." The Babylon spoken of in the text is undoubtedly that great city of which so much is said in the Old Testament, and which was one of the most oppressive foes that the people of Israel ever had to contend against, and in which they dwelt in captivity for seventy years, until restored to their own land, as described in Ezra and Nehemiah. In the connection of the text named the fall of this great

power under the wrath of God is declared. The Medes and Persians were soon to invade this land and city and to overwhelm it. God had used that proud city to chastise his people for their sins against him, but this they did not know, and there was no fear of God before their eyes. They indeed fulfilled the purposes of God when they carried away Israel into the seventy years captivity, but they did not have this in their heart. They meant only evil against Israel, and sought their own wealth and glory, and not the glory of God, but nevertheless the hand of God was in the event, and his purpose was fulfilled; they did in wickedness what God had purposed in righteousness. How often our God uses the wrath of men to his own praise, and to the accomplishment of his purposes toward his own people; thus he purposed the selling of Joseph into Egypt for good, while the brethren of Joseph purposed it for evil; thus he ordained the betrayal of Jesus into the hands of his enemies, and his crucifixion at their hands, to save much people everlastingly. They who sold Joseph knew not that they were fulfilling the purpose of God. And, concerning the condemnation of the dear Redeemer by men, we read in Acts xiii. 27, "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." Notice it was because they knew not Jesus, nor the voices of the prophets. So likewise the rulers of Babylon did not know that the will of the God of Israel was being done by them in enslaving Israel, and that this deed was intended of God for chastisement upon Israel for their sins against him. Now the same God makes

use of the Medes and Persians, who were also ungodly peoples, to humble and chastise Babylon, and these in turn did not know that they were doing the will of God; this was indeed the furthest from their thoughts. For a striking statement of a similar thing, made concerning the Assyrians, see Isaiah x. 7. The Lord declared that he would send Assyria against the people of his wrath to tread them down, &c. "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." Thus we learn in all these instances that our God uses wicked men, actuated by wickedness, to accomplish his purposes, either in judgment or in grace and mercy. But the nations and the people are no less guilty, for their purposes are not the purpose of God.

In the verse to which our attention has been called, the riches of this proud city are set forth by the words "golden cup." Babylon, rolling and rioting in wealth, might indeed be called a golden cup, and this great Babylon, exalted with pride, was, after all, in the hand of the Lord; with all her vainglorying she could not move without the Lord's hand. In this city was found everything that exalts itself and that is abominable in the sight of God. Her pride, her vainglory, her boastfulness, arrogance, her display of riches and her pomp and show had made all the earth drunken; that is, other nations envied her, and desired and sought to attain to something of the same exaltation, and to walk in her vain show; the nations were drunken with her wine and were "mad." This word here does not mean what the word often signifies as we use it; that is, anger, but madness, or insanity. Literally the word is, foolish. It is the folly of insanity. The nations had, because of this Babylon, been led away from the paths of sober living, and

all other things which make for good and true prosperity, into following all manner of folly and wickedness, after the pattern which she had set them. But this great city must fall; the decree had gone forth. See the sixth and eighth verses for the statement of this.

Before closing this subject we will call attention to the fact that Babylon the great, because of her self-exaltation and wickedness, was used by the inspired writers of the New Testament to set forth the boastful claims of the Romish Church, the real synagogue of Satan. There is not an evil denounced against Babylon of old that this modern Babylon has not been guilty of. Babylon stands for all that opposes and exalts itself against God in every age. As Egypt stands for the darkness and ignorance of the whole world before God, so Babylon stands for the false church, which seeks not to glorify God, but herself, claiming for herself that power and those titles which belong alone to the God of the whole earth, even taking it upon herself to set up her decrees against the direct commandments of God, saying that certain men and women shall not marry, and that certain meats at certain times shall not be eaten, and forbidding the wine to the people at the communion. Of the king of literal Babylon it is said in Isaiah, fourteenth chapter: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." Of this spiritual Babylon, and he who sits at her head, it is written that he opposeth and exalteth himself above all that is called God; sitting in the temple of God, and showing himself that he is God. How complete is the similarity of the two descriptions.

But we will leave these reflections to our readers. May the Lord bless what has been written to our instruction.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ROMANS V. 14.

BROTHER BEEBE:—If you have light upon the subject, please give your views on Romans v. 14, especially who were the "them" there mentioned, and by so doing much oblige yours in great tribulation,

JOHN HARGROVE.

GIBSON Co., Iowa, Feb. 18, 1864.

The whole verse reads, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The grand theme of the apostle, as we understand him, was to show how sinners are justified and saved by grace through their vital relationship to our Lord Jesus Christ. In his illustration he refers to their being made sinners in the earthly Adam by his transgression of the law of God, under which he was created. All who have, or hereafter shall descend from the earthly Adam, were created in and identified with him. As his descendants they are partakers of his nature, and as their entire development is subsequent to his transgression, his posterity all participate in the sin of his offence, by the which judgment came upon all men unto condemnation. Being in him from his creation we sinned in him before any of us were brought into personal manifestation; hence when death passed upon him, it passed on all that he was as the embodiment of his entire race. In this, as in many other important things, Adam is, as our text affirms, the figure of him that was to come, for as Adam's offence brought judgment unto condemnation and death upon all his seed as such, so the righteousness of our Lord Jesus Christ, who is the Lord from heaven, and whose righteousness is the righteousness of God, is, after the same similitude, im-

puted to all his seed, that to all who are or ever shall be born of God as his chosen generation, unto justification of life. As it was totally impossible for any who were in the loins of the earthly Adam to escape the guilt and consequences of his disobedience, so it is also and equally impossible that any who were created in Christ Jesus, chosen and embodied in him before the foundation of the world, should fail to participate in his righteousness, and the free gift by it, unto justification of life.

Incidentally, in the elucidation of this subject, he shows that although from Adam to Moses the divine law had not been presented fully in its preceptive form, yet the descendants of Adam in him were included in his condemnation. This is proved by the unremitting reign of death. As the sting of death is sin, and the strength of sin is the law, and sin is the transgression of the law, and death the consequence of sin, so death has passed on all men, "for that all have sinned." "For until the law [that is, until it was given by Moses], sin was in the world," and it did not require that a law should be given, and again transgressed, in order to involve those of Adam's children who lived from Adam to Moses; sin being during this lapse of about twenty-three hundred years, in the world, as is proved was the case, by the reign of death as the consequence of sin, shows clearly that all the posterity of Adam were sinners and doomed to die, as they had all sinned in him in the first transgression.

By those who "had not sinned after the similitude of Adam's transgression," we understand those who had not during that period transgressed any express command in the manner in which Adam had. The word "similitude" simply

means likeness, or manner. The one offence or transgression of Adam consisted in his doing what God had expressly forbidden him to do. Paul says, in verse thirteen, "Sin is not imputed when there is no law." For instance, if man had been created a free agent, or actor, having liberty to do as he pleased, he could not have been convicted of sin in following the inclination of his own mind, but being a restricted agent, and having received an express command from his Creator, his disobedience to that command was sin. If the liberty to eat of all the trees of the garden had not been abridged by the express exception of the tree of the knowledge of good and evil, Adam's eating of that tree would have been no transgression, hence the strength of sin is the law. It is sin for us to do what God has forbidden us to do, and equally so for us to leave undone what he has commanded us to do. There were many thousands who died in the space of time indicated, from Adam to Moses, and of that number we may reasonably conclude there were at least some who died as soon as they were born, who had not sinned after the manner, likeness or similitude of Adam's sin, having been conscious of no law or commandment to them expressly given and deliberately disobeyed. For Adam was not deceived, although the woman was, but Adam knew that his eating of the tree was a transgression of the command of God. To sin after the similitude of his transgression could not then been possible for unconscious infants, or any others who were unconscious of disobedience to God, yet they died, as well as all others of their race, which proved that they were sinners, although incapable of what we sometimes call actual personal transgression, after the manner of Adam's trans-

gression. Had death only reigned over those who sinned in the manner or similitude of Adam's transgression, Adam would not have been as striking a figure of him that was to come. Adam's transgression landed all his posterity in guilt, judgment, condemnation and death, thus showing in the nature of the figure that the righteousness of Christ should deliver all his seed from condemnation and death. The argument of the apostle, that those who had not sinned after the similitude of Adam's transgression, demonstrates the position by him assumed, that all have sinned in Adam, and that sin being upon all his race, death, which is by sin, reigns over them all. It does not require that we should in our own individuality be born into the world and in our own persons actually transgress the law as Adam did to make us sinners, for we were involved in sin and death at the very moment that Adam was, for we were there, and to us in him was the command given and transgressed, consequently death, in passing on him, passed on us all. It therefore follows that we were conceived in sin, and go astray from the womb, speaking lies, for, "Who can bring a clean thing out of an unclean? not one."—Job xiv. 4. Hence we see the throne of death set up, and his cruel reign extended to all the seed of Adam, even them who had not sinned after the similitude of Adam's sin. It is certain that his unborn posterity had not sinned after the manner or similitude of Adam's transgression; that is, they had not in their individual persons consciously transgressed any law or commandment in the way, manner or similitude of his sinning, but were all held, as involved in the sin which they committed in him, and so death passed upon all, for that all have and had sinned.

“Conceived in sin, O wretched state,
Before we drew our breath;
The first young pulse began to beat
Iniquity and death.”

Thus as guilt, condemnation, ruin and death came on all the children of the earthly Adam before the first of them were born, and allowed no exemption to any of his then undeveloped seed, so the free gift of justification to life comes by the second Adam on every one of the seed of Christ, and was extended to them in him before the world began, consequently before any of them were brought into manifestation as the sons of God by the spiritual birth. “That as sin hath reigned unto death [by the earthly Adam], even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.” So as our sin by Adam reigned unto death, our righteousness, in Christ, the righteousness of God, given to us in him, has reigned by him unto eternal life to as many as the Father hath given him.

MIDDLETOWN, N. Y., March 15, 1864.

CHANGE OF ADDRESS.

PLEASE give notice through the SIGNS that I have decided to have my mail come to Aberfeldy, Ontario, Canada, for the present, instead of Alvinston.

D. M. VAIL.

TO OUR SUBSCRIBERS.

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

CIRCULAR LETTERS.

(Written by Elder T. M. Poulson.)

The Elders, messengers and churches composing the Salisbury Old School or Primitive Baptist Association, in session with the church at Broad Creek, Sussex Co., Delaware, beginning Wednesday, October 19th, 1910, and to continue three days, to the churches of which she is composed sends greeting.

DEAR BRETHREN:—After a careful observance of the customs or order maintained by this association for fifty-eight years we see that she has not departed from her original prospectus in doctrine or order one iota. (The fifty-eight years are the length of the membership of the writer.) One of the features of her order is that the association should make choice out of her body of some brother to prepare a Circular Letter, to be read before a committee, and, if recommended by them, to be read to the association, and if satisfactory to them, to be adopted and printed with their Minutes, and we believe that almost generally some portion of the Scripture has been cited as the foundation upon which to build the said letter. At this time we will name a strong and important declaration of the apostle Paul, written in his second letter to Timothy, third chapter, sixteenth and seventeenth verses, which reads as follows: “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.” We do not understand that all that may be called Scripture was given by inspiration of God, but that his mind was then resting upon the Old Testament Scriptures, because they had been given to the prophets as holy men

by direct inspiration of God. Both the New Testament Scriptures and the Old were made known by revelation; the power of each emanating from the same source; the Old pointing forward to the fulfillment of certain things, and the other witnessing that they had already been and were being fulfilled. So inspiration and revelation are in perfect harmony, and so it is established by each that the whole is profitable for doctrine.

Now what do we discover in these witnesses to be the doctrine? Evidently we see in them that God is the only Sovereign, for it is declared that all things were made by him and for him, and that he was before all things. Who then should attempt to interfere with his controlling all things, seeing that he has declared the end from the beginning? Is not this synonymous with the predestination of all things? It is incomprehensible to the natural, finite mind of the greatest of men how this can be without making God to be the author of sin. But is it any more wonderful that God should predestinate the act of the wicked to form a link in the chain of events, than that he should predestinate that a righteous man commit a righteous act to form a link in the same chain? For each one does the act willingly and gladly, and there is no oppression upon the part of either. Do we not believe that Joseph's brethren sold him gladly? But God had a meaning in it. Did not the wife of Potiphar deal with Joseph as she did willingly? This was just as much so as it was that Joseph should interpret the king's dream. Now all of this whole chain was predestinated to fulfill the promise of God to Abraham. In order to apologize for the great Sovereign above, some will say that the good links in the chain were predestinated, and that the

wicked ones were by permission. That sentiment has always sounded to us like permissive nonsense. The bringing forward of these truths is for the establishing of the people of God on their most holy faith. It is just as unreasonable to the blindness of carnal nature to tell them that our God predestinated his people unto eternal glory, and that he leaves the rest of mankind unto themselves, and that in this he is not unjust, as it is to speak of the fact that he appoints all things in the line of his providence and still is not the author of sin. Brethren, let us examine closely the blessed Scriptures, and see if they do not teach this wholesome doctrine. We find by reading that God chooses his people in the furnace of affliction, and predestinates their redemption, justification and their glorification. Had not Jesus suffered and died, our sins would still have been upon us. Had he not risen from the dead the stain of guilt would have still rested upon us. Had he not ascended to his mediatorial throne in his glorified state his people could have never entered into the glory which their hope embraces. This is the same redeemed and justified sinner, and not some special part of him called the soul or spirit, but the whole man just as complete as was the whole man Jesus when he arose from the tomb and ascended in his glorified state. So shall all his people come forth bearing the image or likeness of their glorified Head. This is the solid hope of the christian, else the resurrection and ascension of Christ was a failure, and if this be a failure, then our hope is a failure and the Scriptures teach nothing clearly. The experience and hope of the believer are swallowed up in this assurance. Like the psalmist he says, I shall behold thy face in righteousness; then

shall I be satisfied, when I awake, with thy likeness. This is the completion of the work of Christ, and the Scriptures are profitable for the support of this doctrine, and to the circumcised eyes of the man of God they are seasonable. They are also profitable for reproof, because the feet of the man of God are liable to get out of the way. The psalmist has said, Thy word, O God, is a lamp to my feet, and a light to my path. The Scriptures are good also for correction, because the man of God is ever in danger of imbibing some false or unscriptural ideas. Then it is needful that something should speak. Then the Scriptures are at hand for correction. We must believe that the man of God desires to give to the Scriptures their full weight and meaning. When this is done they will always administer correction. They are also good for instruction, not into righteousness, but in righteousness; that is, to further the man of God in the knowledge of that righteousness which is of the Lord Jesus Christ. The Scriptures will show him his self-righteousness, which is by the law. They will not hide his nakedness and shame before God; this he has seen and felt before now. The Scriptures confirm him in it, not into it. He was already in possession of this knowledge. Thus by the Scriptures the man of God, not the man of the world, may be perfect, thoroughly furnished unto all good works, and the man of God is careful to require a thus saith the Lord in the Scriptures for all that he accepts as good. They are ready to accept always what the Lord has said or done as good works, and whatsoever their tongues express, whatsoever steps they take, or are inclined to take, whatsoever their hands find to do, whatsoever they are called upon to take part in, or to associate with,

religiously or otherwise, the Scriptures are to them an unyielding witness ready to justify or to condemn, and there will be with them a conscience at rest. But in the eyes of the world it will be as a gentleman said to an Old School Baptist sister once: "O you Old Baptists will never be popular in the world as long as you stick so close to the Bible." True. Amen. Let it be so.

A. B. FRANCOIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, Olive, N. Y., Sept. 21st and 22nd, 1910, to the several churches comprising the Roxbury Association, together with the associations and meetings with whom we correspond, sends christian greeting.

DEARLY BELOVED BRETHREN IN CHRIST:—Once more, through the goodness of a covenant-keeping God, we are blessed with the privilege of assembling ourselves together in an associate capacity, and, according to our custom, we shall endeavor to address you by way of a Circular Letter, and in so doing we desire to present a few thoughts for your consideration upon that most wonderful and sublime subject, Love. This subject appeals to the heart of every heaven-born child as that infinite fountain of perfection and excellency emanating from the throne of God and the Lamb as that unseen power that has brought into existence everything that does exist in heaven and in earth. This subject is so exceeding deep, and so far surpasses the comprehension of the finite mind, that we feel we can only speak of it in the slightest degree, and yet it is a subject of vast

importance to every believer in Christ, for herein is embraced every attribute of the christian's hope. The very foundation of salvation and every principle of truth is embodied in the love of God. "He that loveth not, knoweth not God; for God is love."—1 John iv. 8. Therefore the love of God is as infinite as he is infinite and as eternal as he is eternal, and embraced in his eternal and electing love were the objects of his choice, chosen in Jesus Christ before time began, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. He (God) having the sovereign right of choice, and none being his counsellor, embraced in his immutable love the objects of his choice, and that the manifestation of his love to usward should be made known, it pleased God to speak a world into existence, and to create man from the dust of the earth, and breathe into man's nostrils the breath of life, and man became a living soul, and from the morn of creation the love of God has been made manifest to the subjects of his grace. We behold the manifestation of the love of God in the natural creation; every blade of grass and every flower that blooms, also the trees of the forest speak forth his praise. "The heavens declare the glory of God and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." When it pleased God to create man from the dust of the earth, and breathe into his nostrils the breath of life, and man became a living soul, then the head and progenitor of the Adamic race stood before God in the perfection of his creation, not holy or spiritual, but a perfect man according to the perfect workmanship of God; in him, Adam, was the life of every Adamic

child, and from him sprang all nations of the earth, both elect and nonelect, and out of every nation, kindred and tongue God has chosen his people to be manifested in due time, according to the riches of his grace. The church of God, which is composed of sinners of Adam's race, created in Adam, but chosen in Jesus Christ before time began, and embraced in the covenant of God's electing love, by nature are children of wrath even as others. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." So the sinner was the object of God's love, and the sinner is the subject of redemption, not only the life of the sinner, or spirit of the sinner, but the sinner, soul, body and spirit. As it is written, "For the Lord's portion is his people; Jacob is the lot of his inheritance." Not the soul or life of his people, but his people. The testimony of Paul in his letter to Timothy is, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief." Paul was the sinner that Jesus came to save; not his life, nor his spirit, but himself, Paul, composed of soul, body and spirit. In 1 Thessalonians v. 23, we have the following recorded: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." All sinners were not subjects of redemption, for all sinners were not embraced in the electing love of God. It is written that God loved Jacob, but he hated Esau. We shall not attempt to explain why he loved Jacob and hated Esau, further than to say that it seemed good in his sight. The effectual work of

redemption was wrought by Jesus on the cross when he offered himself without spot unto God a sacrifice for sin, forever setting aside the sins of his people, and bringing a full and complete redemption, both for time and eternity, to every subject of his discriminating grace. In the gift of the Son of God as a sacrifice for sin presents to our minds his infinite love for his people. "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." "Greater love hath no man than this, that a man lay down his life for his friends." And we are assured by the apostle Paul in Romans viii. 38, 39, that the love of God is stronger than death: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Finally, brethren, as we have been given undisputable assurance of the immutable love of God to usward, and feeling assured that his love has been shed abroad in our hearts, let us not love only in name, but in deed and in truth, with a pure heart fervently, and may this love of God shed abroad in our hearts enable us to dwell together in peace and fellowship, casting the mantle of charity over our imperfections, enabling us to forbear one another in love, and may the evidence of pure religion shine forth in our daily walk and conversation, which is undefiled before God and the Father, to visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world. Among the many blessed assurances of the work of divine grace in the hearts of God's children,

none is more assuring than the words of the apostle John, saying that we may "know that we have passed from death unto life, because we love the brethren."

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

J. B. SLAUSON, Moderator.

H. C. ELMENDORF, Clerk.

(Written by F. E. Robey.)

The Corresponding Meeting of Virginia, in session with the Ebenezer Church, Loudoun County, Virginia, October 12th, 13th and 14th, 1910, to the several churches and associations with which we correspond sendeth christian love.

To the all-wise and ever-merciful God we desire that we as the church of the true and living God may be guided by the Spirit of God to write to those whose heart and mind are led by the same Spirit: those of like precious faith, whose only hope is in God, who has declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." The pleasure of the beloved Son is to fulfill his Father's will in every jot and tittle of the law, to redeem his church, his bride, from under the law, and to present the church as a chaste virgin, without spot or blemish, or any such thing, to the Father, holy, blameless and undefiled before God in love. Who can explain such love as the dear Redeemer's love for his children? No tongue can tell the power of God's love for his children, to send his only begotten Son, the One whom God declared, "This is my beloved Son, in whom I am well pleased; hear ye him." I am the way, the truth and the life, says Jesus; my Father loved you, and I love you, and I gave my life for you, I paid the re-

demption price; I was hated, mocked and spit upon, I was betrayed into the hands of sinners, led to the cross, forsaken by friends and foes; by those who said, If all men forsake thee, I will not; by those who said they would go to prison and to death, and yet in the most trying hour said they knew me not. What a trying hour for the dear Redeemer; apparently his Father had forsaken him, when he cried, "My God, my God, why hast thou forsaken me?" Is there no eye to pity, no arm to save? By his own almighty power he saved his lost and ruined children. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." It seems at that trying hour that a mother had forgotten and forsaken her child; there hanging upon the cross, nailed by wicked hands, no mother to lay a loving hand upon the aching head, no mother's kiss to soothe his parched lips. No, he tread the wine-press alone, and of all the people there was none with him. All the suffering of the dear Son of God was to fulfill his Father's will. Now listen to him pleading with his Father to forgive them, for they know not what they do. Was there ever such love bestowed upon man as God's love to his children? David, the life of Christ, the church in her lost and ruined state, cries out, "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." Yes, the dear Savior passed through floods and flames, his Father's will to proclaim. Dear brethren, do we have such love in our hearts for one another as God's love for his children? If we have, we have the precious promise that we have passed from death unto life. O God, help us to ex-

amine our hearts to see if we have God's love. Do we prove by our works that God's love dwells in us, by looking after the interest of the church, or churches? Do we prove our love by looking after the sick and needy ones of the flock? Do we say, Be ye warmed and filled, and give not those things they need? Do we as churches look after the welfare of the pastors of the several churches, to see if they are well cared for and have those things needful for the body? If we do not, we fall far short of doing what God has commanded us to do. May our God help us that our pure minds may be stirred up by way of remembrance of these things.

The grace of our Lord Jesus Christ be with you all. Amen.

J. N. BADGER, Moderator.

S. B. PAXSON, Clerk.

MARRIAGES.

By Elder T. M. Poulson, at the home of the bride's mother, October 3rd, 1910, Victor H. Laws and Miss M. Maud Truitt, both of Wicomico County, Md.

OBITUARY NOTICES.

George H. Ward departed this life May 24th, 1910, at his daughter's home, aged 81 years, 5 months and 6 days. He was sick about five months with paralysis. He was married in 1854, to Mary Jane Truitt. Three children: John W. Ward, Marion Ward and Mrs. E. M. White, survive him. The funeral services were held at the home, conducted by Elder A. B. Francis. We believe he is at rest.

MELICIA WHITE.

Peter A. McIntyre, son of the late Deacon Peter McIntyre, and brother of Deacon McIntyre, died May 25th, 1910, in the 66th year of his age, at his home near Komoka, Ontario, where he had lived all his life. He was of a retiring disposition, honest and sincere, and while he never made an open profession of religion, was a steadfast believer in the Primitive Baptist doctrine. His home was a home for the Old School Baptists for two generations past. He was always ready to accommodate the people who came to the Lobo meeting, running his conveyance to and from the meeting.

His brother-in-law, JOHN McFARLANE.

Mrs. Nancy C. Beauchamp departed this life March 29th, 1910, after a short illness. I am not informed what her disease was. She seemed to depart in peace. Her age was 75 years, 1 month and 2 days. Her husband preceded her to the grave several years. She showed a deep interest in the Old School Baptist doctrine and order, and was as regular an attendant at the meetings as if she were a member, which gives us to hope that she had a heart to understand the truth. She leaves quite a number of children, just how many I do not know.

By reason of sickness on my part Elder Eubanks was called on, and officiated at her funeral in the Indiantown meeting-house. Hymn 1251 was sung, after which all that was mortal was laid beside her companion to await the summons from on high, then she shall come forth.

T. M. POULSON.

MASSBY, Va.

Henry D. Muir died at his home near Grover, Pa., Sept. 27th, 1910, of paralysis, aged 62 years and 11 months. Mr. Muir was of Scotch parentage, and was born near the town of Andes, N. Y. He was one of eight children, all but two having preceded him to the grave. He was married to Miss Fannie Scudder in 1874, who, with one daughter, Mrs. Edwin Bennet, of Painted Post, N. Y., survives him, also one sister, Mrs. Margaret Glendenning, of Andes, N. Y., and one brother, John Muir, of Stamford, N. Y. Mr. Muir was a kind husband and father, an honest, upright man, highly respected by all who knew him. He was of a genial disposition, and always had a pleasant word for every one he met, and made many lasting friends. He made a public profession of religion when seventeen years of age, and although in after years some may have thought it not lasting, yet he frequently expressed his belief in the all-wise God, who doeth all things well, and though he may have felt the infirmities of the flesh, he still had a hope in the mercy of God. We can truly say of him, A good man has fallen, one who was ever ready to lend a helping hand in sickness and trouble among neighbors and friends, and one who will be greatly missed.

NANCY M. OWEN.

My mother, **Mrs. W. E. K. Frazer**, of Jersey City, was born in Willow Grove, Del., in 1850, and reared there. Her parents were the late William and Catherine Cooper Gooden, stanch Old School Baptists. She was married in 1877, to Wm. E. K. Frazer, of Petersburg, Del., whose parents, the late Ezekiel and Mary Frazer, were also faithful members of Cow Marsh Church. She never made an open confession of faith, but was very fond of the church, and attended whenever she could, but for many years we lived in southwest Virginia, where there were none

of her faith, but since living here she has attended meeting in New York as often as possible. She was ill for six months, and the writer deeply regrets that she did not think of notifying Elder McConnell, as I am sure it would have pleased and benefited her. The funeral service was conducted by him at her home, Monday evening, Sept. 19th. Interment was at Elkton, Md., Sept. 20th. She is survived by her husband and two daughters: Mrs. Eugene Cone and Dora Frazer, both of Jersey City. Her life was always quiet, but she was a great friend of all who walked through troubled paths, and met her own disappointments and trials with great courage and uncomplainingly.

DORA FRAZER.

JERSEY CITY, N. J.

Edward Rouse was born in Scioto County, Ohio, March 18th, 1825, and died April 6th, 1910, at his home northeast of Danville, Ill., having reached the advanced age of 85 years and 18 days. He was the son of Reason and Martha Rouse, and the last surviving member of a family of six children. Mr. Rouse was married to Miss Minerva Martin, October 4th, 1846. To that union were born twelve children, ten of whom survive, one son having passed away in young manhood, while another died in infancy. Besides the children he leaves thirty-seven grandchildren, twenty-one great-grandchildren and a host of friends and neighbors to mourn his death. He was a member of the Hopewell Baptist Church, with which he united twelve years ago, and was baptized by Elder Joel Kemper. He buried his aged companion one year ago the first day of May. Since that time grandpa, as his near friends called him, was apparently a changed man, life seeming to be more of a burden than a pleasure to him, but he had a strong hope, and often said, "My time is appointed, the Lord's will be done." They both died on the same farm that they settled on some sixty years ago, where they reared their family. Their home was a Baptist home, and no stranger was ever turned away. Grandpa was blessed with good eyesight, reading his Bible daily until the last few months without glasses.

The funeral services were held Thursday afternoon in the Hopewell Baptist meetinghouse, Elder J. L. Dobbs, of Springfield, officiating. Burial took place in Springhill Cemetery.

His granddaughter,

(MRS.) W. B. CANINE.

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I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., NOVEMBER 15, 1910. NO. 22.

CORRESPONDENCE.

THE GOSPEL TRUMPET'S CERTAIN SOUND.

AN angel of God appeared unto Joseph, the betrothed husband of Mary, who was chosen of God to be the mother of Jesus, concluding his address to him by saying, “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” This gives a clear and certain sound. Two of God’s “shalls” are in it. This same God in another place said, “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” There is no uncertain sound in this word, which proceeded out of the mouth of the most high God. “Out of the mouth of the Most High proceedeth not evil and good.” It is said of him, “He is in one mind, and who can turn him? and what his soul desireth, even that he doeth.” There is in all this the certain sound of the great trumpet of the everlasting gospel of the grace of God, Father, Son and Spirit; there is not one quiver of uncertainty in it. But who are his people? Let God himself answer; he is his own interpreter, and he does not speak in a

doubtful tone, hear him, ye chosen and redeemed from among men. “The Lord’s portion is his people; Jacob is the lot of his inheritance.” A portion is not the whole. This portion of mankind were, when as yet there was none of them, chosen in Christ, the eternal and only begotten Son of God. As it is written, “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.” No man can prove that this did not take place in the eternal counsel of our three-one God, who framed the everlasting counsel which standeth sure to all generations. He by Isaiah said, “Remember the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My

counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." There is no uncertain sound in all this; it is God who speaks, and who can prevent him from doing his will in heaven and in earth? Men of corrupt minds deny it, but their unwise frothing does not overturn it.

"'Twas he eternal ages past
Formed his great plan from first to last;
And what his arm would e'er fulfill
Stood ever present to his will.

The same with one capacious glance,
World upon world to life advance,
And fixed the end e'er time began
Of seraph, reptile and of man."

Men will and do call these vast settlements of God fatalism; they cannot prove it however. It was a Pagan, who knew not our holy God, who first put forth the vile doctrine of fatalism. There is no such thing as fatalism with God. After creating the heaven and the earth, and the whole host of them, by the word of his power, he did not go out from his creation, for it is absolutely true of him that he fills eternity and time with his invisible presence. He is omnipresent, in every place, be it eternity or time. This is the certain sound uttered by the gospel trumpet; it is truth, and cannot be battered down by all the wisdom of man, which is but foolishness in the holy estimation of our God. Let any of these high and mighty men, who are so wise in their own conceit, name the person who now is in heaven who was not chosen in Christ before the world began, that he should come to be in actual vital union with him by the actual personal presence of the Lord through the Holy Ghost shed abroad in his vile humanity through the

intercession of our great High Priest, who is the one and only Mediator between God and man. Let them name such an one, and I will cease trying the sweet and pleasant work of blowing the trumpet of the gospel with a Shibboleth sound. But this they cannot do, so I am bold, whether they will hear or forbear, in trying to preach the everlasting gospel, saying with trumpet tones, Fear God, and give glory to him, for the hour of his judgment is come; worship him that made heaven, and earth, and the sea, and the fountains of waters. The ever-increasing confusion of tongues and voices that are in the world to-day are all appointed of God, and are the fanning-mill that he uses to separate the precious from the vile, the chaff from the wheat. "What is the chaff to the wheat?" The chaff is the daily portion of mankind; the wheat is, and will ever so remain eternally, the Lord's portion. This dividing of mankind into two portions cannot be successfully controverted. Here is the holy word of God, who did it, and who will make it plain to men and devils when he judges the world in righteousness by that Man whom he has ordained, whereof he hath given assurance to all men in that he hath raised him from the dead. "For there must be also heresies among you, that they which are approved may be made manifest among you." This is clear and certain in the work that he has done, and is even now doing in the world. "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 sin of many, and made intercession for the transgressors." "As for thee also, by the blood of thy covenant I have sent forth

thy prisoners out of the pit wherein is no water." "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." "Behold, a king shall reign in righteousness, and princes shall rule in judgment." "And they lived and reigned with Christ a thousand years." These great unalterable truths of the gospel pluck up by the roots the Fullerite's doctrine of general atonement and special application of the benefits of the atonement. This doctrine it further casts down because it would make a decided difference between the purposes and work of Christ, and the will and work of the Holy Spirit, and this is not the truth, "for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

In the above quotation from Revelation we have full, clear, ringing statements of the work of the wonderful Savior in saving his people from their sins, and the work of the Holy Ghost in making the same number of sinners kings and priests unto God. There is no people like God's portion of mankind. They are a peculiar people in many respects. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." And again, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake

them." This is emphatically a most certain sound, inspiring the sweetest of hopes in our hearts, and strengthening us to run with patience the race set before us, to fight not as those who beat the air, but who win the prize which is beyond the end of the race, reserved in heaven for every sinner for whom Jesus the Godman, in all his wonderful fullness, was crucified, suffered, bled, died, revived, arose from the dead, ascended to heaven, led captivity captive and received gifts for men, yea, for the rebellious also, that the Lord God the Holy Ghost might dwell among them. These are exceedingly great, sweet and precious promises, which cannot be disannulled; they are all yea and amen.

"The work which his goodness began,
The arm of his strength will complete;
His promise is yea and amen,
And never was forfeited yet."

But it remains for a professor in a great college to deny what I am here earnestly contending for, and to land himself in the ranks of worse infidelity than even blinded Ingersoll ever propagated, and that with the free consent of his associates. How true it is that the world by its wisdom knows not God. No man ever yet knew the mind of God in his eternal salvation, save as it pleased God in his own set time to favor Zion and reveal himself to him, and in him, as his all-sufficient, gracious Savior. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again?" "Of him, and through him, and to him, are all things." "I am sought of them that asked not for me; I am found of them that sought me

not: I said, Behold me, behold me, unto a nation that was not called by my name." Here is no uncertain sound, and it plucks up by the roots the foolish, vain and sinful exhortations of the popular preachers of our time, in telling sinners dead in trespasses and in sin that God has done all for them that he will do unless they take the first step to him, repent, and accept the overtures of mercy, thundering at them in a deceitful handling of the holy oracles of God, saying, Whoever will come may come and partake of the water of life freely. There are, at least two lies in this so-called Scripture, and as no lie is ever of the truth, the Holy Spirit of truth never inspired it. The word "partake" is not in the text at all, neither a "will come," nor a "may come," associated together, as it is quoted in these mists of Satan. But the wonderful truths which I have quoted from Isaiah, and from Paul's letters, give our precious Lord the preeminence in all things. The dear Son of God is the Creator of all things, and "by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." And he is the author and finisher of the salvation of his people. "Salvation is of the Lord." "Salvation belongeth unto the Lord." "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "I am the Lord; that is my name: and my glory I will not give to another, neither my praise to graven images." Think of it! The first great heresy in departing from the foundation laid in Zion being given over to strong delusion, that they might believe a lie, was in the thought that it belongeth to the priest to carry their god elevated upon a pole before

their five hundred millions of wondering and worshiping spectators. This is certainly strong delusion, but real believers with all their heart choose that their God should carry them, and this is the good old way. "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." O how lovingly and tenderly he carries the trembling lambs in his bosom. All the hosts of darkness and all the logic of men cannot blot out these comforting truths of the gospel, because they are revealed to the hearts of the people of God. His witness is absolutely true. "No man speaking by the Spirit of God calls Jesus accursed: and no man can say that Jesus is the Lord, but by the Holy Ghost." If we have not the Spirit of Christ we are none of his. These are clear and certain notes sounded by the trumpet of the gospel of the ever-blessed God and Savior.

But now hear what unregenerate people will say and do. "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." But "known unto God are all his works, from the beginning." What beginning? The beginning of creation? No, it is a better beginning than that. Here it is: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. * * * Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of man." This is our eternal Messiah, the Father's co-eternal and co-equal Son, who delighted to do the will of his Father, and

through him, our Father in heaven also. That will is declared in no uncertain words. "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." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Now, beloved sons of God by adopting grace, hear him, O hear him with his expiring breath, as it were, saying to the Father who sent him, I have finished the work which thou gavest me to do; I have glorified thee on the earth; I have manifested thy name unto men which thou gavest me out of the world. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Does this sound like the modern doctrine, that there are souls in hell for whom Christ died who might have been in heaven if the people would only contribute more money to send missionaries to foreign lands? Truly it is the most curious enigma of modern times that men should think that souls possessing eternal life should be sent to hell; but it is not true however. The children of God have a real family resemblance to each other and wear the same family clothing, and they are all named after Christ. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." There is not, nor will there ever be, a human being in hell for whom Christ died. It is true according to our chronology that eighteen hundred and ninety eight years before the Son of

God was crucified and slain the inhabitants of Sodom and Gomorrah, and the cities of the surrounding plain, were suffering the vengeance of eternal fire, and as justice cannot demand that a debt should be twice paid, Christ manifestly did not suffer for their sins. It is a solemn declaration indeed, "I know you not." He did not know them when he was set up before the morning stars sang together. He never knew them in eternal, electing love, nor in any other act of redeeming grace. He did not know them in making them new creatures in Christ by the personal presence and power of the Holy Ghost, which came out from the bosom of the Father, through the glorified humanity of the eternal Son of God. He did not know them in putting his Spirit into their depraved beings, thus making new creatures of them. "If any man be in Christ, he is a new creature [a new creation]: old things are passed away; behold, all things are become new." "There is therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"Twas with an everlasting love
That God his own elect embraced
Before he made the worlds above,
Or earth on her huge columns placed.

Long ere the sun's refulgent ray
Primeval shades of darkness drove,
They on his sacred bosom lay,
Loved with an everlasting love.

Then in his love and his decrees
Christ and his bride appeared as one;
Her sin, by imputation his,
While she in spotless splendor shone."

"Thou art all fair, my love; there is no spot in thee." "The blood of Jesus Christ his Son cleanseth us from all sin." Wonderful mystery, that the blood which was shed nineteen hundred years ago is as fresh as when it was poured out on the

cross, and when applied by the Holy Ghost purges our consciences from dead works to serve the living God. Our God, by the Holy Spirit, walks and dwells in the hearts of his people who have been cleansed in the blood of Christ. This brings them, even in this sinful world, nearer to God than any angel in heaven that stands in his presence, ready without questioning to do his bidding. "Great is the mystery of godliness," and great is the mystery of God walking and dwelling in sinful worms of the dust, while yet they are not crushed into non-entity, yet it is absolutely true that all christians are the habitation of God, through the Holy Ghost which personally dwells in them. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." But this is not true of all who call themselves christians, there was one exception even among the apostles themselves. Jesus said, "Have not I chosen you twelve, and one of you is a devil?" This he said of Judas Iscariot, the son of Simon Iscariot, and not of Simon Peter. This brings me to consider the final truth of the great trumpet of the gospel, which proves conclusively that our Lord Jesus Christ did not die for the sins of all mankind. Of Judas Jesus said, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." Faithfully the Lord Jesus told him that he was the man by whom he should be betrayed. This took place while they were eating the last passover supper, and before the institution of the Lord's sup-

per, in which the Lord used the elements of bread and wine, which custom had provided on the paschal table. There is not a scintilla of evidence that Judas, the betrayer, ever heard the blessed words drop from the gracious lips of Jesus, This is my body, which was broken for you, and this cup is the new testament in my blood, which is shed for you. He was in too much haste to obtain the money for which he had contracted for the betrayal of Jesus while he was in Bethany. In this he acted like many who want much money before they go to foreign lands to save sinners and to add to the number of the redeemed. They tell glowing and affecting stories of how the people are begging them to come and save them. Dead sinners calling for mercy! What a sinful contradiction! How loudly they sing Bishop Heber's lie:

"From Greenland's icy mountain,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Judas was in hot haste to get those thirty pieces of silver, and he got them, but see the consequence: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Truly it had been good for him had he never been born. "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Here we have two names, Jesus and Judas; these are nouns, in place of which pronouns are used. Go now with this key

to the Psalms of David, and place the nouns Jesus and Judas in the places of the pronouns there. Take first the sixty-ninth Psalm, there place the noun Jesus in the places where the pronoun is used: They gave Jesus gall for Jesus' meat, and in Jesus' thirst they gave Jesus vinegar to drink, and this actually took place when he hung upon the cross. Now turn to the one hundred and ninth Psalm; here is the word which the Holy Ghost spake by the mouth of David concerning Judas, which was guide to them that took Jesus; here is pure and absolute truth; the Spirit of God gave it. Carnal reasoning will never prove that it is not pure, holy and true. Men have tried to do this; I have heard them, but they shall perish, while the Psalm remains a vital portion of the faith once delivered unto the saints. This for myself I know personally to be true, for the Holy Ghost has often applied portions of it to my heart, keeping me lowly at the feet of Jesus and causing me to earnestly plead in his name that I may be preserved unto the coming of the Bridegroom to take to her heavenly home his lovely bride. Using this key to this Psalm, it is absolutely shown that there was no salvation for Judas Iscariot, nor for his father, or mother, or wife, or children. It is conclusive evidence that Christ did not die to save them, and that he did not take their sins upon himself, bearing them into the land of eternal oblivion. It proves special atonement so thoroughly that the doctrine is as immovable as the very throne of God. As Sodom and Gomorrah are suffering the vengeance of eternal fire, so must it be with Judas also, and there they remain, with many more of the enemies of God. Amen.

GILLESPIG MAELAIN.

DETROIT, Mich., Aug., 1910..

BLUE SPRINGS, Mo., Feb. 2, 1910.

DEAR BRETHREN CHICK AND KER:—I have just finished reading the SIGNS of February 1st, and find it full of real comfort and enjoyment. It seemed to come as a personal letter to me, for I had been thinking of some of the dear writers whom I had met and loved, and wished that I might be able to write to each one of them, and as I read on and on this wish seemed fulfilled in their blessed messages in the SIGNS. Truly we are one family, wonderfully scattered here and there through the world, yet kept in close communion and love with each other through the tender mercy and ever watchful care of our heavenly Father. While on a visit recently in Enid, Oklahoma, I had the pleasure of meeting several of this dear family, the dear Lord's little ones: brother Walters, whose membership is with the church at York, Nebraska, brother and sister Posey, who belong to the church near Carmen, which is brother Beeman's home church, and of which he is pastor. I had the unspeakable pleasure of meeting brother and sister Beeman in their home, in Helena, where in company with sister Posey I had gone to attend their regular meeting. I had not met brother and sister Beeman since they left this locality and moved to Oklahoma. Our conversation was indeed precious and comforting, beginning at their home and continuing in the afternoon as we drove perhaps nine miles to their place of meeting at the home of sister Francis, which was formerly brother Beeman's home (near Carmen). Services were held twice on Saturday, and on Sunday Elder Thompson, of Kansas, was a visitor at this meeting and assisted in the services. All were strangers in the flesh to me, yet there was that spirit of oneness manifested, which made us all akin.

The dear saints had come from different parts of the State to fill their seats in their home church, and one could read on their countenances the joy that filled their hearts, which seemed lifted in prayer and praise, either in the singing of the hymns or in listening to the message revealed to their pastor for them. Long shall I remember the place of worship and the holy influence of its spirit upon my own heart; I felt for me it was good to be there, though I felt wholly unworthy the privilege and great pleasure of such a meeting. It made me feel humble, and at the same time, I trust, grateful and joyous to have met these dear ones and to have joined them in their worship. On my return to my home here I was again made joyous to find the inclosed letter from brother J. T. Barnes awaiting me, and having read it with much enjoyment myself, and having shared it with members of the dear one family here, it was our mutual desire that the readers of our family paper, the SIGNS OF THE TIMES, might also enjoy it.

With christian love to you and all the dear household, I am, unworthily, your sister,

(MRS.) NELIA M. STARTZMAN.

DAYTON, Wash., Nov. 5, 1909.

MRS. STARTZMAN—VERY DEAR SISTER:—I feel that it is needful for me to answer your most excellent letter, which came to hand some time back, and should have been answered long before now, but the only excuse I can give is a barren mind. To will is present, but how to perform that will is the great object to me. My mind has been exercised of late on an expression of inspiration recorded in the epistle of Jude. He introduces himself as the servant of Jesus Christ, and addresses them that are sanctified by

God the Father, preserved in Jesus Christ and called. There can be no mistake in who makes the address, nor to whom it is made. We who hope to be the characters addressed, let us give heed to the things spoken. First, he says, Let mercy and peace and love be multiplied. Dear sister, this is something wonderful to me, when we call to mind the wonders of mercy and peace and love that filled our hearts when this sanctification and preservation were made known to us by that holy call which called us from darkness to light. O how my soul did rejoice in a realization of that love, and now after thirty years of hard battling with the flesh, the world and the devil, to hear the Spirit say, Let all these blessings be multiplied. We know what multiply means; it means what the old prophet stated in the fortieth chapter of his prophecy: that we have received double for all our sins, and as Jesus says, "I am come that they [the sanctified] might have life, and that they might have it more abundantly," (have it multiplied), so he would say,

"E'en down to old age, all my people shall prove,
My sovereign, eternal, unchangeable love."

So the third verse, "Beloved, when I gave all diligence to write unto you of the common salvation." It seems to me in this expression some among us fail to get the true essence of Jude's meaning; some seem to think Jude was writing about a salvation inferior to that spoken of by Simeon and Jonah and Peter when he says there is salvation in none other, and for this reason they say Jude called it common salvation. I do not so understand it; I understand Jude to teach that this salvation is common with all, (the sanctified). In Titus it is called common faith, and Paul in his letter to the saints at Rome explains it by a mutual faith, so

it is mutual as our hope is mutual. We all have a common hope; that is, it is mutual hope. I hope for immortality and you hope for immortality, so our hope is identically the same, it is common to us both, as it is to all the faithful, both Jew and Greek, and my hope is based upon the mercy and love of God, and this, Jude says, shall be multiplied, so then we can rejoice in tribulation, for as our days so shall grace be given (multiplied) to suit our necessities. The foundation of this hope shall never weaken, but as we are launched out farther from the shores of time to meet the trials of this life, mercy and peace and love shall be multiplied; this strengthens our faith. So we see Jude does not call it common because it is inferior or different from God's salvation. Some seem to divide it from the faith of God's elect which follows, but it seems to me in this division that they deny the faith of God's elect, for they say God has wrought out eternal redemption and made it manifest to us in the new birth, or quickening, and has told us what to do, and now if we do not work we will be chastised, and if we do work we will be blessed. It seems to me that if this be true the multiplying does not depend upon the mercy of God, but on the act of the creature, and when we take the testimony of the prophets and of Jesus and his apostles concerning the faith of God's elect it has always rested on the sovereignty of God. Abraham, Isaac and Jacob sojourned in the land of promise, but it was as a strange land to them. Why was it strange? Because they had to walk by faith, not by sight. No doubt, dear sister, that Abraham felt and realized the wonder and mystery in having to offer his only son, yet his faith was in God, that he (God) was able to raise him up again; while he knew not

God's way, yet he believed God was sovereign, and had power to raise him up, but as the prophet said, All thy children shall be taught of God, so we see this teaching is mutual (common), and Paul says, "Covet earnestly the best gifts: and yet shew I unto you a more excellent way," so in the case of Abraham God showed him a more excellent way. Here mercy and peace and love were multiplied, for God spake and it was done, commanded and it stood fast. So in the trying hour of the faith of God's elect he commands the hand, which, according to many was going to strike the fatal blow, to be stayed, and Abraham was there made to see the wonders of the atoning Lamb of God, when he turned and saw the innocent offering that God had prepared, caught by the horns in the thicket. Christ caught, or made, sin for us, who knew no sin. Hear him say, I came down from heaven, not to do mine own will, but the will of the Father. And the faith of God's elect which was in him, the Head of the body, enabled him to say, I have power to lay down my life, and I have power to take it again, and whatsoever my Father commands, that I do. He says, As my Father has sent me, even so have I sent you. Now, dear sister, it seems to me that for us to contend for the faith of God's elect is to tell our brethren that God sent his only Son into this sinful world to suffer for us, or for our sins, and he tells us, "Behold, I send you forth as lambs among wolves," and if they persecute me they will persecute you; you shall be evil spoken of for my name's sake. It is through great tribulation we enter the kingdom, and ten thousand other discouraging and perplexing trials we are to pass through, but in all we have the promise of his presence, and his grace which is sufficient to carry us through.

I must now stop, for I fear you will cease writing to me in order to stop me, but, dear sister, when my poor mind is exercised on the goodness and mercy of God it seems that the multiplying is so great I never find a place to stop. This leaves us all in reasonable health; I hope it may find you and your dear family and all the brethren well. My wife joins me in love to you and all the dear saints.

Yours in the bonds of the gospel,

J. T. BARNES.

PORTLAND, Ind., July, 1910.

DEAR BRETHREN:—I inclose to you the following thoughts, and leave them willingly to your judgment as to whether to publish them or not.

Ye are married to another. I have often tried to tell of the change in a sinner at the new birth, and have often talked with others, and have heard others talk about it, and have heard some contention about it; some have claimed that it is the spirit that is born again, and others that it is the sinner. This last has seemed to me to be the only true and tenable position. It has appeared to me that the apostle Paul has said things which have helped me to arrive at some plain evidence as to what this change is. Some say that the flesh, or the sinner, is not changed, and that, simply because after the new birth we still sin, which could not be so they say if the sinner is born again. It has sometimes occurred to me that perhaps we have been looking for this change in the wrong person. The apostle Paul in Romans, sixth and seventh chapters, in summing up some things along the line of this change, says to his brethren, When ye were the servants of sin, ye were free from righteousness. But now being made free from sin, ye became the servants of righteousness.

He told them that once they had yielded themselves as the servants of sin unto death, but now that they should yield themselves servants unto righteousness. Then to make his position more clear he adds, Brethren, I speak to them that know the law. For the woman that hath a husband is bound by the law to her husband as long as he liveth. But if the husband be dead she is free from the law. It occurs to me that right here we might see a point, for it may be asked, What is changed about the woman? The first notable change is that she has now no husband to obey; that is, after his death, and also she is now at liberty to marry another. If she does so, then what is the change in the woman? She would say that she has now another husband, and that she now is serving another husband. There has been no material change in the woman, she is the same person, but she has changed husbands. So when the apostle told his brethren that they had been servants to sin and were free from righteousness, but now had become servants to righteousness, and were freed from sin, he certainly gave them to understand that their servitude had been changed. The woman was in bondage to her first husband until he died. So likewise he said, "Brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." First they were married to sin and to the law, but now were become dead to the first husband, by the death of Christ, and now have been married unto Christ. The first husband was a hard, cruel husband, always leading them into sin, they were the servants of sin, but their second husband is always leading them into righteousness; now they are serving another and better

husband. You ask, What is changed? The best answer that I know is, Ask the woman who has served a cruel, wicked husband until he died, and then afterward married a good, righteous, loving husband and is serving him; ask her what the change is. She will tell us that she has been delivered from bondage, from a husband who was cruel and always compelling her to sin, and has now come to serve a loving, righteous husband. If you then ask her what is changed about her, she will tell you that the husbands are changed, and the service is changed. Ask her if she is still a sinner, and she will answer yes, but not any longer a servant of sin; she will now tell you that she is a servant of righteousness. Her first husband brought every influence to bear upon her to lead her into sin, but her better husband leads her into righteousness. So, ask a poor sinner who has received pardon for his sins whether the bondage and service which he was rendering to the law and to sin did not become heavier and heavier, and whether this cruel master did not cause him to cry out for deliverance, and he will tell you of days, weeks, months and years, when he was under the bondage of sin and the law, and the burden was increased until death delivered him from under this law. This death was the death of Christ. Ask him about the change, and he will say, I was blind, but I now see; I was lost, but now I am found; I was serving and running after sin, but now I am serving and running after righteousness. Ask him if he is still a sinner, and he will reply, Yes. Ask him then what the change is, and he will tell you that he is serving another master, and he is rendering a different service. He had been under the law, but now he is under grace. Ask him if

the flesh is changed, and he will say, No, but the change is in the master, whom he serves. Ask, Is the change a great change? and he will say yes. Ask him if the old man is changed, and he will tell you that he is put off. Paul said, "Seeing that ye have put off the old man with his deeds." Seeing ye have put off, as concerning your former conversation, the old man, the old deeds, and the old conversation is put off; these are termed "the old man." Paul did not consider that the literal flesh was the old man. He told the brethren that they had put off the old man, while they still retained the flesh. Hence the one great answer to it all is, Ye are married to another, and each sinner thus redeemed will say for himself, I am married to another; I love another; I serve another. I did not choose him, but he chose me. The change is great, and still I am a sinner.

Your brother,

NEWTON PETERS.

[THE above reflections are very interesting, and we have read them with hearty approbation. The question as to whom it is that is saved, finds a full and complete answer in the text, "Is passed from death unto life."—C.]

PHILADELPHIA, Pa., July 10, 1910.

DEAR BROTHER AND SISTER GILLIS:— We were very glad indeed to hear of your safe arrival home, after your lovely visit with us, and you will probably never know how glad we were to have you both with us. Being members of the same household, therefore brethren and sisters, we love each other with pure hearts fervently, although we live far from each other in this world. Time or distance makes no difference in the beautiful city of our God, all are of one faith and one mind, and all bound together in one

bundle of love, the kind of love that does not fade or grow cold. The poet in one of our hymns says, "Love is the fountain whence all true obedience flows." We cannot measure the love of God, it fills our whole being; like a gentle flowing river, it constantly ebbs and flows, bringing to us the blessings, the graces and all the attributes of our God, bringing to us the holy child Jesus, and in him we also become as little children, forgetting the things that are behind, through which we have passed, and looking forward to heavenly things, looking for "a city which hath foundations, whose builder and maker is God." The Scriptures tell us that we love God because he first loved us; every day our hearts declare this truth, for we could never, with our carnal minds, love the things which our fleshly hearts naturally hate; but when the light of life from the fountain of God's love shines in our heart, and shows us how vile and full of sin we are, at the same time our eyes of faith in rapture beholding Jesus as the One altogether lovely, and the chiefest among ten thousand, we see his wondrous beauty in every manifestation of his matchless grace. We recognize his beauty as it is reflected in our own heart, for he hath clothed us in garments which he has weaved out of the texture of his own precious love, and clothed us with his perfect righteousness and holiness. He has shown us also how he suffered for our sakes: "His visage was so marred more than any man, and his form more than the sons of men." The cruel nails which pierced his hands, and the spear his side, pierce our hearts also, and in anguish of soul we sorrow as none but the broken-hearted can. He shows us

also how, for the great love wherewith he loved us, he bowed the heavens and came down from the glory he had with the Father before the worlds were into this sin-cursed world to suffer and to die for us, that we might be made beautiful in his sight and glorious in the sight of the Father. Is it any wonder then that we love him who first loved us, and desire with all our hearts to praise and glorify him in our souls and our bodies which are his? The love of God constraineth us unto all good deeds, while the desires of the flesh create a constant warfare in us, but in Christ we overcome. I could not help thinking while you were here, and as the love of God was manifested, how our gracious Redeemer viewed his church, his bride, to his eyes of love, as he looked upon her without a cloud between; there was in her neither spot nor blemish, therefore he said to her in the Song, "Thou art all fair, my love; there is no spot in thee." When we behold him also it is the same, he is altogether glorious and perfect in holiness and wonderful in praises, but at the same time we behold ourselves in our vileness, our pollution and sin, therefore, with dear old Job, we abhor ourselves, and repent in dust and ashes, and as we view the great contrast between him and us, O how we long and desire to be like Him, that we might praise him for his wonderful work which he has wrought out for us in salvation. When we are enabled to discriminate between that which cometh up out of the earth and that which cometh down from heaven, then are we walking by faith, and not by sight, for faith alone can show us these things. Our natural mind cannot go beyond the things of

time and sense, while the eye of faith beholds and points out to us heavenly things and heavenly joys. It points out a sovereign and all-wise God, a God of love, also a complete Savior, who doth save to the uttermost; he is rich in grace and abundant in mercy; it also shows us ourselves as we stand in him, that it is not of ourselves, but of his rich and reigning grace that we are what we are and who we are.

This morning your excellent photograph came at breakfast time, and we thank you for it. It is as natural as life, and good to look upon.

I wish you could have been with us at our fourth of July gathering at brother and sister Yerkes'. It was a beautiful day overhead, and we had a delightful time; there were ninety-one present; Elders Chick, McConnell, Eubanks, Fenton and myself were the ministers present. I think that the church in Canada should feel very much encouraged in having additions at each quarterly meeting. When the spirit of incoming is observed in the churches it is a sign of a healthy condition, and of the presence of the Lord in our midst. Seedtime and harvest, rain and drought, summer and winter, come in their turn to all the churches; an appointed time for all things. The Lord has a set time to favor Zion, a time for prosperity and a time for adversity. But God moves in his own mysterious way, and all is right. May you, dear brother and sister, be given the spirit of blessed peace in the glorious gospel of the Son of God in the beauty of holiness. All the household join me in love and fellowship to you both, and especially give my love to mother Gillis and her faithful daughter.

Affectionately,

B. F. COULTER.

REIDSVILLE, N. C., Aug. 4, 1910.

DEAR BROTHER CHICK:—The inclosed letter from Elder Thornbury was received by me yesterday, and I think it would be of comfort to many of the Lord's children, therefore I take the privilege of sending it to you for the SIGNS.

Your brother in hope,

L. H. HARDY.

RATCLIFF, Ky., July 31, 1910.

ELDER L. H. HARDY—VERY DEAR BROTHER:—I have very often thought of writing you, but my inability to write, and a deep feeling sense of my unworthiness, have caused me to desist.

Your article to dear Elder Chick, published in volume seventy-eight, number fifteen, of the SIGNS of May 15th, 1910, came so close to what I have experienced I can no longer forbear writing to tell you how blessedly comforting it is to know you set forth in such a clear way the glorious truth of God our only Savior. With you, I have been greatly comforted in reading the rich editorials of Elders Chick and Ker, and the articles written by the many correspondents have indeed been a feast of fat things to my poor, thirsty soul; as you say, they made me feel so much of my ignorance and weakness that I have often questioned whether I have ever preached the glorious gospel of God's grace to the comfort of his humble poor, and to the honor of his holy name; yet to know that those who cannot tell it themselves are blessed to know the joyful sound when they hear it, is very comforting; indeed, there is nothing like it, for in it there is nothing uncertain, but it is all to the glory of God's perfection in all his works. As you said, that which is perfect cannot be improved upon. In speaking of the perfect work of God, we can but view it as did Moses when he

said, "He is the Rock, his work is perfect."—Deut. xxxii. 4. What the Lord doeth shall stand for ever; nothing can be taken from it, nor anything added to it; hence the work of sovereign grace, by which the whole election of grace is saved, cannot fail, nor can the true religion of our blessed Lord change or be changed. It is like our blessed Savior, and is the work of the Spirit wrought in the heart by him who worketh all things after the counsel of his own will. But such cannot be said of man, for man is imperfect and corrupt; he could and did sin, yet in this God was not disappointed. Man had, and yet has, his nature and his life, and in him was no inclination to holiness, lust was in his (Adam's, both male and female,) flesh, and he must live according to the nature he had. In this God's holy purpose was fulfilled, and Christ, our Surety before the fall, came at the appointed time of the Father and redeemed those chosen in him from under the curse of the law, and reconciled them unto God by his death, and they shall be saved by his life, for he gives unto them eternal life, and they shall never perish. In this we are the recipients, he is the giver, therefore the praise or glory is his. In ourselves we can do nothing, we must be and are swallowed up of his love, our own will destroyed; then we obey the word of the Lord, yet it is no more I that do it, but Christ who dwells in me. Then, my dear brother, as you say, I am as passive as ever; yes, like the poor man at the pool. Christ is just as active in us now in the fulfillment of his word as he was then in himself in the days of his flesh. So I can take no praise to myself (and there is none due me) for anything I have done, or that has been done in me, but I must give all praise to God. There is no

thought more comforting to me than to have the blessed assurance sealed by the testimony of our God that he is a sovereign over all beings, creatures and things, and none can go beyond the bounds he has set, nor exercise any power but that he has given; whether they are righteous or wicked, good or evil, all are under his absolute control. Did he not overthrow the good counsel of Ahithophel to the intent that he might bring evil upon Absalom? Did he not keep Balaam from cursing Israel? Did he not overthrow both the good and evil intentions of Joseph's brethren? Did he not overthrow the wicked design of Haman against his people and turn their sorrow into rejoicing? Did he not overthrow the wicked intentions of Paul's enemies, who had bound themselves under oath that they would neither eat nor sleep until they had killed him, as well as to check him while he was on his way to Damascus? Did he not overthrow the willingness of Pilate to release our dear Savior, as well as the wicked attempts of his enemies in seeking to prevent his resurrection? Ah yes, my brother, he did all this, just as he overthrows all things which are contrary to his purpose. Kingdoms may rise and fall, nations may flourish and decay, yet the will or counsel of God shall not fail, for he hath spoken it, and it must stand fast.

My precious brother, I have not written as I thought to; I only had it in my mind to speak to you of the comfort I received from reading your letter to Elder Chick, but have written thus. I hope you will pardon me for the liberty I have taken. It seems too much to ask a reply. I am so imperfect that I am made to loathe myself, and cry, Vile, vile.

I hope you will throw the mantle of charity over my imperfections, and in

love remember me. May the rich blessings of God's grace be with you, and may you be long spared to comfort his humble poor with the riches of gospel truth.

I am, I hope, your brother in hope of eternal life,

J. E. THORNBURY.

PHILADELPHIA, Pa., June 21, 1910.

DEAR ELDER KER:—Inclosed are two letters for your consideration. I have thought often of you since I last saw you, and hope it is well with you and yours.

Yours in hope, J. M. FENTON.

SOUTHAMPTON, Pa., June 13, 1910.

ELDER J. M. FENTON—DEAR BROTHER:—I have felt for some time to write to you, but I have nothing except the old, old story to tell. I feel much distressed and burdened on account of sin, and cannot pray, for it seems as if the world has more claim upon me, and I am being continually tempted by Satan, and when I turn my eyes within, all is dark and vain and wild, but then there is that comforting passage which is like water to a thirsty soul: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Will I ever forget the rest and peace of mind I experienced when those words first came to me? Everything was then beautiful, but it is not so now, sin is mixed with all I do.

Indeed, words cannot express the pleasure and comfort I received from Elder Ker's sermons, both at the ordination and at Hopewell. That sermon I think appealed not only to you, but to many. I enjoyed our Saturday and Sunday meetings very much. How great a blessing it is that we may meet together, even though there may be only a few, and

there is that sympathy and loving-kindness among the Old Baptists that I cannot be made to believe exist among others. They are a small body compared with many others, but as you said Sunday, a host whom no man can number.

I received the inclosed letter from sister Annie McColl, and as I enjoyed it so much I think it would be appreciated by many readers of the SIGNS, therefore I send it to you to do with as you think best. It seems to me that she expresses my feelings better than I myself am able to. I did not ask sister Annie's permission to publish her letter, but do not think she would object.

Write to me when you feel to do so, as I am always glad to hear from you.

With love to all the family, I am your unworthy sister in a precious hope,
MARGUERITE FETTER.

WINNIPEG, Manitoba, May 7, 1910.

MY PRECIOUS SISTER:—Just a few minutes ago I received your dear letter, and I cannot let it go unanswered for even an hour. It is impossible for me to let you know what your letter means to me. I have been thinking of writing to you ever since I returned, and I am glad you wrote first, for I was not sure you would want me to write to you. It seems as if I am in the dark most of my time, and I often think that I should not burden others with my trials and temptations. The Lord has hid his face far from me, and I feel myself to be lost in sin. Everything within me is filled with iniquity, and it does seem as if often I do not even try to do what is right. One moment I say, O how I love the children of God, and the next moment I am doing something which shows that I have not the love of God within me. It is said that we cannot serve God and mammon,

and I know that I am certainly following the ways of Satan, and yet O how I do long to be a meek and lowly follower of Jesus. I know that if man and not God was my judge I would certainly be cast down into the depths of hell, but thanks be to the gracious Lord, things which are impossible with men are possible with God, and since he has sent his only begotten Son into the world to bear our sins and to die that we might be saved, surely he will for the Redeemer's sake forgive the sins of a poor worm who can find no sanctuary in heaven or earth but the Lord of lords and King of kings, and even if it be his holy will that I should follow the ways of Satan always, and never dwell among the redeemed of the Lord, nor see the face of the One whom I desire to serve, his will is just and good, and I, a worm, have no right to ask the reason why it should be so decreed. But I do sincerely hope that these are the deep waters through which all of his children have to pass, and that this is the thorny road which leads us to the mount of God. I often wonder, O, will it always be thus with me? Will I never again behold the light?

I cannot tell you what a great question it is in my mind as to whether I ought to send this letter. I feel that I should not try to talk about the things of His kingdom, for my very words seem to be blasphemy, and everything I say seems to be so much like the words of a hypocrite. Please write to me often, if you think I am worthy of your precious letters. I know I am a sinner, and my only plea is that Christ bore my sins, for he died to save sinners, of whom I am chief.

With sincere love to you and your mother, I will close.

Your unworthy sister, in hope,
ANNIE L. MCCOLL.

MAYFIELD, Ky., Sept. 7, 1910.

DEAR BRETHREN EDITORS:—Having to ask for a few sample copies of the SIGNS OF THE TIMES, I feel to say to you that I appreciate your kindness, admitting my writings as you have, for I realize my weakness and imperfection in all my efforts, and if they had been wholly rejected from its columns I trust the past history of the SIGNS will confirm my assertion that the realities of our hope and doctrine would live without my personal aid. But I am glad to relate that my interest in the SIGNS did not abate while I for nearly ten years did not dare to write for it. There was no other paper that I felt to prefer above it, for there could not be any other so well adapted to continental circulation as the SIGNS. There were but few that I could find at all to be compared with it for the steadfast adherence to God's true and unvarying gospel, while some were emphatically fire-brands in the hands of incendiary mischief-makers. O how my heart has been made to lament because of their terrible assaults! But I cannot deny that some of our local Baptist papers have been of great benefit and comfort to the circle of their readers.

A. B. BREES.

COVINGTON, Ga., Aug. 18, 1910.

DEAR BRETHREN EDITORS:—As it is past the time when I should have renewed for the SIGNS, I do so to-day, and desire to ask God's blessing upon you, and upon his holy work everywhere, and that we may have grace given us according to our daily need. Personally I never felt to need more his compassion and grace than I do to-day. I am longing for the bread of life, and for the comforts of his love, for the light of his glorious truth to shine in my heart "to give

the light of the knowledge of the glory of God in the face of Jesus Christ." I am ready to cry out with David, Hath the Lord forgotten to be gracious? Is his mercy clean gone forever? Yet with Peter I cry, To whom, Lord, shall I go? thou hast the words of eternal life. "There is none other name under heaven given among men, whereby we must be saved." I have no hope outside of him. May God abundantly sustain the editors and contributors to the SIGNS, and may he lead his little flock into green pastures and by the side of still waters, is the prayer of one who feels to be in the depths.

Yours in humble hope,
(MRS.) MITTIE DAVIS ROBERTS.

SEATTLE, Wash., Sept. 18, 1910.

DEAR EDITORS:—Inclosed find money order for two dollars to renew my subscription for the dear old SIGNS, which was due August 1st. I am very sorry I did not have the money to send when my subscription expired. I could not do without it, as it is all the preaching I have. I often wonder if there are any Old School Baptists in Seattle; if so, I should like to meet them. I never go to meeting, for if I should could not hear anything about our dear Savior, but instead it would be a flowery story of something some great man had done. I would rather stay at home and read the Bible and SIGNS; they are as good as I want. I have a granddaughter eighteen years old, and this morning a young lady asked her to go to the New School Baptists. She said no, she would not hear anything about the Bible, and chose to stay at home; said she would rather stay at home and read the Bible. She has never made any profession, but loves to read the word. I do wish she lived where she

could hear Old School Baptist preaching. She was very young when we had meetings at my dear father's home, and does not remember it. Those days were very precious to me, but a sad thought comes over me when I think that the dear father and mother who were with us then, are now asleep in Jesus, for I can truly say they were both God's dear, chosen ones. My prayer is that my dear heavenly Father will make me worthy to follow in their footsteps; they left a beautiful example and record for their children. I feel very unworthy of a name with the dear Old Baptists, but they are the only people for me; if I cannot go with them I shall go alone, as I cannot mingle with any other.

Wishing you to be spared yet many years to proclaim God's holy word to the praise and honor of his most holy name, I am yours in bonds of love, and if saved, it will be by grace alone.

(MRS.) M. PATCHIN.

SILVERTON, Texas, Oct. 2, 1910.

DEAR EDITORS:—To-day, while renewing my subscription to our dear family paper, I feel like sending you a few lines of appreciation. I think I appreciate the communications and editorials more than ever before in my life; perhaps it is because I am living so far from my loved ones in the flesh, and among very few who are kindred in the Spirit. Sometimes I feel to be all alone in the world, then I am made to cry out as did David of old, "How long wilt thou forget me, O Lord?" "My God, my God, why hast thou forsaken me?" "I am poor and needy; yet the Lord thinketh upon me." When I am brought to realize that he is ever with me (for he has promised never to leave nor forsake us), then I can say with the psalmist, "Bless the Lord, O my

soul; and all that is within me, bless his holy name." I no longer feel lonely, I can go about my daily work singing the sweet songs of Zion, yea, singing praises and making melody in my heart.

I wish to say to the correspondents of the SIGNS that they weary not in well doing, but write on; their letters are a comfort to many of God's little ones scattered abroad, hungry and thirsty for the word of truth as set forth in their communications.

When I began writing I felt to say a few things concerning my experience of life since last writing to the loved ones, but alas, I find my mind a perfect blank; I am shut up, and cannot come forth. Pray for me, that I may be kept blameless through faith until the last day. May the God of Israel bless one and all, is my prayer in Christ's name.

Your sister in hope of life beyond the grave,
LYDIA C. RAY.

WESTON, Michigan.

BRETHREN EDITORS, AND READERS OF THE SIGNS:—Once more I will try, God helping me, to tell of some of his blessings. I have been shut-in the most of the year that is past, much of my time in bed, yet the Lord has seen fit to strengthen this poor, weak body and give me strength to trust in his name. After the long, dreary winter comes gentle spring, and the singing of birds is heard, so when Jesus appears, love springs forth and we rejoice with joy unspeakable.

I was glad to hear from Elder J. F. Beeman, and dear sister Attie Curtis, and all the dear ones who call upon our God. His goodness and mercy have been round about, and when I am weak then am I strong. I have had many precious seasons while on my sick bed, and have thought of you all, and eagerly looked

for the SIGNS, to hear from you. What a blessing to know we have a dear heavenly Father to confide in, who we know will listen to our sighs, and comfort when no other can, who never sleeps nor slumbers, who is merciful, and who careth for poor, weak mortals unable to care for themselves. He has loved me with an everlasting love. O how can I praise him enough? Dear household of faith, pray for me, that in my affliction my faith fail not.

With love to all the readers of the SIGNS, I am, I hope, one of the number whose names are written in heaven.

SARA WYMAN.

LANGLEY, Ark., May 4, 1910.

DEAR BRETHREN IN CHRIST:—Find inclosed two dollars, for which send our much beloved paper to me. It is about all the preaching that I have. I would like to tell all the brethren why I am an Old School Baptist. I was a poor orphan boy, raised here in the mountains, and never had any schooling after I grew up. After I was nearly a man I went three months to school, and learned to read a little. I set my own copy and learned to write. I was taught to do good and to grow better, and the preacher told us young folks that if we would join the church on probation for six months he would insure us to get religion, but that I had to pray and be honest, and after looking back upon my former life I got religion, for as I had tried to pray and was honest, they said that was the same thing. I enjoyed this for about four or five years, and liked the big meetings, for they preached what I believed, and I would rejoice that I was a good man, and was not as bad as some others were. Thus I went on my way rejoicing. I went through the Civil war, and got

home to my wife and babe with my religion, though I did not seem to enjoy it as I had before. I had backslidden and played cards, and did not go to the prayer meetings. About the year 1872 I was going to our meetings, enjoying my religion, and on Friday evening I was riding along when there was a feeling struck me beyond the power of tongue to tell, and it seemed to tell me that I was the meanest man on earth. Brethren, then my troubles began. I begged the Lord for mercy for the first time in my life, for I could see that I was a sinner and a hypocrite. My heart was broken, and it seemed that hell was my portion, although I was still begging the Lord for mercy. I was in that condemned condition for six days. On Thursday evening I was enabled by grace to see the plan of salvation, but how different it appeared to the way in which I had been taught. I saw that if I were damned it would be just, and if saved it was by grace. It was all so different from the former way in which I had been taught that I thought I was the only one under heaven that believed the way I then did. Although I thought that I was the only one, I did not stagger at it, for I knew that I was not taught it by man, nor did I receive it by man, but by revelation of God. I thought this gospel was so plain that I could show it to those I had thought so much of, but to my surprise I drove them from me instead of their coming to me; they called me hard names. It pleased the Lord to allow me to meet the brethren at the South Arkansas Association. I heard an old preacher from Salem Association, and saw plainly that I had one brother in this world who believed as I did, and I went home rejoicing to think that I had one brother in the world, and I still find a few scattered ones nearly everywhere I go. I have gone hundreds of miles hunting for them, not to make

them sons of God, but to help them to believe that they are. Thus you will see and know why I am an Old School Baptist.

I will close by asking the editors to look over this and publish it if it will not crowd out something better. May God bless his church and people, is my prayer.

W. V. WHITE.

HARRISON, Ark., Sept. 7, 1910.

DEAR EDITORS:—I have thought many times I would like to write you a few lines to let you know I still receive the SIGNS; it is all the preaching I get, and I am so far from the good Old School Baptists I hardly ever see one. I cannot tell you how much I appreciate the SIGNS; it is much comfort to my poor, hungry soul, but I do not feel worthy of such a blessing. I have read it so long that it is almost as dear to me as my Bible. I have just read sister Keene's experience in the last number; it is wonderful how the good Lord leads his children out of Babylon. When he speaks it is done; he can work and none can hinder.

I will close for this time. May God bless you all, is the prayer of your very unworthy sister, if one at all,

LOUISE GLENN.

HEBRON, Ohio, Oct. 23, 1910.

DEAR BROTHER CHICK:—Please say through the SIGNS OF THE TIMES that Elder McClade was taken sick August 1st, and is now quite seriously ill, unable to leave his room or bed, is utterly helpless, and suffers much, yet his mind is clear, and he continually rejoices in the wonderful ways of the Lord. This is in answer to the many precious letters we have received which yet remain unanswered. Our home is in sadness, and we need the prayers of you all, that we may be kept by the power of God. Love to your family.

(MRS.) FRANK McGLADE.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1910.

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

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

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

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

FUTURE RECOGNITION.

If you have leisure I would be very glad if you would give your views upon the question, Shall we know each other in heaven?

(MRS.) R. M. PITCHER.

LIVERPOOL, New York.

All that we can know positively about any spiritual thing is what we find contained in the record of the Scriptures. We know there is a future world of happiness for the righteous and of punishment for the wicked, simply because the word of God so declares, and so it is also true that all we can know about the things which pertain to that world must be gathered from the Scriptures. Men have in all ages believed many things concerning the future world for which there is no shadow of proof in the word of God, and when we come to search the Scriptures it should be with reverence and a desire to carefully consider them, and, like little children, accept what they declare. Thus it becomes us to tread softly when we come to speak of what they declare, especially regarding the future world. There are many questions which may seem to us important concerning which the Scriptures are silent, and they do not say very much regarding the world to come. This is partly, as we have thought, for the reason that they are unspeakable

things, which no human thought can grasp, nor human language utter. But there are some intimations in the word of God which it is becoming to consider. In the first place, it is sure, from the words of the blessed Master, that human ties, or ties of kinship and blood, do not have any place in that world. It is impossible to misunderstand the words of the Savior when he said to the Sadducees, In that world they are neither married nor given in marriage. This Jesus said when the Sadducees, who denied the resurrection, and that ^{there} was any angel or spirit. ^{to} ask what they thought to be an unanswerable question, if the doctrine of the resurrection was true, concerning the woman who had had seven husbands in this life. Whose should she be of the seven in that world? they said. Were human relationships to have place there, their question would indeed have been unanswerable. Marriage is the chief relationship, as it was the first established by our God in the beginning. Out of this relationship among mankind springs up all other relationships. Children and parents, brothers and sisters, together with more remote relationship, grow up out of this, and would not exist without it. Now it is manifest that if this first and closest tie does not exist in that world, the lesser relationships cannot have place there. If there be no husbands and wives, there can be no parents and children, no brothers and sisters there. We can understand and feel a sympathy with that desire that dwells in the hearts of all who love their friends, when death parts them that they might one day meet them again. This is natural, and far be it from us to censure or make light of this feeling, but the word of the Savior seems to settle this in the negative, and all that is earthly must

bow in submission to his word. But this does not touch directly the question as to whether there will be any recognition of each other, as redeemed sinners of Adam's race. Concerning this there appears to us to be some intimations in the Bible that we desire to call attention to. There has been a dogma in the minds of some portions of mankind to the effect that in that world there will be no individuality, no personal life or being, that all will be at last swallowed up in an unthinkable state of absorption in God. This is a pagan notion, and has no place in the word of God. The followers of the heathen god, Buddha, hold to and teach something like this. This sort of heathenism has gained a foothold in our own land, and even where the very name of Buddha is not known the theory has found place in the minds of some men. This mystical reasoning has no place in the simple teachings of the word of God. The Scriptures everywhere speak to men as individuals, and they declare the salvation of men as individuals. They hold out before men, as individuals, the hope of glory, on the one hand, and the declaration of everlasting misery on the other hand. When the church is spoken of as one, it is a church made up of persons, men and women redeemed unto God out of every nation, kindred and tongue, and the redeemed in glory are represented as a great multitude. A multitude means the gathering of many persons, each one being distinct from all the rest. The hope, faith, love, patience, endurance, and all the experience of grace here, and of glory hereafter, are all spoken of in the word of God as personal matters. Paul speaks of "my" hope, faith and love. David speaks of himself as being satisfied when he shall awake with the likeness of God. Paul said,

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." If there be any one thing about the religion of our Lord Jesus Christ that is more prominent than another, it is the personal experience of it, and if one thing concerning the final glory is more positively stated than any other thing, it is the fact that it is the personal hope that is set forth before each and every believer that he shall be with and like the Lord. It seems clear to us that there will be recognition of some kind in that world of glory, but that recognition will not be of husbands and wives, parents and children, brothers and sisters. These things are for the benefit and happiness of men and women in this life only, and they are needful in this life, but earthly things are not like heavenly things. This is clear from the teaching of the Savior already referred to in his conversation with the Sadducees. Even here believers have a fellowship and love in their hearts that is not earthly; it is the fellowship of saints, and this union is in Christ Jesus; that is, it is a fellowship that exists solely upon the ground that each recognizes that the Spirit of Jesus dwells in the other. While all earthly ties shall be sundered when men leave this world, that tie, that fellowship, shall not be sundered. On the contrary, all that hindered the full flow of this fellowship here will have then been removed, and it will then swallow up all other things relating to the various relations of the saved. In that world, as the poet has said, perfect love and union reign to all eternity. That, in this relation of saved and glorified sinners, there will be recognition one of another, seems to us clear, from the testimony of the word of God. Paul will not there be John, nor

will Peter be James, any more than they were the same persons here, and Paul will be Paul, and James will be James forever and ever, but they will have attained to that to which they did not attain below, and of which we can have but dim conceptions in this life. Those Scriptures which to us have seemed to show that there is in that world a recognition of one another in Christ, are these: first, in the mount of transfiguration, Moses and Elias appeared talking with Jesus of his decease which he should accomplish at Jerusalem. Moses died and the Lord buried him. Elias was translated and did not see death, as was also the case with Enoch, yet these two men appeared in such a manner in that heavenly glory that the disciples knew them, and one said, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." There may be many questions arising in our minds as to how this could be, but unless we can find them answered in the Bible we must continue to ask them. It is sufficient to know that these two men did come to Jesus in the mount, and conversed with him in such a way that the disciples knew them and the theme of their conversation, and understood their words. Furthermore, it is shown in this narrative that these men knew of the reasons why Jesus came into the world, and that he must be crucified. Of these things they had both been given to testify in the days of their flesh, and of these things they still testified in their state of glory. Second, when John would have bowed down and worshiped the messenger who had showed him the wonderful things recorded in Revelation, he said unto John, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book." It would

be but speculation to ask which one of the prophets this was; but the words are clear both in Revelation xix. and xxii. The late Elder Wm. J. Purington used to say that judging from the style of the writing, it must have been either Ezekiel or Daniel who thus talked with John. To this thought we have had no objection, but still we do not know, because we are not told in the narrative. It is sufficient to know that one of the prophets was sent to John in the isle of Patmos to show him wonderful things, which he has recorded. It is sure that this prophet recognized John, and John also came to know that the messenger was one of his fellow-servants who had passed on into glory.

We leave these reflections to the consideration of our readers; they are such as have commended themselves to our mind for many years. From the Scriptures to which we have just referred we learn this one thing at least, viz., that as the testimony of Jesus is the spirit of prophecy, so also the testimony of Jesus is the theme of the redeemed in the world of glory, and as it is sure that this testimony is the ground of fellowship here, so also it must be the ground of fellowship there. "Sinners saved by grace," is the soul-reviving theme of the sorrowful and heavy laden here, "Sinners saved by grace" must be the glorious song in the final abode of those redeemed unto God out of every nation, tribe and tongue under heaven. Our own mind has been for many years about as follows, viz., Let the thoughts named above be correct or incorrect, of one thing we feel sure, that if it be our happy lot to gain that world, and be with and like the blessed Lord, we shall find enough to occupy us to all eternity in admiring and praising the blessed Jesus, and there will be no room left for aught beside. C.

JOHN IX. 41.

“JESUS said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.”

We have been asked of late, What did the Savior mean by these words? The Pharisees had said to him, in their anger at his words spoken just before, “Are we blind also?” They claimed to be able to teach and instruct the people, and his words, preceded by the healing of the young man who had been born blind, had been seen by them to condemn them also. This they could not submit to, and so they resentfully asked, “Are we blind also?” Jesus answered them in the words of the text: “If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.” It appears to us that the key to all that the Savior here said is found in the words, “Ye say, We see.” So long as they claimed to be the depositories of knowledge, and the sole instructors of the people in the way of righteousness, they could have no use for Christ; thinking that light was in them, they could see no light in Christ. Christ claimed to be the true Light. Boasting of their own wisdom and righteousness, and going about to establish it, they had not, and could not, submit themselves unto the righteousness of Christ, and neither would they submit themselves to his wisdom. Had they thought themselves blind, then it would have been true that the true Light was shining in them, for this alone discovers to any man his darkness. Their words showed plainly that the light in them was darkness instead of light. They were yet dead in sins; sin had not been put away from them; sin reigning still in them had blinded them. It was because of this that they still thought they could see. It was their claim that all spiritual understanding was

theirs. This could not have been so had the true Light been given them. Had this been so they would have confessed themselves ignorant and blind. This, when confessed, is proof that sin has been put away in its reigning power. The darkness of sin has then fled away before the light of truth. No longer then is the bondage of sin complete in men. When the light begins to shine, there at once arises a warfare against sin. Henceforth there will be strife going on in the heart, but there will no longer be the dominion of sin. These Pharisees said, “We see.” This was, in their case, full proof that the bondage of sin had not been broken, and the light of true knowledge had not shined in their hearts. Their sin remained upon them and continued to reign within them. When the light of truth shines in any heart it at once takes away all cause for boasting; it produces humility where pride has before reigned. When, on the other hand, there comes a confession of one’s own darkness, blindness and ignorance, there is evidence that Jesus has put away sin, and that the Holy Spirit of truth has broken its power in the heart. The grace of God excludes all boasting. Where the spirit of vainglorying is found, there grace does not reign. Such men are yet in their sins, or, as the text says, their sin remaineth.

C.

NOTICE.

WE have in this office a letter for W. T. McQueary, which was sent to us with the request that we supply the address and forward it to him, but as we do not know where he is, will ask that any one knowing his address please send same to us.

GENESIS VI. 5, 6.

ELDER H. C. KER—DEAR SIR:—If not asking too much, I would like to see your views on Genesis vi. 5, 6, and oblige one of the readers of the SIGNS.

OCTOBER 4, 1910.

The text reads as follows: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Much has been written upon the subject suggested by the above note, and we cannot boast of greater light than others have given, yet feel willing to do the best we can in complying with the request. There seems to be an idea that "when men began to multiply on the face of the earth" that the imaginations of their heart were more evil than when only a few existed, but we cannot understand how the heart in man could be worse, nor the imaginations thereof more evil than were manifest in Cain, the firstborn in the earth. The heart in man has been deceitful above all things and desperately wicked since the transgression of Adam. The only difference was that the multiplication of men in the earth meant more demonstrations of wickedness. Men therefore were no worse by nature when God sent the flood than they had been from the beginning. By the transgression of Adam sin entered into the world, and death by sin, hence the wickedness of men then, and now, was because of the sin of our father Adam. No man since Adam has ever been condemned by the law of God and ETERNALLY lost because of any overt act committed by him; his ungodly deeds demonstrate what he is, for were he not already a sinner he would not do unrighteous things. Hence men are not saved by the good works they do, nor lost because of the evil they

do. If saved, it is by the grace and mercy of God; if lost, it is because of the first transgression. Notwithstanding the fact that Jesus said Judas was "a devil," we cannot conceive how he by nature was worse than any other son of Adam. It was from the apostleship only that he fell by transgression, not from any other standing he may be considered to have occupied. Therefore whether saved or lost his betrayal of the Master was simply a proof of his depraved nature, instead of making him a sinner.

The text says, "And God saw that the wickedness of man was great in the earth." When reading the Scriptures or meditating upon them we should always remember that the language used is for the convenience of the understanding of the children of God. We can comprehend the things of God only as he comes to us in language, terms and figures adapted to us as creatures of earth. It is recorded that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." That is, he spake to Moses as one man speaks unto another, and in that way made his will and purposes known. When it is said, "God saw that the wickedness of man was great in the earth," we are not to conclude that it was something new to him and he was surprised at it, and because men would not repent of their evil deeds he would destroy them. Such would be contrary to the very being of God, who is omnipotent, omniscient and omnipresent. But he sends his servant Moses, the man unto whom he spake face to face and the writer of Genesis, telling us in simple language that God hates sin in every form, whether it be the evil imaginations of the heart in man or the wickedness of his very being, and that every transgression shall be punished according to the divine law.

Since the beginning the Lord has preached his everlasting gospel; yes, at times in the destruction of the lives of men. He declared in the offering of Abel his truth: that without the shedding of blood there could be no remission of sins. He preached his righteousness in the condemnation of Cain; he published the power of faith in the walk of Enoch, and when it pleased him to make known his doctrine of personal and unconditional election he brought the flood upon the earth, saving Noah and his family, while all other men were destroyed. Such, therefore, being his purpose, he said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years," showing that at the end of that time man should be destroyed. The supposition is that Noah was one hundred and twenty years in building the ark, and it is so asserted often, but other than the above quotation we know of no direct mention of it.

Right in the midst of the evil and wickedness of men and the declaration of the destruction of the world, there was found one righteous man (Noah). Had he not been righteous he could not have been "a preacher of righteousness." Some one might ask, What made the difference between Noah and other men, that he should be righteous while all others were wicked? The answer is, The same that made the difference between Cain and Abel: the Spirit and grace of God. The act of offering the Lamb did not make Abel righteous, but because he was righteous he offered it. So the life of Noah demonstrated that he was already a righteous man. His preaching was not traveling from place to place among the wicked trying to convert them, but was in building the ark for the sav-

ing of himself and his house. His faith was made perfect by his works, believing that God would do all he had said, and the very fact that there was no room in the ark for any except those who went in, proves conclusively that the Lord did not intend to save any that way, except Noah and his family. Thus He preached the doctrine of election. It was the righteousness of Noah, the head of his house, and not that of his children, that saved them in the ark. So the righteousness of Christ, the Head of the church, saves each member.

The words, "It repented the Lord that he had made man on the earth, and it grieved him at his heart," are intended to meet the comprehension of the children of men, showing God's character as being altogether separate and apart from sin. He is holy, harmless, undefiled and separate from sinners. The Lord did not repent in the sense that he was sorry that he had made man on the earth, nor was he grieved at his heart as men often are because of some serious blunder or mistake they have made. But without such language man could not know the attitude of God toward sin, nor could we have any conception of the perfection of Deity. The great Creator was not deceived in the creature; no, not in the least. Man has and will accomplish the purpose for which he was created as much so as the sun, moon and stars. The Lord repented in the sense that he turned away from the man he made. The repentance, or turning away, was made manifest in the bringing of the flood to destroy him. And the Lord was grieved at his heart in the sense of the pity he felt for man, whom he had made in his own image, and who by disobedience had brought condemnation and death upon all his posterity. In the same sense Christ, God

manifest in the flesh, wept over Jerusalem and then pronounced judgment upon the Jews, saying, "Behold, your house is left unto you desolate." In this is clearly seen both the repentance and grief of God as to what the terms signify. The Israelites were the descendants of Abraham, whom God called and blessed and multiplied. That nation was his peculiar care for more than two thousand years; many of them nevertheless were wicked and rebellious, often worshiping idols, killing the prophets and stoning all who were sent unto them during the years from the giving of the law to the coming of Christ. The Lord was the same absolute sovereign then that he is now, but he dealt with Israel in a legal way, giving them the law to prove them sinners. In that dispensation the Lord said, Return unto me, and I will return unto you; if you will I will, but in the end of that legal world Christ came and upbraided Jerusalem with their wickedness, including the murder of the prophets and every other vile thing that proceeds from the same evil in man that was so manifest at the time of the flood. That nation was overthrown according to the word of Christ, the kingdom taken from them and given to the Gentiles, a people of altogether another tongue, who had not known God, but whom he had known in the person of his Son as heirs of salvation. These things we have mentioned to show that the wickedness of man continued after the flood the same as before, and that in a sense the Lord dealt with the Jews as he did with men at the time of the flood, by repenting (turning away from that nation, overthrowing them,) and no more recognizing them as his people, and at the same time "being grieved for the hardness of their hearts."

—Mark iii. 5.

We have now given such understanding of the text as we have, and leave it for the consideration of our inquiring friend and other "readers of the SIGNS."

K.

CIRCULAR LETTERS.

(Written by Elder J. C. Mellott.)

The Juniata Old School Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., on Friday, Saturday and Sunday, Sept. 30th and Oct. 1st and 2nd, 1910, to the several churches of which this association is composed, sends christian greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—It is our mind to call your attention to a very familiar and most precious expression, namely: "Mighty to save." This, of course, refers to our dear Savior, who we are taught to believe was God and yet man. As God he was one with him, participating in all the acts of his divine will. By him all things were made, and by him all things consist, and without him was not anything made that was made. As man he was one with us, made sin who knew no sin, tempted in like points as we are, acquainted with us in sorrows, touched with the feeling of our infirmities, but was separate from sinners, in that he knew no sin. When he became man he did not cease to be God, but was "God over all" as much when he was "a man of sorrows" as when he was with God and was God. Hence he could say in truth during his incarnation: "He that hath seen me hath seen the Father," and could demonstrate beyond a doubt that he was "the power of God." This he did demonstrate in the raising of the dead, the hushing of the winds, the rending of the rocks, &c. We believe that he is God now raised from the dead, and

set "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Having thus, as the Scriptures declare, presented Jesus Christ our Savior as God the Father, God with us and God everlasting, we will say that this was the will of the great I AM that he might make his power known and felt by us. We do not understand the words "mighty to save" to mean that Jesus made the salvation of sinners possible, conditioned upon their wills to accept it, but we believe that he brought to us everlasting salvation and made us know that it was all by his own power from first to last. If salvation were based upon the aforementioned condition, as most men believe it is, then in every case in which a sinner is lost his power to save is not made manifest as "mighty to save." But we believe that the whole of the great work of salvation, from the first divine desire in the heart after God until we awake in his likeness, is embraced in the words "mighty to save." "It is the spirit that quickeneth; the flesh profiteth nothing." The work of the destruction of the goods of the first man Adam is begun by the second man Adam, the Lord from heaven, nor does it cease until we are made to know that the excellency of the power is of God and not of us, until we are compelled out of necessity to cry, Lord, save, I perish, "God be merciful to me a sinner," until we out of our hearts are prepared to say, "Salvation is of the Lord," not unto us, but unto thy name be ascribed honor, praise, power and dominion, now and for evermore. Amen. Men do not naturally love the truth as it is in Christ, but he manifests that truth in us and to us, and by his mighty power to save makes us love the things we once

hated, and cling to the things we once despised. Our Lord is not only mighty in turning men from their follies and iniquities, in delivering them from the power of darkness, but is mighty to keep them in paths of righteousness and in his fear and love and from the evils of this world, until it is his pleasure to call them from their earthly journey; and thus we believe that God never begins a good work in a man without finishing it, that he never leaves nor forsakes us, but is with us even to the end. The greatest proof that we can have that Jesus is "mighty to save" is that he hath saved us "by the washing of regeneration, and renewing of the Holy Ghost." What! saved us? O what a demonstration of power! The chief of sinners saved by the mighty power of Jesus. Our prayer to God is that he will keep us by that mighty power forever and ever. Amen.

H. H. LEFFERTS, Moderator.

J. C. MELLOTT, Clerk.

(Written by Elder John Clark.)

To the Elders and messengers of the Lexington Association, convened with the Scholastic Church, October 5th and 6th, 1910.

DEAR BRETHREN:—In the providence of God we are suffered again to meet, according to previous appointment, and in this our epistle, not with ink, but with the Spirit of the living God, not on tables of stone, but in fleshly tables of the heart, we desire to call your attention to the words found in the epistle of Paul the apostle to the Romans, twelfth chapter, ninth verse: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart

ferently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 Peter i. 22, 23. "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Dissimulation, the act of dissembling. Jude 19: "These be they who separate themselves, sensual, having not the Spirit." "Abhor that which is evil; cleave to that which is good." "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 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."

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

DOW BORST, Assistant Clerk.

CORRESPONDING LETTERS.

The Roxbury Association, now in session with the Olive and Hurley Church, Olive, N. Y., Sept. 21st and 22nd, 1910, to the several churches with whom we correspond, sends christian salutation.

DEARLY BELOVED BRETHREN:—Another year is past, and we have met, according to previous appointment, to worship the true and living God. Your ministering brethren have come to us laden with the precious gospel of peace. "How good and how pleasant it is for brethren to dwell together in unity." We ask a continuance of correspondence from sister associations, and we desire your friendly visits in the future as in the past.

Our next session is appointed to be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday following the third Sunday in September, 1911, commencing at 10:30 a. m. Wednesday.

J. B. SLAUSON, Moderator.

H. C. ELMENDORF, Clerk.

The Juniata Old School Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., sendeth greeting.

DEAR BRETHREN:—As it is a custom with us to write what is called a Corresponding Letter, we will attempt to do so. It has been our privilege to meet once more in, we trust, a meek and humble spirit before Jesus Christ our Savior. Jesus said, I will leave in the midst of thee a poor and an afflicted people, who shall trust in the Lord. He loved us even before the foundation of the world, and gave his life for us, that we through him might have life and come into fellowship with his sufferings.

Our next meeting is appointed to be held with the Springfield Church, Huntingdon Co., Pa., on Friday before the second Sunday in October, 1911, where we hope to meet your messengers and hear your messages of love and fellowship in the gospel of the Son of God.

H. H. LEFFERTS, Moderator.

J. C. MELLOTT, Clerk.

The Lexington Old School Baptist Association, in session with the Schoharie Church, Schoharie Co., N. Y., October 5th and 6th, 1910, to the associations with whom we correspond, sends greeting.

BY and through the kindness and mercy of a just and benevolent God we have the great privilege of meeting together at this time and place to worship God according to the dictates of our own conscience. It is with a deep sense of love that we are permitted once more to address you, and to thank the Lord of heaven and earth that he has permitted us once more to meet together in an associate capacity. Your Minutes have been received, and we desire a continuance of your correspondence.

Our next session is appointed to be held with the Middleburg Church, Schoharie Co., N. Y., at the usual time, first Wednesday and Thursday in October, 1911.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

DOW BORST, Assistant Clerk.

The Salisbury Association of Primitive Baptists, in session with the church at Broad Creek, Sussex County, Delaware, October 19th, 20th and 21st, 1910, to the several associations with whom we correspond, sends christian salutation.

DEAR BRETHREN:—According to appointment, we have been permitted in the providence of our all-wise Father to

assemble once more in an associate capacity, and we feel we can truly say the occasion has been one of great pleasure, and, we hope, also of spiritual profit and comfort to those who were permitted to attend. Everything has passed off in the way we anticipated. The letters from the several churches all speak of peace and quietness, harmony and love abounding within their borders. The ministers have come bearing the blessed consolations of the gospel, speaking greatly to our comfort and joy. We hope for a continuance of your valued correspondence. You will see by our Minutes that we received communications from all the associations named therein except one, and would affectionately call the attention of the brethren of that one to the omission, as we have not received their Minutes for several sessions.

Our next session is appointed to be held with the Little Creek Church, at Delmar, Del., on Wednesday, Thursday and Friday before the fourth Sunday in October, 1911, when and where we hope to again receive your messengers, bearing your messages of love.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

MARRIAGES.

By Elder Joshua T. Rowe, Nov. 3rd, 1909, at the residence of the bride's father, Simon Dishong, Kent County, Md., Jesse J. Hurd and Jeannette Dishong.

By the same, at his residence, Sept. 3rd, 1910, George E. Grunder and Bessie W. Woolford.

By the same, at the Relay Presbyterian meeting-house, Sept. 28th, 1910, John Isaac Rowe and Harriet Frances Barker.

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

Wm. Darby, Maryland, \$1.00.

OBITUARY NOTICES.

SISTER **Amelia Fuggler**, of Delphi, Onondaga Co., N. Y., died July 22nd, 1910, aged about 80 years. She was sick about three years, and was finally paralyzed. She was a member of the Old School Baptist Church at Delphi, N. Y., a great many years, and was sound in the faith, a lover of good things. I have served that church about twenty-five years. She leaves a family of six children, four girls and two boys, and other friends to mourn her absence. Her last days were spent at the home of her daughter Mary, who lovingly cared for her. The funeral was also at the same place.

ALSO,

Mrs. McIntyre, of Dutton, Canada, died August 13th, 1910, aged about 50 years. She was ill several months. She was not a member of the Old School Baptist Church, but a strong believer in the doctrine of salvation by grace, and attended the meetings of the Covenanted Baptist Church. She leaves a husband and daughter and many friends to mourn for her, while she is eternally happy with Jesus her Savior. May God comfort her lonely husband and daughter, is my prayer. Funeral at the residence.

ALSO,

Mrs. Henry Tinklerfon, of Greenfield, Pa., died suddenly Sept. 13th, 1910, aged 82 years. She leaves two brothers and one sister. She had a hope in Christ, but was not a professor. Funeral in the New School Baptist meetinghouse at Brown Hollow.

ALSO,

Sister **Ann Kugler**, of Frenchtown, N. J., departed this life Sept. 20th, 1910. She was a member of the Old School Baptist Church at Locktown, N. J., and was the widow of John T. Kugler. A more complete obituary will be written later, I expect, by some member of the church. The funeral was held at her late home.

ALSO,

Matthew Stradley, of Cammal, Lyecoming Co., Pa., died October 11th, 1910. He was 71 years old April 27th, 1910. Cancer was the cause of death. He was a great sufferer for a long time, but bore his sufferings with great patience. He married the daughter of old sister Mary Ostrander, August 7th, 1860, and lived in Lyecoming Co., Pa., all his life. He leaves his sad, lonely widow, four sons, two daughters, one brother and many friends to mourn their loss, which we believe is gain to him, as he was a believer of the truth as it is in Jesus for many years, although he was not a member of the church. Sister Stradley said he died happy in the faith of God's elect. May the dear Lord comfort all the mourning ones, and especially the widow and children, is my desire.

The writer officiated at each of these funerals.

D. M. VAIL.

ABERFELDY, Ontario.

James Bentley Borthwick died at his home near Middleburg, Schoharie Co., N. Y., Sept. 1st, 1910, after a long illness with that much dreaded disease, cancer. He was born July 20th, 1829, the son of James and Dalinda Borthwick, who were firm Old School Baptists. He was twice married, but had lived a widower many years. He leaves one son, Omer D., who had always lived with him, and was a very devoted son indeed. Mr. Borthwick never united with the church, but left good evidence that for him to die was gain. He was a regular attendant and an attentive listener at the meetings of the Middleburg Old School Baptist Church, and a helper in many ways, and enjoyed reading the SIGNS OF THE TIMES, which had been a welcome visitor at his home for many years. He was honest and upright, and ever ready to help in time of need, therefore his friends were many. He suffered much, but was confined to the house and bed but a short time. I think no one ever bore suffering more patiently, and none was ever cared for more faithfully and lovingly than was he by his son and his wife, together with a niece, who had been in the family many years. Besides his immediate family he leaves one brother, living in Iowa (who with his son came to attend the funeral), and one sister, also many nephews and nieces, and a host of other relatives and friends, who miss him much, but we trust our loss is his eternal gain.

His funeral was largely attended on Sunday, Sept. 4th, Elder John Clark officiating, after which his body was laid to rest by the side of his wives.

His niece, (MRS.) ADDIE COOK.
MIDDLEBURG, N. Y., Oct. 31, 1910.

MEETINGS.

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

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11:00 A. M.

2:00 P. M.

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

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Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spittler at the above address.

SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

HYMN AND TUNE BOOK, compiled by Elders Silas H. Durand and P. G. Lester, \$6.00 per dozen, sent at expense of purchaser; 70 cents for single book, sent by mail postpaid. Send all orders to Elder Silas H. Durand, Southampton, Pa., stating which kind of note is desired—round or shape.

"SONGS IN THE NIGHT."

PRICE REDUCED.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

THE EVERLASTING TASK FOR ARMINIANS.

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

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 (ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., DECEMBER 1, 1910. NO. 23.

CORRESPONDENCE.

SOUTHAMPTON, Pa., Sept. 27, 1910.

DEAR BRETHREN:—I send you for publication in the SIGNS two letters from Charles P. Buck, which I think will be read with interest and profit. Concerning the question he has asked me, I have merely referred him to the declaration of the dear Savior, John v. 24, and other declarations in the Scriptures of a like import: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Baptism is not a condition upon which the gift of eternal life depends, but is an ordinance of God, which belongs only to those who have manifested that they already have eternal life. It is the answer of a good conscience, and the good conscience must be possessed before its desires can be answered. Those who are called by grace to stand as witnesses in the world are commanded to receive this ordinance, and to become members of the gospel church. Comparatively few, it appears likely, of the great company of the redeemed are ever baptized in water, though all for whom Jesus died are saved

with an everlasting salvation, and shall dwell with him in glory. The church in her gospel order is the pillar and ground of the truth, and those who are called to be members of the true gospel church are thus highly honored, being a part of that organization of baptized believers who are called and chosen to uphold the truth of God in the world before men, and to maintain the order of the gospel. Christ is in the midst of them, and works in them to do his will. He says: “In the midst of the church will I sing praise unto thee.”

Your brother affectionately,
SILAS H. DURAND.

BLYTHEVILLE, Ark., July 15, 1910.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—You will doubtless be very much surprised at the reception of a letter from one not only a stranger, but of whose name you have never heard. I hardly know what to urge in extenuation of my boldness in thus trespassing upon your time and patience, unless it be that I am living, religiously speaking, in a waste howling wilderness, a hundred miles from the church of my membership, at Hickman, Ky., with not a single soul

of like faith and order with whom I can commune, to whom I can unbosom myself at those times when I feel so overwhelmed in the "slough of despond" that I feel there can be no hope for such an one as I. Feeling thus to-day, the impulse is irresistible to write to you, as one from whose pen I have received so much comfort and edification in the past twenty years, through the blessed medium of the SIGNS, and after detailing some of the way along which I have come thus far, some of the discouragements which so often beset me, beg that you will drop me a few lines at least, if from the perusal of what I write your heart goes out to me in christian fellowship, and you can offer me anything to strengthen and keep aglow my little hope, which at times seems almost to go out, and yet worth more to me than all the world beside. Often have I read in the experiences of dear brethren and sisters of how our loving Father had afforded them some token of recognition, some consoling evidence of their acceptance with him, and that evidence that their sins had been forgiven them, by the medium of dreams or visions, of which I have never had any, that I feel perhaps I am deceived, and have deceived the church, and the involuntary prayer wells up from my soul, O Father in heaven, give me some token of my acceptance with thee, some grounds for the hope that I am a child of God, though the least of all. Then I think, Ah, poor sinner, you are not willing to walk by faith, you wish to walk by sight. Again, many dear brethren and sisters have related how in coming up from the waters of baptism they felt supremely happy, that all their sins and sorrows were clean gone forever, and they seemed to experience a glad exultation of soul that seemed to lift them far

above this sin-cursed earth. Alas, neither did I experience this perfect exultation of joy, but only a sweet and heavenly calm seemed to pervade my spirit and settle over the horizon of my life.

I was born of Old Baptist parents, near Clarksville, Tenn., in August, 1835. My father gave me the advantages of a full course at college, and I studied law, and graduated at the Kentucky Law School, at Louisville, in 1857, and entered upon the practice of my profession at Hickman, Ky. Through contact and intimate association with a very learned man and member of the bar, I drank deeply of the doctrines and teachings of infidelity, through the perusal of Payne, Voltaire and kindred writers. Coming out of the war a physical wreck, I moved to Bates County, in western Missouri, where I lived twelve years. Whilst living in Missouri I became deeply and sincerely interested in my spiritual condition. I was deeply conscious of my lost and sinful state, and although my parents and seven out of eight of my sisters were members of the Primitive Baptist Church, and notwithstanding my sincere devotion as son and brother, the faith and teachings of that church were more hateful and obnoxious to me than even Roman Catholicism. So I joined the Campbellites, and was soon ordained an Elder, and although having no regular pastorate, very frequently preached (as I then thought) during a period of about eighteen years. And here, my dear brother in Christ, I wish to state that I was as honest, as earnest and sincere in my desire to know that truth which alone can make us free as I am at this writing. On account of my health I had abandoned my profession, and was farming, and only tried to preach at the earnest solicitation of friends, and not for the

money there was in it, although I am a poor man. I brought to the study of the word of God all the abilities with which I was endowed, and all the earnestness and fervor of an impetuous nature. Man by wisdom knows not God. The more I read and studied, the more repulsive grew the faith and teachings of the Old Baptists, and the reflection that those nearest and dearest to me on earth by ties of blood were Old Baptists, was a constant source of deep and poignant grief. Many times did I resolve that by reason of my great reverence and affection for my dear old parents and sisters I would desist from any further assault upon that faith so precious to them, and yet on nearly every occasion that faith and doctrine seemed to oppose itself like a lion in my pathway, and I would fight it again.

I moved to Arkansas in 1880, still an earnest Campbellite. A dear old sister, who had been almost a mother to me, deeply concerned in my spiritual welfare and sorely grieved at my spiritual blindness, subscribed for and had the SIGNS OF THE TIMES sent me for twelve months. Through my great natural affection for her, and my great respect for her intellectual accomplishments, I read the paper for a month or so, and then my whole nature so revolted at the doctrines I found inculcated there that I would never break the wrapper on another paper, but through regard for her carefully laid them away in my bureau drawer unopened.

In the spring of 1889, moved by some unseen cause, I found myself seriously pondering my spiritual condition for the second time. Introspection revealed to me the humiliating fact that instead of becoming more circumspect in my daily walk and conversation, I was becoming

more irascible. Naturally impulsive and quick tempered, it seemed that I was giving way to ebullitions of temper more than usual in former years. Still boastful of my own strength, I resolved each morning as I went to work on the farm that I would arise in the strength of my manhood and overcome the disposition to give way to my temper, or say ugly, though not profane, things. But alas, in the silent watches of the night (fit time for self-examination) I would be deeply conscious of my failure, and of my utter inability in and of myself to amend my ways. The world seemed dark, a gloom seemed to settle over my spirits like a pall, and I was powerless to throw it off. Where was now my hope of salvation? Upon what foundation could it rest, now that I had been shown my utter helplessness? What could a poor, sin-burdened, helpless, puny creature do towards achieving his own salvation, when he was powerless to do right even in his own sight? O wretched creature that I was! Involuntarily there came to me the language upon which I predicated the first discourse that I ever delivered from the pulpit, the dying words of our dear Savior: "It is finished." O what a different message that language brought to my poor, sinful, sinking soul! At first I only understood, and so contended, that our heavenly Father through his suffering Son had done all that he would ever do towards the salvation of poor, sinful and lost man, that he had opened up the way, that he had bridged the awful gulf with the broken body of our dear Savior and cemented it with his blood, and that now the sinner, of his own volition, must avail himself of that way, as "the way, and the truth, and the life." What was the import of that language the second time, when I humbly trust it was brought

home to me by the Holy Spirit? It was, "I have finished the work which thou gavest me to do." What was that mission? The salvation of sinners. O glory to God, then it is a finished salvation; it is not dependent upon such a weak and worthless worm of the dust as I had been shown myself to be. Here then was the rock of my refuge, upon which I could plant my feet with the full assurance that "the gates of hell shall not prevail against it." Again there was brought vividly to mind my second appearance in the pulpit, when I spoke upon the language of our Savior to Nicodemus: "Marvel not that I said unto thee, Ye must be born again." Of course, though earnest and sincere, yet with the natural mind I saw nothing more in this language than the necessity of water baptism. When brought to my mind the second time, remembering that our Savior himself compared the spiritual to the natural birth, I asked myself the questions, What had man to do in the bringing about or superinducing his own birth? Was he not perfectly passive? and if so must not man of necessity be equally passive as relates to the spiritual birth, since Jesus himself compares the one with the other? Here then rests all my hope, that Jesus has saved me with an everlasting salvation. This Old Baptist doctrine, so hateful to me during the better years of my life, and against which I inveighed with all the strength of my life for many long years, has become more precious to me than rubies and fine gold, yea, has become the sheet-anchor of my soul. The Rock, which as a builder I rejected, has become the chief cornerstone of the fabric of my faith and hope.

But I beg you to pardon me, brother Durand, for trespassing upon your patience so long. I do not doubt the fin-

ished salvation of all God's children, but, weak and sinful as I am, the momentous question is, "Am I his, or am I not?" If from the perusal of this you find anything that would cause you to fellowship me, would cause you to believe that I have a reason for the hope that is within me, I beg you to write me at least a few lines. If, however, you do not so find, do not write, but looking to Jesus as the author and finisher of my faith, let me hope on to the end.

Yours in hope of eternal life,

CHARLES P. BUCK.

BLYTHEVILLE, Ark., Sept. 21, 1910.

ELDER SILAS H. DURAND—DEAR BROTHER IN CHRIST:—I hope you will not infer from my tardiness in acknowledging receipt of your kind letter of July 20th last that I did not fully appreciate the brotherly love which moved you to write so promptly to one an entire stranger, or that I am, or possibly could be, indifferent or insensible to the kind and comforting expressions of christian fellowship contained in your letter. I am quite sure that you cannot conceive of the comfort and satisfaction afforded me by your letter, for if you should do so, then you are already rewarded for the time spent in writing me. Situated as I am, over one hundred miles from the church of my membership, or any other known Old Baptist Church, denied all companionship with any being who believes and feels as I do, and weighed down with a consciousness of my own sinful heart and grievous imperfections, your letter containing expressions of brotherly love and fellowship for me, is balm indeed to the stricken heart. The fear of wearying you in my first letter forbade my telling you of the great joy with which my only living sister, Re-

bekah, long since passed away (she who had sent me the SIGNS OF THE TIMES), received my letter detailing to her about the same I wrote you. She was living at Hickman, Ky., where I had lived from 1857 until 1866, and her membership was at Mud Creek Church, near Hickman, where also four other sisters had been members, and of which they died members. My dear old sister Rebekah and myself attended the June meeting, 1889, at that church, and presenting myself was received by the church and baptized by my dear kinsman and esteemed brother in Christ, Elder Robert Helm, now deceased. As I wrote you in my first, I did not in coming up from the waters of baptism experience that exultation of joy and peace that seems to have been the happy lot of many of God's dear children, but a sweet feeling of peace, a heavenly calm, seemed to steal over my senses which I shall never forget; neither has it pleased my heavenly Father (if such an one as I am be entitled to use that sacred appellation) to manifest my acceptance with him by dream or vision, and O how often, brother Durand, am I made to doubt that I have ever been enlightened by the Holy Spirit, that I have any solid foundation upon which to ground a hope that I am a child of God saved by grace, even though the weakest, or that I know anything of a christian experience. Then again the dark clouds of doubt that at one time seemed about to overwhelm me are brushed away by the outstretched hand of mercy, my precious Savior seems to shed upon me the light of his countenance, my faith grows so strong that I feel for the time being that I could even glory in affliction and suffering, that I might thereby be made partaker of his sufferings. In my moments of darkness and doubt I find

myself asking the question, What could have wrought the wonderful and unsought change in my religious views and sincere convictions as to the great plan of salvation but the power of God? A change so great that the doctrine once hated, contemned and declaimed against should become the only hope of my poor soul, my refuge and my "strong tower."

My dear old father and mother both died during the first of the war, 1861. I am the last of ten children, and am without father, mother, brother, sister, uncle or aunt on the face of the earth, living, it would seem, beyond my day and generation. How often in looking back through the long, dim vista of the years that are gone I am for the moment but a boy again, attending the Old Baptist meeting at Meadow Grove, near Clarksville, Tenn., with my parents and sisters, and, shutting my eyes, can see them again in that old log meetinghouse, my dear old mother's face lit up with almost a divine radiance as she drinks in the precious promises of the gospel. But pardon this ebullition of feeling.

I hope, the Lord willing, to attend the association to which I belong, at Mud Creek, near Hickman, Ky., on Friday before the first Sunday in October, and should I be blessed with that privilege it will be the first preaching I have heard for five years, and apropos of that visit to old Mud Creek Church I wish to ask you a question: I have a very dear kinsman living at Hickman, Ky., at whose house I shall stay while attending the association, who for the past eighteen or twenty years has been a firm and unwavering believer in the faith and doctrines of the Primitive Baptist Church, is now, and has been for many years, a regular attendant upon all the meetings of the church, and whose exemplary walk

and conversation convince us all that he has been taught of God, but who has never gone before the church, never confessed his Savior before men, never yielded obedience to the ordinances of the church. Now should God in his inscrutable providence take him from this life, will you, brother Durand, refer me to any of the promises of God's word toward which I could turn for comfort? Any promise which would give me assurance that the dear departed would enjoy that peace and rest prepared for the elect children of God? I beg that you will not think this question is indicative of any spirit of disputation, or that it is the ontcropping of the leaven of Campbellism, which you might think was still latent in my being, for I do assure you that no other motive except an earnest desire to know the truth impels me to ask the question. I would therefore esteem it a great favor if you can reply to this question without neglecting weightier and more important matters, before October 1st, but if not altogether convenient so to do, your earliest convenience will be gratefully received. Remember me fraternally to your wife and sister Bessie. I much fear that amid your manifold duties my letters may prove a trespass upon your time. May the Lord sustain and bless you in his work.

Your brother in hope,

CHARLES P. BUCK.

BRANTFORD, Ontario, Oct. 6, 1910.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your most helpful letter of August 18th to hand; it was indeed good news from a far country, yet how near you seemed to be when you could address the unworthy writer in such endearing words as dear brother in Christ. The whole letter seemed to find a sweet

fellowship and response in my own soul. We were glad to know you had such liberty when in Canada, both in speaking and in private conversation. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Unity of feeling, unity of thought, all speaking the same things. We can afford to let the world call us narrow-minded and bigoted when we feel such unity of spirit one for the other and with Christ our righteousness. Like you, I care to spend but very little time in the company of those whose conversation savors only of this world's wisdom and its so-called pleasures. I am forced into their company many times in a business way, but seldom seek it as I once did in my early youth. I find no pleasure in their company, and less in the unholy conversation of, at times, the professing children of God. We could fully enter into your feelings of the traitor in the camp, and have found many years ago that man's greatest enemies are those of his own house, which would, if they could, drag him away from his thoughts of God and the finished work of Christ for his poor soul. There has been upon my mind for months the conviction of my utter inability to do anything toward my own salvation, even for that which some people call "time salvation." My cry is, God, help me, for it is from him from whom all our help cometh, for vain is the help of man, and then that Scripture in 1 Corinthians i. 30, comes to my mind, and I have often felt like expressing some of the thoughts which keep pressing upon my mind, if I should be led to give them: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The Corinthian Church seems to have been in a

very unsettled state of mind, with much contention among them; one said, "I am of Paul," another, "I am of Apollos," next, "I am of Cephas," and one said, "I [am] of Christ." This last one seems to have grasped the right thought, but for the most part seems to have lost sight of the fact of who it was that made him to differ from the people outside of the church. Paul tells them, The world by wisdom knew not God, and not many wise men after the flesh are called, for the foolishness of God is wiser than men, but that God had chosen the foolish things of the world to confound the mighty, and the things that are not to bring to naught the things that are, and the reason for so doing, "That no flesh should glory in his presence." The old nature in man is ever ready to take glory to itself; the pronoun "I" seems to be the one to get the glory: I do; I helped; I believed; therefore God must do his part; I have done mine, so God is bound to save me, because he said he would. What poor creatures they were, helpless as newborn babes, wholly dependent upon God's sovereign choice of them before all time; and what was true of them must be true of all who are in Christ; it is of him (God), or there could be no salvation for any poor sinner. God is the author and the finisher. "Salvation is of the Lord." Who could give him counsel in such a matter? Who among the children of men could aid in this great work to bring many sons to glory? Who among the fallen race of Adam could give aid in their natural birth? If not in the lesser, how in the spiritual, the greater? God is a sovereign, and worketh all things after the counsel of his own will. Who devised the plan of salvation? Who but the Creator could work it out? Who could be found worthy or willing for such a stupendous work, and to take the sinner's place? No one, only God himself in the person of the Son of his love. In a word, our salvation is according as he hath chosen us in him (Christ) from before the foundation of the world; Christ is made unto us wisdom. What poor, ignorant creatures, dead in trespasses and sins, the heart deceitful above all things and desperately wicked, who can know it? But thanks be to God, who hath made him (Christ) to be our wisdom, when we were without God and hope in the world, did he not give us wisdom? "The fear of the Lord is the beginning of wisdom." In due time Christ died for the ungodly, and gave us wisdom to feel our need of him, when we verily thought we were as good as the best; wisdom to see if grace intervened not we were lost to all eternity, and apart from Christ and his finished work eternal death was ours, and then, mercy of mercies, he gave us wisdom to see the Christ of God on Calvary, and a hope he was there for us, even me, the chief of sinners, our righteousness. Yes, we needed it, for without it no man could see God. From whence then are we to obtain? for our own is as filthy rags. None but those who have oil in their lamps, and the wedding garment, can enter into the marriage supper of the Lamb. One indeed did enter the door, but when the master of the house saw him he said, "Friend, how camest thou in hither, not having a wedding garment? And he was speechless." If naked, wherewith shall we be clothed? Can any work out righteousness by the deeds of the law? No, for by the deeds of the law no flesh shall be justified. The law cannot give life; it can and does give a knowledge of sin, and the wages of sin is death. "For what the law could not do,

in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Note, not in sinful flesh, only the likeness, for in Him was no sin. "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." "Now if any man have not the Spirit of Christ he is none of his." "For as many [no more and no less] as are led by the Spirit of God, they are the sons of God." How often we have questioned as to whether we have been led in any measure by the Spirit, and have often found the truthfulness of this in our soul's experience, death to the fellowship of the saints, death to any feeling sense of sins pardoned, death to any fellowship of the Spirit. This body of sin and death would ever drag us down, so that when we would do good, evil is present with us. What a strife if no faith view is given of the Christ of God and his righteousness wrought out for us and in us.

"Sanctification." Yes, if we are in him (Christ) we are set apart for his glory. Was he not separate from sinners? and so are we, if so be we are in him, separated from the world. If ye were of the world, the world would love its own; ye are not of the world, even as I am not of the world, but I have chosen you out of the world. How we do become contaminated with the things of time and sense. We often feel ourselves to be separated from them, yet in them Christ prayed that his own might be kept from its evil; neither prayed he for them only, but for all those who should believe on him through their word. "Thin they were, and thou gavest them me;" and not

one of them shall be lost, were the Master's words. Blessed be his holy name, what comfort for the poor, tried, tempest-tossed child of hope and redemption. The blood of Jesus Christ, God's Son, cleanseth us from all sin; yes, sins past, sins present and sins to come. It seems too good for a poor sinner when weighted down with a sense of sin. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "There is, therefore, now no condemnation to them which are in Christ Jesus." Would to God these thoughts were uppermost, but I find times in my experience when it seems I cannot think of a portion of God's truth, all seems a blank and not for me; at other times my soul seems to overflow with the goodness of God, when my soul goes out to him, and that word, He that loveth God loveth him also that is begotten of him, seems to be true with me; I want to meet with them, and be one with them, as I feel to be in spirit when these times come, which are few and far between; they give me hope that I am among those who love and fear the Lord. May I not hope that this is a sign for our good? "We know that we have passed from death unto life, because we love the brethren."

I must now close, even though my mind seems to flow on, but to what purpose I cannot tell, yet it seemed I could not stop before, and this is now altogether too long, words to no purpose, but that I must leave to him whose presence I have felt while penning the same. With best wishes for you and yours, and for all those who love our Lord in sincerity and in truth, and may God keep us until he shall enable us to meet again in the flesh, but if not, may we ever be one in spirit.

Yours for the love of truth,
FRED. SIMMONS.

GOD'S WILL.

JESUS came into the world to do the Father's will. He came in the person of that Name which embraced the power and the pleasure to perform all the work which the Father gave him to do. The work was specified and published by "the angel of the Lord" before he was manifest in the world as a literal child, by the declaration, "And thou shalt call his name Jesus: for he shall save his people from their sins." From the beginning of time his Spirit (which is the word of God, and the name of Jesus,) was sent into his people, lifting them out from dead works, making them willing in the day of his power. "The Lord sent a word into Jacob, and it hath lighted upon Israel," is the word of inspiration by the same Spirit. No man hath ever received that word, save he to whom it is sent. The children of the first Adam go through the days of their natural life walking by sight, without the knowledge of God; the name of Jesus is unknown to them, neither is the Spirit of God in their hearts. But such as are called of God (and separated unto himself) out of the world, they are the children of God, and walk by faith, not any more by sight. They behold Jesus as the Savior of sinners, whose Spirit worketh mightily in them, filling their hearts with a longing desire to follow Jesus, and to walk in the way of holiness, and to seek righteousness, and bear fruit unto life everlasting. How prone is the mind of Jacob to follow after the evil desires of the flesh, but the word that was sent into Jacob "lighted upon Israel," by which the flesh is subdued, and the branches give honor to the Root by bearing fruit to the glory of God. It was the will of God that the world should be as it has been and now is. It was his will that sin should enter into

the world, for it was sinners that Jesus came to save. His matchless love which passeth understanding was manifest in Jesus, whom he sent, "that whosoever believeth in him should not perish, but have everlasting life," and also in the hearts and lives of them to whom his love has been vouchsafed. The will of God is the pleasure; that which he has bestowed upon his people in mercy, in judgment and in equity, causing them to pass under the rod of affliction and adversity, that they might know him and the power of his resurrection. To him who passeth through the terrors and darkness of the night, when the beasts of the forest creep forth, how welcome and gladsome is the light of the morning with the healing rays of the Sun of Righteousness. Then are we made glad for the night, made glad for sin which made our heart to bleed in sorrow; not glad because we have sinned, but because, being sinners, we are by the will and love of God brought into the joys of salvation by the hand of the Shepherd and Bishop of our souls. What a wonderful thing it is to behold the work of grace in the heart, and the result of that work; the soft raiment of humility replaces the gaudy attire of pride and arrogance. They who once trusted in an arm of flesh now look to Jesus, whom they have found to be the author and finisher of their faith. They are filled with apprehension, seeing themselves such great sinners, yet when they meet one with the same fear and consciousness of sin they rejoice with him in fellowship and love. Thus faith answereth to faith, and love flows from heart to heart. The Father's will is revealed in the experience of the saints. All that we can know of God, is that much of the great mystery of life eternal which is

laid down in his will concerning us, and opened to our understanding by a gracious revelation of his word by the exercise of grace in our heart. The things which have already come to pass in time we know are by the will of him who made all things for himself. The things which are yet to appear are veiled from our vision, and are secret with God, they cannot stray a hair's breadth from his decree, which decree went forth in the ancients of eternity, before the mountains were brought forth, for all power in heaven and in earth is in God. Because God's will changeth not, therefore the "sons of Jacob are not consumed." Our perverseness is all swallowed up in his wondrous love. God's will decreed the way of salvation, that we should be justified by the imputed righteousness of Christ. Perfect righteousness alone could bring justification to the sinner, which righteousness could be found only in the person of Jesus Christ. He came not to do his own will, but the will of him who sent him. The Lord by the mouth of the psalmist said, "Blessed is he whose transgression is forgiven, whose sin is covered." It was God's love that pitied them (his people), and his righteousness was his skirt that covered them. The way of salvation is a secret, mysterious and wonderful way; there are no means within the intelligence of the natural man by which that way can be discovered. It is hidden from the wise and prudent, but revealed unto babes by the light of that knowledge which cometh down from heaven. Jesus is the life and light of men, and he lighteth all the way, and maketh it sure in and through a finished and complete work, and that work was through suffering and death. If we delight to do the will of God, his will surely we will do. The delight arises from the

knowledge that "God is," and that his love and mercy have been extended unto us. This, with a confession that Jesus is come in our flesh, is the will of God in us which has overcome the world, by which things we wear the ornament of a meek and quiet spirit. The "tree of life" in us yieldeth fruit unto righteousness.

B. F. COULTER.

PHILADELPHIA, Pa.

Taft, Tenn., Sept. 20, 1910.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have put off writing as long as I can, therefore if the blessed Lord will be pleased to direct my wandering mind I will drop a few words to the dear readers of the SIGNS OF THE TIMES. I do not know where I shall be led before I close.

"Yet it pleased the Lord to bruise him; he hath put him to grief."—Isaiah liii. 10. O amazing and matchless grace! What infinite and incomprehensible wisdom in the eternal Jehovah, to look from vast eternity and view the state of fallen Adam's apostate race before he was created. It pleased the everlasting Father to bruise his Son Jesus, our Lord, and, "He hath put him to grief." Does it not follow that God foresaw the fall of man, and the reign of sin unto death, according to the foregoing Scripture? "The pleasure of the Lord shall prosper in his hand," and "he shall see of the travail of his soul, and shall be satisfied." Hence we see the unchangeable purpose of God in the divine arrangement for the salvation of poor sinners such as are his people. We see the beauty shining through his divine counsel and wisdom.

But to return to the beginning. Some men advocate that Adam was able to stand, but liable to fall, but would our God create such a being in his likeness

or image, able to stand and yet without ability to stand, and with liability to fall? Such a theory charges God with stupendous ignorance. Remember that it is said that he saw of the travail of his soul, and was satisfied. I believe that the pleasure of the Lord shall indeed prosper in his hand. The decree of God from all eternity was that he, Jesus, should be bruised and put to grief, for it is written that he should be stricken and smitten for the transgressions of his people. Had Adam been made able to stand, he would have stood, and what then would the covenant between the Father and the Son in the plan of salvation by grace have amounted to? It all would have been a failure. But our God purposed in his divine counsel to do all his pleasure, in all things visible and invisible. The reign of sin in Judas in betraying his Master was according to the purpose and divine counsel of God the Father.

“It pleased the Lord to bruise him; he hath put him to grief.” Hence we can see plainly his foreordination in bringing to pass just what was spoken by the prophet hundreds of years before it came to pass, and in this way Jesus became the author of eternal salvation. God purposed him to be a man of sorrows and acquainted with grief; this was because God had given Adam, our federal head, a command, and it pleased him to do so. Divine inspiration has said, “As I have thought, so shall it come to pass; and as I have purposed, so shall it stand,” and the word of God is settled in heaven forever. Our God thought of all things that should ever come to pass; he thought of Jesus being bruised, for we read that it pleased the Lord to bring to pass what he had thought. It was his will and purpose that Jesus should be betrayed. Had not sin by transgression entered

into the world, then Jesus had not been born in the world. But it was according to the infinite, unchangeable purpose of God that all things have come to pass relative to redemption. It is moved on by his word, which is forever settled in heaven. So by the reign of sin sinners were appointed to take our blessed Lord and do precisely what they did do, and so they accomplished the pleasure of the Lord. It pleased the Lord to put him to grief, that we might grieve over sin. God thought of all these things. I, for one, as much believe that the will of God was done concerning the death and suffering of the Lord Jesus Christ as it was that men should be redeemed, and it seems as clear that the reign of sin must have been in his arrangement, as it was that the names of the saints should be written in the Lamb's book of life from the foundation of the world, and this, too, before sin ever entered into the world by transgression. We see here how it was that he became a man of sorrows and acquainted with grief. “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.” Had the reign of sin been prevented, how could he have been bruised for our sins, or how could he have borne our iniquities? Had the law given to Adam been obeyed there could have been no sin in the world. “The law entered, that the offence might abound.” I understand this offence to be sin; if not, how shall grace reign through righteousness unto eternal life by Jesus Christ? Hence we can see clearly how it was that it pleased the Lord to bruise him, and wicked men were needed to carry out the absolute decree and counsel of God, in order that he might

bring many sons unto glory. Their names were already written in the book of life of the Lamb slain, from the foundation of the world, while as yet there was none of them. But God spoke as though they were.

It was no wonder that Adam was not able to stand; he might have prevented the reign of sin, and sinners would not have crucified the Lord of glory, and all the promises to Abraham would have been failures, and there would have been no reign of grace, and the whole arrangement would have been changed. But God, let us remember, thought of all these things, and as he thought of them, so should they be. Yet there has been opposition to the truth always since sin has been in the world, for it is the reign of sin that opposes the truth. It was so in ancient days, and in all the generations of old. Wherever truth is declared, there is sure to be opposition throughout all the earth. For this reason there is only about ten per cent. of those who claim to be believers who believe the truth as it is taught in the Scriptures, that all power is given into the hand of the Son of God, and so there is nothing that can come to pass, only as his unlimited power allows it to be. This is true, whether we speak of the reign of sin unto death, or of the reign of grace unto eternal life. So I conclude that all things in this present world come to pass as our God saw that they would. I feel sure that he thought of all things, both good and evil, else he never would have spoken it in the Scriptures. This thought of all things has no limit, let, or hindrance. There is no compulsion upon him, for it is according to his divine counsel, freely and unchangeably acting. The invisible things of him, from the foundation of the world are clearly seen, being understood

by the things that are made, even his eternal power and Godhead, so that they are without excuse, and all things were so prepared that they work together for good to them that love God, to them who are the called according to his purpose. But this great principle of doctrine is despised by the powers of the second beast, with its false doctrine, taught by the masses of the religious world. "All that will live godly in Christ Jesus shall suffer persecution" in this present world. Our God has so said, and I know that he thought of it, and as he thought, so shall it be. He saw all of our sorrows and trials, temptations and persecutions, and all the conflicts that we have ever had, and shall ever have, in this sinful world.

I trust that all who may read this may pray, without wrath or doubting, lifting up holy hands, and in all things give thanks, for this is the will of God in Christ Jesus concerning you. So now, dear friends and companions in these sore trials, I live in hope of that immortal crown, and in the hope of seeing some of you on the earth. I trust that you will all pray for me, and above all, stand fast, immovable, earnestly contending for the faith once delivered unto the saints, for it is true that our blessed Lord delivered it unto us. Our light affliction works for us a far more exceeding and eternal weight of glory. "Finally, brethren [and sisters], 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." "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

Yours to serve for Jesus' sake,

D. N. CORDELL.

ATHENS, Texas, Sept. 22, 1910.

DEAR BRETHREN EDITORS:—Inclosed is a copy of a letter written by my daughter, which I would be glad to have published in the SIGNS if it meets your approval. I am glad to say that she is gradually mending. She now uses an invalid's chair, never gets despondent, but is cheerful, looking forward to the time when she can walk again.

Hoping to see it published, I am your aged sister,
M. M. COKER.

DEAR BRETHREN:—I was born June 24th, 1872, and am the ninth of twelve children, and am the daughter of Joseph and Martha Coker. I feel that the mighty God of heaven and earth has been graciously good to me, and carried me through many trials and afflictions that a part of the human family have to undergo, yet for some purpose I am spared. When I was eight years old I began to be troubled on account of sin, and as God's little ones have been trying to tell this part even before my existence, I will not try, for the half has never yet been told. They all claim to be weak, but I am the least and weakest of all, if one at all. Yet after an effort, and trying every scheme and plan that any poor mortal could think of to work myself into God's favor, feeling that I had something to do in the matter, and after finding that I had caught at every little mote and straw trying to work and raise myself out of this condition, I found that humanity had nothing to claim. After six years had expired, and I had given up all hope of relief, feeling that I was the chief of sinners, and that justice would forever cut me off from God's presence, my little, humble petition was, Lord, have mercy on me, a poor, helpless and undone sinner, when at a dark mid-

night hour my blessed Savior appeared to me in shining beauty. I raised up on my bed and asked, What is this? In loving, soft tones something said to me, It is I, be not afraid; salvation is of the Lord. Then I was made to praise my dear Savior, who is the chiefest among ten thousand and altogether lovely. I felt that I wanted to tell it to all, and that I could tell it, and that I would never have another doubt; all was love with me. "On the wings of his love I was carried above." Then I made my solemn vow that I would go and tell my dear mother about it, but alas, before I reached her the tempter appeared and said, You are going now to deceive your mother; you are acting the hypocrite, and are deceived yourself. I would not have told it then for anything, for I did feel to be deceived in the whole matter, yet that burden was gone. Then I tried to get it all back, that I might see how it went, but I was never troubled with that burden again, and in my darkest time I would be pointed back to the time and place where I was relieved of it. My mind then was led to the church. I was not at any loss to know where the church was, but perplexed to know whether the Primitive Baptists would receive a fourteen year old child or not. I pondered over this, trying to keep it all to myself until I was old enough. To my great surprise, when Elder John W. Owen was about to leave my father's home one day, and bidding us all good-by, he took me by the hand and said, "Daughter, do your duty." Mother said, "I have been thinking there was something on her mind myself." I did not respond, but had it been in my power I would have sunk out of existence. When I got by myself and reflected over these words I wondered how they knew these things; I

knew I had never told them to any one. But now I suppose they both had been along that dark and rugged road, seeing both darkness and light, and knew the old signposts. For several years I struggled with this desire to go to the church and tell them the dealings of the Lord with me, and be baptized. When I was twenty-one I got a fall that crippled me so badly that I was in bed almost a year. Then I had to go on crutches two years, and have never gotten entirely over it. I would set times to offer myself to the church, but my times were not the Lord's time. On the 24th day of June, 1896, I was made willing to go to the church and try to tell of my humble hope in the Lord, and leave it for the brethren to decide, feeling unworthy to even ask for a home among them, but not satisfied without it. I was received, and baptized on my crutches the following day, by Elder W. T. Holliman, in the fellowship of the Macedonia Church. I have been satisfied with the church ever since, but the question often arises with me, Is the church satisfied with me? On June 1st, 1909, I was taken down with diabetes, together with a complication of other things, mostly caused from my old hurt. I had a hard struggle between life and death, no one thought it possible for me to live in that condition, nor did I, for death seemed to be closing in on me. My breath was almost gone, and a heavy pressure was coming over me that I cannot describe. I was in a very excitable frame of mind, but greatly desired to be reconciled to my lot, but to live if it could only be God's will. I lost hope of living much longer, and the dark curtains of death began to wave over me, and to rise up from either side, and almost came together above me. O, they were the blackest curtains of death. I

could only see a small ray of light, and felt that my breath, my life, was about gone. I turned my head to keep from seeing the great and dreaded pressure that was on me, the struggle of death that I believed was coming. When I looked another way my brother, Dr. Coker (who died in 1902), appeared to me in a large building far above the earth; he was as white as marble, and looked so innocent. He would walk back and forth in the building, and when I would turn to shun death he would go to the doorway and stoop over and look at me. Then I would turn, and the curtains of death would begin to close in over me, and my breath began to go out, and the struggle for life would begin. I was in this condition for some time, perhaps a day and night, growing worse until late one evening when the doctor came for another operation. I felt so weak and so near gone that I told him I did not think I could stand another, when he cheered me up by saying that I was getting along all right, and that I would get through. I told him to do what he thought was best. When he and my husband lifted me from the bed to get me ready, death disappeared. Had it not been for the kind and brave looks of my untiring and attentive doctor, together with my nurses, who were my very dear sister Alice and my husband, I believe I would have sunk; they did not show to me that they shrank or feared, never showed to me that they had any intention of giving up, which kept me hopeful. But the God of all purposes had them prepared for this same purpose; to them I can never show my appreciation and thankfulness enough. May God bless them, together with my many untiring friends, whom I will not attempt to name, for I might leave some out; I

do feel truly thankful for their kindness and help. I shall never forget the kindness of neighbors, neither can I forget the kind and untiring attention given me by brothers Charlie and Alf. I can now sit on a chair, but am paralyzed from my waist down. I feel hopeful of getting well; if not, may the God of power reconcile me to my lot. I was in bed six months, and suffered agonies that neither tongue nor pen can express; only those who were with me can give a hint. But thanks be to God, I was made able to bear it, and given a reconciled mind in the hour of my sufferings. I am blessed with stepchildren who never hesitate to minister to my necessities when it is in their power to do so, together with a dear husband, who has never shown in the least that my daily and hourly necessities are burdensome to him, for which I feel thankful to the God of power. I do not believe God's power is limited in the least, but believe that he has all power, both in heaven and on earth, and gives us all the power and strength we have. He works in a mysterious way his wonders to perform. May he reconcile us all to his will in the hour of death. My love to all the saints scattered abroad.

Your afflicted sister in hope,

JENNIE COKER RIDDLE.

BRUNSWICK, Maine, Dec. 13, 1909.

DEAR BRETHREN EDITORS:—It is time to renew my subscription for the SIGNS, so I will inclose the amount. I wish I could write something worthy a place in its columns, but I am so destitute of all spiritual exercises I must wait patiently until it is the Lord's will to lead my mind into the truth. When I can write with the sweet assurance that Jesus has been wrought in my soul the hope of glory, there are many wonderful works of

the Lord I can declare, my pen moves easily and quickly, and yet I cannot begin to tell half that is seen and felt in my heart. The love and fellowship for his dear people is in exercise, and peace abounds. There is no room for dissensions, discussions, accusations, or even a feeling that the truth must be defended, for I see Jesus is the Truth, and he has conquered every foe, and risen victorious over death, hell and the grave, and every one of his chosen people were with him, and we are given the victory through our Lord Jesus Christ, and we are made to give thanks unto God. What a sweet song it is when we are made to praise and thank God for his goodness and mercy which follow us all the days of our lives. Who can express the desolation when this light is withdrawn? How great is the darkness, and how we stumble, fall and cry to be delivered from this distress. We experience what it is to be hedged about with hewn stone; not a place for hands or feet to rest; we are down in the depths, and the waves and billows go over us, and we feel sure we shall perish, and think, His mercy is clean gone forever. We know we are unworthy of his notice and are exceeding sinful, and do the things we hate. What comfort is given us when we are assured that the apostle Paul had this experience, and expressed it so clearly as he has. I often feel a great desire to write to all who love the truth, but when I make the attempt and write a few lines nothing more is given me, and I have to put my pen aside. It is often with a heavy heart I do my daily work, and I find myself wishing for that sweet peace and joy I once had. I cannot tell you how I mourn on account of the sin dwelling in me, and long for the righteousness of Christ to clothe me. There is nothing

outside of Christ that I desire; he is all in all. I know you will see from what I have written how utterly impossible it is for me to say anything that will comfort or edify God's people. I love them, and desire no other company. Salvation by grace must be my theme. Jesus is the Savior of sinners.

Your sister in hope,

ATTIE A. CURTIS.

RATCLIFF, Kentucky.

EDITORS OF THE SIGNS:—Inclosed find money order to credit on my subscription. I feel that I must say the editorials are excellent, and I have been edified very much in reading them, and also the many articles written by the dear loved ones who contribute to its columns. I have often thought I would like to write each one separately. I am so often in darkness I fear even to attempt to write at all, but when I am reminded that God dwells in the thick darkness, and in him is no darkness, and that he keeps his children as the apple of his eye and leads them by his blessed Spirit, even in paths that they have not known, that he makes darkness light before them, and crooked things straight, and says, "These things will I do unto them, and not forsake them," I then sometimes am blessed to behold the glorious hand of God in directing all. Yes, my dear kindred in a blessed hope of immortality, the less we can see in ourselves and think of ourselves in the flesh, the more our minds and meditations rest upon the great mercy, grace and love of our blessed and covenant-keeping God, made manifest in the gift of his only begotten Son, who redeemed us from the curse of the law, he being made a curse for us. He bore our sin in his own body on the tree; yes, all his suffering, all his agony, was for

the fulfillment of the will of the Father, that the whole election of grace should be glorified in him, and be brought into the blessed enjoyment of the eternal inheritance in Christ, who was delivered for their offences and raised for their justification, and is now seated at the right hand of the Majesty on high, who also maketh intercession for the saints according to the will of God.

Yours in sore affliction,

J. E. THORNBURY.

TOONE, Tenn.

DEAR BRETHREN:—I am a stranger personally to most of you, but I love you all. I want to say just here that I have a hope in Jesus, and that hope seems to be sure and steadfast. My trouble for sin began when I was quite young, about ten years old, and I was led along in mourning, weeping and sorrow at seeing my sad condition in sin before the just and holy God. I was trying to pray nearly all the time, but I did not think I could pray, but I could not help trying; my heart seemed to be broken, and my case the worst that ever had been among all of Adam's race, and most of the time I was afraid to take the name of the Lord in my sinful lips. I would often say when trying to beg for mercy, O thou preserver of men, if there is or can be any mercy for me, have mercy on me. I went on in that way for about eleven years, and it seemed to me that my case got worse all the time, and all worldly things looked dark to me; all nature was getting weaker and darker, and I would steal away often in secret places and try to beg the good Lord to have mercy on me, if it could be according to his will. One night, in 1873, I lay down on my bed feeling sure I would never rise again, that the good Lord's wrath was against

me, and that he was going to kill me that night and send me to that awful place of torment, and as far as I know I had no knowledge until about one hour and a half before daybreak, when my mind came back to me, and I shook all over, and at that time I expected every breath to be the last I would be allowed to draw. My wife awoke and asked, "What is the matter?" I told her I did not know. She said, "What makes you shake so? get up, maybe it is the cramps," but I knew it was not. I got off the bed and sat on a chair, still shaking; it seemed that I was in the cold jaws of death, and I thought it was because I was such a sinner. But right there and then by the eye of faith I saw the Lord coming from heaven; he appeared in the northeast, and O how fast he did come. He spoke to me and said, I am he that was dead, and am alive; I hold the keys of death and hell; I open, and no man can shut, and he vanished, and my sins which had me pressed down so low left me just as he disappeared. Right here there was an experience I cannot describe. I rejoiced in my soul, and cried for joy. I felt that I was in the hand of the Lord at that time; everything looked new, all nature was singing for joy. Is this the travel from nature to grace, or am I a poor, deceived soul? All my pleasure, all my glory, is in Jesus, in his righteousness through his shed blood. Brethren and sisters, it would comfort me so much to receive a few lines from you.

Yours in hope of a better world than this,
S. M. BUTLER.

TOLEDO, Ohio, October, 1910.

DEAR BRETHREN EDITORS:—I send you a letter written by sister Kate Swartout, of Cement City, Mich., who has been afflicted for a great many years, so she

could not attend meetings, and she wrote this letter to be read in church at our yearly meeting, the first Saturday in October, and it was requested by the church that I should send it to you to be published in the SIGNS OF THE TIMES. I wish many others would do as sister Kate did when they cannot attend meetings of the church: write to the church and tell them how they are getting along, and that they love the church. I think there would not be so much coldness in the churches as there is. This church she speaks of has stood there for a great many years without any ingathering. At that meeting in October a dear sister came forward and related her hope in Christ, and was baptized. There are others also who I wish could see as this dear sister did, and take up their cross, which is easy. In our experience we find a blessing in doing what we hope the Lord has commanded us to do. Elders C. F. Stooky, of Illinois, and Andrew Pittman, of Norville, Mich., were there, and the meeting was enjoyed by all, and one long to be remembered. It looked as though the good Lord was stirring up their minds, which he is able to do.

Yours in hope of eternal life,
MARTIN LINDLEY, Church Clerk.

CEMENT CITY, Michigan.

DEAR LITTLE CHURCH:—It has been so long since I have met with you perhaps you may think I have forgotten you, and maybe you have forgotten me, but I assure you that I still feel to say, Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. Our low estate is a matter of the deepest concern with me. Often I feel to ask, Has the dear Lord by his Spirit ceased working in the hearts of

the people here? Yet if there is one left who still loves the old paths, and wishes to walk the narrow way, and leave the world with all its orders, amusements and abominations, and his face still set Zionward, that one is my friend and companion. So I am constrained to say for my friends' and companions' sake, "Peace be within thy walls, and prosperity within thy palaces." I often feel to say, Awake, awake, O arm of the Lord. Art thou not he that cut Rahab, and wounded the dragon? Art thou not he that dried up the waters of the Red Sea? Surely his power is the same to-day, and his arm is not shortened; he can work wonders now, as in the days of old, if it be his will.

Bear with me while I try to tell how much there is in the one word "beloved." I am often asking, Can I be loved of the Lord when I am so afflicted and tormented here? Yet a voice of tenderest accent comes to me, "Beloved, think it not strange concerning the fiery trial which is to try you." It is not a small trial, a little cross, that has come to such as poor dear Brooks and I, but it is a fiery one, yet if it be truly a trial of faith, then we are told it is more precious than gold that perisheth, and we can also remember that it is written, "Behold, we count them happy which endure."

Asking your prayers, that I may be granted patience unto the end, I am your most afflicted sister,

KATE SWARTOUT.

DUNCAN, Okla., Nov. 4, 1910.

DEAR FRIENDS, BRETHREN AND SISTERS:—It is time to renew my subscription for our family paper; it is all the preaching I have, and it seems I cannot do without it. I have not written to our paper this year, because I thought my

letters might crowd out some letter I had rather read. O the sweet messages of love and fellowship I receive in our paper. O that I knew I could comfort just one little child that is trusting in the Lord. As I pen these words it seems that something is saying to me, "You are writing to them, and you are a stranger to them, they know nothing about you; but, dear friends, while those words were ringing in my ears the words were spoken to me with power, "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," and I said instantly, Thank God, I have the witness within, and I know my Redeemer lives; he is my King, my Deliverer; yea, though I walk through the valley of death I will fear no evil. But O how often I am in the valley of despair, yet I hope sometimes I can say with Jacob, Surely the Lord was there, and I did not know it. Dear brethren and sisters, how lonely I feel here; surely I am in a strange land, and my harp is hung on the willows; I try to sing some spiritual song, and I cannot; I go down into the depths of darkness, I wander around and say, Surely I am deceived. Remembering all the way I have come, I go back to my childhood days and say, Surely the Lord has led me, because I can see his love and mercy over me up to the present. I do not want to deny the work of the Lord. Sometimes it cheers me that I love the people of God. Who taught me to love them? God is love. There are none who love the children of God except they be born of God; and this love is a testimony to the heirs of promise that they are the children of God and fellow-citizens of the household of faith, to whom the Lord has given the earnest of the Spirit, that we may walk softly before

him all the days of our sojourn here, looking for a city wherein righteousness dwells: the house not made with hands, eternal in the heavens, and where our treasure is, there will our heart be also. Dear brethren and sisters, is this not our faith? Are we not seeking a city the Zion of God? Bless the Lord, O my soul, for he keeps that city pure and white, for he has washed her in his own blood; yes, the city of Zion, the church, the Lamb's wife, is saved, and she has not a farthing to pay; there is no spot in her, and her clothing is of fine linen. My kindred, is she not all glorious? O will I be one of that number? My hope is that He has redeemed me.

Now, my dear friends, (I call you friends, for I feel when I read after you all that you are indeed my friends, for I am made to rejoice) I did not intend to write much, for it seems my tongue cleaves to the roof of my mouth, and I am made to feel, My leanness. O that the Lord would think upon me; though he slay me, yet will I praise him.

I want to say the editorials are like the ointment that ran down Aaron's beard; they water the garden which is the city of God, and when the bells that hung on Aaron's skirt began to tingle, they that heard began to rejoice, for they knew their high priest lived; and you, dear servants, when you begin to rattle the gospel bells, O how it feeds and nourishes the little lambs. The Lord said that his doctrine should drop as the rain, and his speech distil as the dew; it is as the dew of heaven, it feeds the church of God and builds her up on her most holy faith. What glorious news the gospel is to me when I read after brethren Keene, Ker, Chick, Beeman and Coulter, yes, I will say all of you brethren and sisters; how they strengthen my feeble knees.

It is all the preaching I have, and it is sweet to my taste. I wish I could write like you, then I would know that you were comforted, but let me say with Ruth, Entreat me not to leave thee, or to return from following after thee, for your God is my God.

Now I will close this poor letter; if it finds a place in our paper or the wastebasket it will be right with me. I will say to one and all, Write on for our paper, for it is food to the poor and hungry; you who are strong, hold up the weak and trembling ones left like me by the wayside.

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Farewell in the Lord. Your sister in
hope,
NANCY CREEL.

CINCINNATI, Ohio, Nov. 2, 1910.

DEAR EDITORS OF THE SIGNS:—When you have space I would be glad for you to publish this letter, written by brother C. M. Bird.

W. C. PENNINGTON.

ST. ALBANS, W. Va., Oct. 20, 1910.

MR. W. C. PENNINGTON—VERY DEAR BROTHER:—I have just received yours of October 17th, and have read it again and again with great comfort, and am glad that the good Lord gave you a mind to write to one who feels to be the least of all saints, yes, less than the least, if one at all. I know that God has a people here on earth. These people have experienced, or have been given to know, that as in Adam they died because of sin, so in Christ they are made alive unto holiness; they have been given a hope of eternal life, and made to taste of heavenly joys. They have known that as sin and death came by Adam's transgression,

so righteousness and life came by the obedience of Jesus Christ. Yes, these people have one mind, which is the mind of Christ. The apostle says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," and that though our outward man perish, yet the inward man is renewed day by day.

Brother Pennington, you say in your letter that it seems as though we have been communing together in mind. My mind has been on you, and many others of the dear saints of God, and I at times now feast on the glorious repast at the association. Truly it must have been of the Lord, for truly it can be said only of God's people, "Ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Again, "I know both how to be abased, and I know how to abound: * * * both to be full and to be hungry. * * * I can do all things through Christ which strengtheneth me." "As having nothing, and yet possessing all things."

Well, I shall close. Write again. We are not very well. My wife sends best regards to you.

From a poor sinner,

C. M. BIRD.

BALTIMORE, Md., Sept. 20, 1910.

DEAR EDITORS:—Inclosed you will please find money order for two dollars to renew my subscription for the SIGNS OF THE TIMES another year. I hope you will not think hard of me for waiting so long. I would like to write a few lines. I am a deaf mute and cannot hear preaching, but the SIGNS has been of great comfort to me, teaching me of the love

of God. Indeed, I cannot do without it, for I do not know what preachers are speaking to my ears. Though there are some preachers preaching to the deaf mutes in their sign language, yet I do not join their denominations. During the past year I enjoyed reading the paper very much, and I want it for another year. I feel to thank the Lord for this. Before I subscribed for the SIGNS I did not know I was a sinner, and did not know much about the love of God, but the SIGNS has been bringing sweet and heavenly messages to me, and I think I understand it. I love to read the experiences of the many dear ones, and am interested in them. I have several brothers and one sister, who live far away from me, and my father lives in Virginia, so I feel like an orphan out in the world. I left the Virginia school for the deaf and the blind, at Staunton, in 1908, and went to Washington, D. C., where I tried to find something to do, but failed. Then I came to Baltimore, and soon got a position in a printing office, where I am now working. I had a good brother, Lloyd, living in this city, but he passed away last June, leaving his dear widow and me here. I miss him very much. I still keep the copy of the SIGNS containing his obituary, which Elder J. T. Rowe, my pastor, wrote. I can never forget how good he was to me. I trust the Lord takes good care of me always.

This is my second attempt to write, and I hope you will excuse all mistakes. I hope it may find you enjoying good health, both physically and spiritually. God be with you and bless you with his loving care.

Your brother in hope,

RAY KAUFFMAN.

GROVER, Pa.

DEAR BRETHREN:—As I was reading October 15th number of the SIGNS OF THE TIMES, I came to brother Richard Case's writings on Isaiah liv. 9, and it brought very forcibly to my mind an experience I had several years ago. I may have spoken or written something of it before. At the time, or some time before my baptism, these words were continually before me, Arise, and be baptized, calling on the name of the Lord, and ye shall find rest unto your soul. I will say here, I knew nothing of a warfare, and expected a continual rest and trust in Jesus, but as time ran on and the cares of this life grew more, I found myself greatly burdened on account of my sinfulness. I could find no comfort in the Bible and could not lift my eyes to heaven, and many days mourned an absent God, and I was almost ready to say, I have grasped a shadow and missed the substance, when the words, "Seek, and ye shall find; knock, and it shall be opened unto you," came to me in such a way as to cause me to again take the Bible to try to find some comfort. The first words my eyes rested on were these, "Bring no more vain oblations: incense is an abomination unto me."—Isaiah i. 13. I felt I had been trying to bring something good to appear before God. But how to cease from evil, and learn to do well, was the question always before me, and yet the words, "Seek, and ye shall find," still continued with me, and I was continually reading the Bible whenever I could get a few moments from my cares. One day I opened to the words in Isaiah liv. 7, and the remainder of the chapter was so applied to my soul as to be of great comfort, and I can witness to this day, after thirty years have passed, it has been my consolation through all the storms of life thus far. Pray for me,

dear brethren, that it may still be with me all my journey through.

Your unworthy sister,

N. M. OWEN.

GREENWAY, Arkansas.

DEAR EDITORS:—I have been taking your good paper three years, and do not feel that I could ever do without it again, for it teaches the doctrine I dearly love and believe. I have been a believer in the Old School Baptist doctrine all my life. I am fifty-six years old, and have never joined the church, and have not been to an Old School Baptist meeting since I left my native country, Indiana, twenty years ago, nor have I ever had the good fortune to run across any Old Baptists since I left there. I am living in the town of Greenway, where there are two churches, one a Campbellite and the other a Union, where the Missionary Baptists, Methodists and Presbyterians hold their meetings. I can hear them sing, preach and shout from where I live. I seldom ever go to their meetings, for their preaching is no food to the hungry soul. How often I am made to say, O if it were God's will that I could live near an Old Baptist Church, and among what I believe to be God's people, what a comfort it would be to me; but if it is God's will for me to be placed as I am, I will try and be content, for I know he is a just God, and works all things for our good. Forgive me if I am intruding, but I cannot help writing a few lines to tell you how I love to read the SIGNS, and how my heart goes out in love and fellowship to the many good writers, and to the editors; indeed, it is a great comfort for me to read after them, as I can never see any one to talk with about these things.

Yours in christian hope and fellowship,
(MRS.) PAULINA GRAY.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1910.

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

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

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MATTHEW XI. 2-6.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

What a vast difference there is between the doubting of an unbeliever or a skeptic, and the doubting of the humble, fearful-hearted soul who feels his need of the Savior. John, in prison, doubted, but his doubting was not that of the scoffer, but of one who felt that his eternal interests were involved in the resolving of his doubts. Among the number who are not to enter into the city of God, but who have their part in the lake that burneth with fire and brimstone, are numbered in Revelation the fearful and the unbelieving. John was evidently fearful and questioning, but what a vast difference between his fearfulness and that of the unbelieving, and all other ungodly characters. He who feels no need of a Savior, and no interest in truth, godliness or heaven, may willingly be a skeptic as to the existence or the truth of all these things, but that man who knows his sins

and his need of redemption, and to whom godliness is altogether desirable, and who longs for heaven and what heaven means, is not willingly skeptical, but, on the contrary, filled with anxiety to be assured of the reality of these things. John was fearful in this sense; he greatly desired to be assured that this Jesus was indeed the Christ of God. He had been assured of this when it was given him to see the Spirit descend upon the Savior and abide upon him, as it had before been declared to him that he should. (See John i. 32-34.) But, against his will, questionings now filled his mind and fears had entered into his soul, and out of the sad and dark hours which he was spending in the dungeon he desired a renewal again of the former assurances. John does not here seem to be questioning so much about his interest in the things of God as just this one thing: Is this Jesus the Messiah that should come, as was promised in all the sacred Scriptures? John had not only received the testimony of the Spirit of God that this was he that should come, but he had himself borne witness to others that it was so. The question in his heart would be twofold: Have I been deceived? and then, Have I deceived others? Then out of this doubt would grow up all other questionings, such as this: Has all my ministry been vain? Has my preaching been false? If this be not He who was to come, then all that I have labored to teach, all my ministry, and all my work of every kind, has been in vain. Then my testimony has been false, and my baptism without meaning. It may help us to enter into what such questionings must have meant to John if we shall ask ourselves the question, Is it true that Jesus did come in the flesh and live here with men, and die upon the cross, and

rise again from the dead the third day, and after forty days, in which he showed himself to many of his disciples, ascended again to glory? Suppose a doubt of all this be lodged in our minds, at once all that we have believed and hoped for, and, if we be ministers of the word, all that we have preached, has had no foundation. There is then no salvation, no christianity, no hope of eternal life beyond the grave. Is it any wonder that John should send two of his disciples with just this one question, "Art thou he that should come, or do we look for another?" Under similar questionings we must be alike restless, and must seek to have these doubts removed. John could not come to the Master himself, and so he sends two others. But why should John doubt that this was the Messiah? It has seemed to us of late that the key to this mystery is found in the very first words of the Scripture quoted at the head of this article. Let us quote them again: "When John had heard in the prison the works of Christ." It was the hearing of what Jesus was doing that enforced these doubts in the mind of John. Jesus was not doing what even the chosen disciples had expected he would do when he should come. It seems clear to us that John the Baptist did not understand the real spiritual nature of the kingdom of Christ any more than did the twelve. They, in common with all true Jews, looked for the coming of One who should subdue all nations under his feet, and deliver them as a nation from all the bondage that rested upon them, and who should establish his throne in righteousness at Jerusalem, and visibly reign upon earth. This, Jesus had not begun to do. John heard of him as doing works the very reverse of this. Jesus was going about ministering to diseased souls and bodies;

he was consorting with the lowly, and the poor, and the afflicted. He sought out not the rich and the great, but the poor and the humble of earth. He was not repelling the reproaches of men, nor was he seeking power or authority over men. He was teaching, and not commanding. He was clothed, not in purple or any other sort of rich array, but went about plainly clad. His countenance did not seem like one who would claim to be King, but as one who bore a burden, and was sad. All this John heard. This he did not understand as yet. Because he heard these things of Jesus he felt the need of renewed assurance. John was disappointed in his hopes and expectations, therefore he sends and asks again, "Art thou he that should come, or do we look for another?" It was WHEN he heard these works that he asks this question. Let us note that John did not ask counsel of any man in this extremity. We are not told that he even communicated the doubtings of his heart to his friends. He did not send to the disciples of the Master asking their testimony or their opinions, he sent to the Master himself. Jesus alone could solve this doubt; Jesus alone could give assurance to his soul. John could not be satisfied with the stream, he must go to the fountain. Men could not help in such an hour as this. He, about whom this questioning was going on in the mind of John, could alone silence it. This is most solemnly and blessedly true now, Jesus alone can still the troubled waters in the soul, he alone can speak peace, he alone can reveal himself as he is to his children, and we see that he does once again reveal himself to John's disciples, and bids them tell him what they have seen and heard. The reply of Jesus is noteworthy, not only for what he does say, but for what

he does not say. He does not say, I am he, in words. It is not said that when John in prison had heard the words of Christ, but his works, and so Jesus sends him no words, but the testimony of his works: "Go and shew John again those things which ye do hear and see." Two things stand out here with special prominence it seems to us: first, in the word "again." John had heard the same testimony before, as the opening words of the text show. Now show him again these things. If doubts arise in our hearts, it is not some new testimony of Jesus that will silence them, but the old testimony again repeated. The second thing is this, that John was not to be told of such works as he had expected to see in the Messiah, but just the same works that had produced this questioning in his heart. Jesus' work did indeed testify of him. If John did not understand this testimony there was no other to be produced. True, these works did not testify to such a Christ as John had expected to appear, but they did testify to the Messiah that he came to be. Any other sort of testimony would misrepresent the Savior. John not only needed confirmation of his faith, but also instruction. If these works did not testify in his heart to Jesus as the expected One, nothing could bring that testimony to him, but John was, after all, a spiritual man, and this testimony would have meaning in his heart. Jesus came to save, and as John felt his need of salvation, not from the Roman yoke, but from a bondage infinitely worse than any human yoke could be, these works of Jesus in breaking the bonds of disease and death, and proclaiming a salvation that was for the poor, would become a living testimony to him, and there would come to his heart an assurance He was indeed the true Messiah,

the Savior who saves from sin. Perhaps the mind of John would be thus carried back to the testimony of the angel, "Thou shalt call his name Jesus: for he shall save his people from their sins." These works did not indeed set forth his power to save the nation from bondage to the Roman yoke, but they did testify to his power to save from sin, and this was all that the angel promised, when the tidings of his coming birth were heralded by him.

It may well be that each of the special things named by the Master in the text have a special meaning, but it is not in our mind here to speak of them separately, but all together. The different infirmities of men are presented, and over them all Jesus reveals his power. Blindness gives place to sight, he that was deaf was given hearing, those who were lame could once more walk, the lepers were cleansed, and the dead brought to life, and, last of all (and, as it has seemed to us, the one thing which as it were sums up all the rest in one,) the poor have the gospel preached to them. All these characters could be of no benefit to the Master; all of them must receive all from him. Thus Jesus came to give all, and not to receive at the hands of others. This was what seems to have perplexed the mind of John. Why should the King of the Jews associate himself with the blind, deaf, lame and leprous ones and with the dead? Why should he lift up his voice in teaching among the poor? But John must come to see that this was just what salvation means. He must come to know that works like these were greater works than taking a city. He must come to see that in the hearts and lives of redeemed men was to be manifested the kingdom of the Lord. It must be revealed to him, and

to all who ever should believe on him, that the kingdom of God is within men; that it is not meat and drink, but righteousness and peace and joy in the Holy Ghost; and this gospel of the kingdom was proclaimed to the poor. The kingdoms of earth give no promise to the poor. It is to men who have that much is given in the kingdoms of men. But here the glorious good news of the kingdom of heaven is proclaimed to the poor among men. The poor named here are the same poor of whom James speaks when he says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" Such works and such promises were never heard of in all the reign of the kings of earth, but this is the peculiar work and preaching of the King of kings. These things must be shown again to John, and if we are found questioning as was he, just these things are to be again our evidence, these and nothing else.

Now the blessed Savior pronounces a sort of benediction in the words, "And blessed is he, whosoever shall not be offended in me." Speaking in a general way, it seems to us that these words simply mean that they who are prepared by grace to understand and love and acknowledge such a Savior as he had revealed himself by all these works to be, were blessed indeed of God. To come into this state of mind and heart is to receive the richest and highest of all blessings from God, and this seems to us to involve the thought also that to be poor, and blind, and deaf, and lame, in the spirit of our minds is to be in a state of blessing. The word "offended" simply means that something is a stumbling-block to one; that is, they stumble at

what they hear, as one would stumble over some hindrance in the way. If one sees in Jesus nothing to cause him to falter or to stumble in his faith, but, on the contrary, as Jesus' words imply, if he sees that which builds up his faith and hope and love in all these words and works of Jesus, that one makes manifest that he has been blessed of God. He has been blessed to come into communion with the spirits of the followers of God in all ages; he has been blessed with an understanding of Jesus, so that he sees in him more than a prophet, more than any earthly priest and king; he has been blessed to know Jesus as the Savior of sinners. What force these words have when we remember the thought of John concerning the coming kingdom, and indeed the thought of all who looked for his coming, and then remember that this hope was disappointed. To those who thus viewed Jesus and his kingdom the works that he did were indeed a stumbling-block. To all who looked for and desired a literal reign of Jesus upon earth these works would cause offense. These would be offended by all he did and said. But how blessed were they whose hearts were in any manner prepared to receive just such a Redeemer as this. How solemnly would these closing words come to the heart of John. No doubt they did cause great heart-searchings in him, as they have done in the hearts of many others since that day. It is well if it be so with us all. How important the question: Are we offended in this Savior? As this question may be answered with us, is our state before God decided. If not offended in such a Savior, then are we blessed indeed.

ISAIAH XXXIII. 20-22.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—Will you please give your views on the Scripture recorded in Isaiah xxxiii. 20-22? What do you understand by the galley with oars and gallant ship? Does the figure represent them that believe they can obtain the favor of God by their good works and their own righteousness, and thereby attain to heaven and everlasting glory?

In hope,

WM. F. SLOAN.

LEXINGTON, Ky., Oct. 2, 1910.

The text reads as follows: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."

We think brother Sloan has the right interpretation of the text as far as he has gone, and feel sorry that he did not give us an article of more length upon the subject for publication, but as he did not feel to write at length, and has asked that we give our view, we shall do so in a brief way.

Isaiah is called "the gospel prophet," we suppose because of his clear and wonderful declarations concerning Christ and his church. He was indeed blessed, it seems, not only to see "the promises afar off," but to see them by faith fulfilled, and the church, through that great work, in its glory and beauty. In several of the preceding verses he described the condition of things at that time among the Israelites: that the sinners, transgressors, in Zion were afraid, and that fearfulness had surprised the hypocrites. Then as though some special judgment was about to be visited upon them he

asked the questions, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Then answered by saying, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." Inasmuch as no such mortal was found on the earth in the days of Israel, Christ is unquestionably the character described. "He was wounded for our transgressions, he was bruised for our iniquities;" thus he endured all the judgments the law pronounced upon the transgressor, and in so doing dwelt with the devouring fire and with everlasting burnings.

The prophet in looking down through the different ages, and by faith seeing the wonderful work of Christ in establishing the church in the earth, composed of all nations, kindreds and tongues, declared that those brought into the kingdom should not see a fierce people, a people of a deeper speech than they could perceive, nor of a stammering that they could not understand. The reason was that they all speak the same language, that of Canaan, regardless of nationality. After making the above statement he said, "Look upon Zion, the city of our solemnities," as though there would be found not only all nations speaking one language, but the fulfillment of all things declared by the prophets. Zion, "the new Jerusalem," is the city of God, where all gospel solemnities, ordinances, are everlastingly maintained and administered. Nowhere else in all the earth is there another Zion of God, hence there only are "our solemnities." There the

Lord is our Judge, and blessing of blessings, he does "not judge after the sight of his eyes, neither reprove after the hearing of ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." There the Lord is our lawgiver; not as Moses gave the law to the Israelites written upon tables of stone, but in the heart he writes it and in the mind he puts it. The inhabitants of Zion are not subject to any other law, because they have but one Lawgiver. The Lord is also King in Zion, having absolute dominion in and over the city. As King he takes counsel with no subject of his kingdom, nor with the angels above, but rules and reigns in the army of heaven and among the inhabitants of the earth, and different from many earthly kings who often condemned their subjects to death, "he will save us."

How true it is that when one is given to see Jerusalem it is seen a quiet habitation. Peace reigns within her gates and prosperity within her borders. Unity of thought, speech, heart and soul is there, and there only. One doctrine, that of God our Savior, salvation by grace, is the delight of every poor sinner; one song, even praise unto our God, is echoed from one end of the city unto the other, and while old men and old women are seen leaning upon their staff for very age, boys and girls are also seen playing in the streets, in verification of the declaration: the Lord will not leave himself without witnesses.

This tabernacle is different from that one made by Moses in the wilderness; it was constructed in such a way that it could be taken down and put up again as necessity demanded, and carried from one place to another, therefore in removing it its cords were often broken and its stakes often removed. Even the sub-

stantial temple made by Solomon with all its magnificence was taken down, not one stone was left upon another. The tabernacle and the temple answered the purpose as types, but like all patterns, when the garment is finished the pattern is put away. Hence those things in the legal heavens perished with the using. This "tabernacle" of which God is the builder "shall never be taken down," it can never pass away, but abideth forever. It is not composed of such material as Moses used in building the tabernacle in the wilderness, nor of such stones as Solomon used in building the temple, but is builded of lively stones: men and women of Adam's race, taken from nature's quarry, fitted, garnished and placed in the eternal building by the great Master Builder. This building is an habitation of God through the Spirit; our bodies are the temple of the Holy Ghost.

The words, "not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken," imply, more than anything else, we think, the steadfastness and durability of the house of God; the gates of hell shall not prevail against it. This is all presented in contrast with the tabernacle in the wilderness. In this ever-abiding tabernacle "the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." There are many broad rivers and streams (broad ways) outside of Zion, wherein go galleys with oars; mighty men using the oars are rowing one way and looking another, hence have not the prize before them; their course with all their rowing and toiling can never bring them to the desired haven. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus," and the

face of every one of the Lord's people is set like a flint toward Jerusalem. No works of the creature are found in Zion; it matters not how gallant the ship, it cannot enter upon the waters of Zion, the city of our God. GLORIOUS things are spoken of her; her walls are salvation and her gates praise, and as the mountains were round about Jerusalem of old, so is the Lord round about his people henceforth and forever. The Lord himself is our place of broad rivers and streams, and when one is given to see and enter into this city he at once joins in the everlasting song: Not unto us, not unto us, but unto thy name be glory and praise and might and dominion forever and forever, amen and amen. K.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

NOTICE.

DEAR BRETHREN:—I am sorry to trouble you with another notice, but people do not seem to understand that Aberfeldy is my post-office address instead of my telegraph station. Please say that Aberfeldy, Ontario, Canada, is my post-office, and Alvinston, Ontario, Canada, is my telegraph station, and oblige

D. M. VAIL.

CHANGE OF ADDRESS.

GEORGE D. CONKLIN has changed his address from Warwick, N. Y., to Pine Bluff, N. C., Box 102.

OBITUARY NOTICES.

Elder Francis McGlade, son of Thomas and Eliza McGlade, was born in Warren County, Ohio, July 6th, 1853, died Nov. 7th, 1910, aged 57 years, 4 months and one day. He was united in marriage to Miss Sarah Allen in the year 1875. That union was dissolved by her death in the year 1883. He was again united in marriage, to Miss Myrtle Palmer, in the year 1894. To that union was born one son, who, together with his mother, survives him to mourn their great loss; three brothers and many other relatives and friends are also left to mourn. Elder McGlade was wonderfully devoted to his family, so much so that wherever he went and under all circumstances they were uppermost in his mind, and all with whom he went preaching learned that he seemingly worshiped his family next to his God, and I learn from his family and neighbors that no greater devotion could well exist in any family than was found in his family. This makes the loss to his little family so much the greater. Brother McGlade united with the Baptist Church in the year 1874, and was ordained to the ministry in the year 1887, and lived a faithful and dutiful member and servant of the brethren until called to his reward. His twenty-three years in the ministry brought him to the acquaintance of many Baptists in the United States and Canada, and they all knew how he stood on the doctrine of God our Savior. He traveled considerably among the sound Baptists, both in the east and south. He told me he was well received by the sound Baptists, and loved to mingle with them, and related to me many of the pleasant times he had with the children of grace where he visited. He suffered some at the hands of those brethren who believe in limited predestination, but God kept him through it all. Elder McGlade manifested a warm feeling for those who could not see the predestination of all things, and seemed to carry in his heart a love for them, and a spirit of forgiveness, believing that even this difference in the understanding of God's decrees was one of the predestinated things for some wise purpose unknown to him. The brethren of the Greenville Association and sound churches in the western part of Ohio called him to visit them, and called him to the pastoral care to some extent, and in assisting the ministers of these churches, and proclaiming the unsearchable riches of Christ to the comfort and edification of a number of the churches and brethren. These churches and brethren sympathize deeply with the family and mourn his demise, sorrowing that they shall see his face no more forever. His ministry among us was one of peace and love; he seemed to always show forth in his walk and labor among us that he realized his position was a servant of God's people. He never tried in any way to lord it over the brethren; if he saw faults

among them he kept it to himself. I feel my loss keenly, as our several years ministry together was the most peaceful and pleasant of any minister I ever affiliated with. I depended upon him assisting me among the brethren at all our meetings when he could come. His ministry can be looked back to by the brethren with a feeling of love. He loved the doctrine set forth by the SIGNS OF THE TIMES, and loved and respected its editors and correspondents. He said he liked to go where he found the SIGNS in their homes. I felt when I tried to preach his funeral that I could not speak too highly of him, and felt we had lost a faithful, useful, sound and loving minister.

NEWTON PETERS.

Deacon Philemon Stout passed peacefully away from all earthly scenes and conflicts at the home of his son, J. P. Stout, near Cotton Hill, Sangamon Co., Ill., on the evening of October 1st, 1910, after a confinement to his room of less than one week, aged a few months over 88 years. He was the youngest of a family of eleven children, and was born in Fayette County, Ky., April 19th, 1822. With his parents he came to Sangamon County in 1836, locating on the farm where he made his home continuously until called into the full enjoyment of that home and home not made with hands, eternal in the heavens, and to which his longing eyes had been turned and directed by faith sixty-seven years. Brother Stout after reaching his majority was united in marriage with Malissa Shopp. To them four children were born, only one of whom, Samuel J. Stout, now survives, the wife and mother dying Feb. 26th, 1855. The subject of this sketch was in October, 1856, married to Louisa P. Brassfield, to which union there were born three children: James B., Joab Philemon and Malissa J., now Mrs. W. T. Lewis. The first named son died nine years ago, and two years later the faithful companion and loving mother, who had so valiantly fought the good fight and kept the faith, was called up higher to be with Christ, which is far better. After the death of his beloved companion, and for several years previous, "father Stout" made his home with the son on the same place where he had spent nearly three-quarters of a century, and where thousands had been beneficiaries of his unstinted and generous hospitality, Primitive Baptists especially, scattered over a wide range of territory; many of whom still survive will remember the hearty welcome that was always accorded them on entering the Stout home. Though "father Stout" had been gradually failing for several years, yet the spirit that had always prompted hospitable as well as charitable deeds never for a moment left him up to the day of his departure. He was always mindful of his fellow-kinsmen in Christ, and the welfare of the church was at all times uppermost in his mind, and the beautiful part of all was that he, while doing the

noblest and best deeds for the advancement of the interests of others, was entirely forgetful of self. His very heart was in the things that make for peace, thus no place was left for self-laudation and praise; nor was it in the man to even desire such a thing. He united with the Salem-Sugar Creek Church in June, 1843, and his membership was continued with that church until called into the church triumphant. In July, after uniting with the church, he was chosen clerk, which office he faithfully filled until 1885, when he was chosen and ordained deacon, filling that office with honor and fidelity to the cause he loved so well during the remainder of his stay on earth, always holding the mystery of faith in a pure conscience, and purchased a great degree of boldness in the faith which is in Christ Jesus. He was a reader of the SIGNS OF THE TIMES from the commencement of its publication, and was a subscriber for sixty-seven years. Though possessed of a goodly share of this world's goods, yet he was not in the slightest sense greedy of filthy lucre. With him it was a labor of love and true devotion to serve his brethren in church and associational matters, which was always done in meekness and humility. Always quick to discern the call of duty, he was equally quick to respond in the discharge of that duty. In this he never faltered. During the sixty-seven years of his church membership he never suffered secular or pecuniary interests to bar him from the appointments of the church. In all those years he probably never on any account missed his covenant meetings to exceed a half dozen times. The writer had the privilege of an intimate personal acquaintance with him for nearly forty-three years, and was in attendance often at his home church, and during that time he was never known to be absent from the Saturday meetings until the August (last) meeting, when he was too weak and frail to go to the meetinghouse. On Sunday, however, he was in his accustomed seat, and though very feeble, and the physical man greatly reduced, his face was radiant with peace and heavenly hope as his favorite hymn, "There is a fountain filled with blood," &c., was being sung by the congregation. He rejoiced that there was a fountain opened unto the inhabitants of Jerusalem for sin and uncleanness. Of its efficacy he had a sweet foretaste, and was now ready to be offered, and enter into that rest that remains to the people of God. In all the relations of life, in every place of trust and responsibility, public or private, his course and conduct were such as to excite the highest degree of admiration, and as being worthy of exemplification at all times. The family will miss him, the church will feel a great loss, and the community at large will say, A great and good man has fallen.

The funeral was held October 3rd, and was attended by a large concourse of people, perhaps the largest ever seen on a similar occasion in that sec-

tion, and was, in a sense, an evidence of the esteem in which he was held in the community. The funeral services were conducted by Elder J. L. Scott, of Springfield, Ill., and the unworthy writer.

May the Lord God omnipotent reconcile us all to the dispensations of his providence, and make us in spirit and in truth say, "Thy will be done."

JOHN G. SAWIN.

MATTOON, Ill., Nov. 1, 1910.

RESOLUTIONS.

WHEREAS, It has pleased the all-wise Creator in his infinite wisdom to call our dear and beloved sister, **Mrs. Flora Edwards**, through the dark valley of death to the realms of eternal bliss, to which we believe she is heir through our Lord and Savior Jesus Christ, and

Whereas, She being a member in good standing and full and sweet fellowship with us, having proven her possession of a kind and lovely disposition, having brought forth fruits meet for repentance, and ever trusting in the all-wise God to lead, guide and direct her, and

Whereas, She has left behind her to mourn his loss, and to linger his allotted time, a husband who will sorely feel the heavy hand of death, and a child of young and tender years to be deprived of a mother's love and tender care; therefore be it

Resolved, That the Little Flock Predestinarian Baptist Church, of southern California, at Riverside, assembled this 18th day of September, 1910, extend to the bereaved ones our sincere sympathy in this their sad hour of affliction, and pray that the ever-living God may support and sustain them, and bring them to fully realize that he is too wise to err, too good to be unkind, and that he may bless them abundantly. Be it also further

Resolved, That a copy of these resolutions be presented to the bereaved family, and to the SIGNS OF THE TIMES for publication, and also be placed upon our church book.

By order of the church assembled in conference.

W. D. BALL, Moderator.

OLIVER P. SPEIRS, Church Clerk.

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

Eliphalet Ketchum, Ill., \$2.00; Mima B. Cummins, Wash., \$.50.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue,
PHILADELPHIA, PA.

Meeting every Sunday morning
at 10:30 o'clock.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m., in Kimmy Hall, No. 12 Third St., in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

A SMALL band of Primitive Baptists is meeting every Sunday at 10:30 a. m. at 2919 Polk St., Chicago, Ill. All persons interested are welcome to meet with us. Any one knowing of members living in or near Chicago will please notify W. N. Spitler at the above address.

SHILOH Old School Baptist Church, of Washington D. C., holds meetings the third Sunday in each month, in Lewis Hall, 1502 Fourteenth St., N. W., at 11 a. m. and 3 p. m.

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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"CHRISTIAN SCIENCE AND THE LAW."

Because of the distressing information contained in orders for my Christian Science pamphlet respecting the great injury being done by this shameful fraud even among our dear Baptist people, I have tried in this second little work to expose it from a new point of view. Those not aware of recent developments at the headquarters of these people will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this last sketch for ten cents (silver), or one copy and a copy of Christian Science and the Bible for ten cents. The price is not for profit, but to cover the bare expense. Hundreds of the first pamphlets were given away, and others placed where many could read them. If any good results from this effort to shield our brethren from this new delusion, the credit will be due our kind periodicals for calling attention to it.

S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

FOUR BOOKS AT ONE PRICE.

In order to make some quick sales of my book, Biographical History of Baptist Ministers, and at the same time help circulate the following good reading matter, I will, for a limited time, give as premiums with every \$2.00 order Hon. Thomas E. Watson's 150 page book, entitled, Foreign Missions Exposed (new edition), and brother S. B. Lockett's two pamphlets on Christian Science. Order early before the supply is exhausted and say that you want the three premiums. Send orders to

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LURAY, Va.

HYMN AND TUNE BOOK, compiled by Elders Silas H. Durand and P. G. Lester, \$6.00 per dozen, sent at expense of purchaser; 70 cents for single book, sent by mail postpaid. Send all orders to Elder Silas H. Durand, Southampton, Pa., stating which kind of note is desired—round or shape,

"SONGS IN THE NIGHT."

PRICE REDUCED.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish these poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better." Elder S. Hassell says: "I shall have a commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people." Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it." The price of the second edition has been reduced to thirty-five cents.

I have also on hand a few copies of "Reminiscences and Letters of Mary Parker." Price 75 cents. All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

THE EVERLASTING TASK FOR ARMINIANS.

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

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"Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," is the title of a pamphlet of 58 pages, written by Elder H. B. Jones, of Winnsboro, Texas, and can be had of him for 25 cents per copy, five copies for \$1.00 or \$2.00 per dozen. Address, H. B. JONES, WINNSBORO, Texas, R. F. D. 6.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 78. MIDDLETOWN, N. Y., DECEMBER 15, 1910. NO. 24.

CORRESPONDENCE.

LUKE XXI. 13.

“AND it shall turn to you for a testimony.”

I suppose a testimony or evidence in their behalf is what all interested people are after; that is, a testimony that will turn to them that they are subjects of grace, children of the King, heirs of God. It is a thing that has caused me many an anxious thought; has caused me to look and search the old records, yea, has caused me to dive deep into ancient history to try to trace my genealogy. I feel that if I were a subject of grace I would bear some resemblance to the holy tribe whose robes have been washed in the blood of the Lamb, whose sins have been washed away, but if by the eye of faith I see myself in the mirror of His righteousness, that I am his and he is mine, I go straightway and forget what manner of man I am, for when I lose sight of Christ as my righteousness I see nothing but sin and vileness, a polluted body full of corruption, unclean and not worth saving, for I am extremely unprofitable, even though I be a child of God. These are a few of my thoughts regarding myself. This is the view I have of myself,

which knowledge is given me because the Light hath shined on me that I may know my weak, sinful condition and the frailty of man; that I may find nothing in myself, but that I may find my all in Him who died that I might live and see the glory the Son had with the Father before the world began. This is solemn, yet glorious, terrible, yet sublime, for the natural mind cannot conceive the grandeur nor imagine the greatness of his power, love and mercy. This turns to me for a testimony, for I know and am sure that He who has power to redeem such a sinner as I, one whose love is so great as to love such a sinner as I, one who is capable of showing mercy to such a sinner, is greater than anything the human mind can conceive. Now we have a testimony that there is a God, that there is none other, for what power can create or form something out of nothing? Who can control the wind that blows where it listeth? We can hear the sound thereof, but cannot tell from whence it cometh nor whither it goeth. Who is there so great and powerful to take a lump of earth and form man? Yes, we can take clay and make the form of a man, but who can breathe the breath

of life into his nostrils and he become a living soul? Some would like to doubt such things, but to come to the every day natural man, who can take a body after life is extinct and restore it to life? Who can dodge the mighty lightnings that shine from the east to the west in an instant? So these things turn to us for a testimony that there is a God of power, that there is a power above all other powers, a power that ordained all other powers, that rules and controls all things and does his will in the army of heaven and among the inhabitants of the earth, and none can hinder or say, What doest thou? This is the God of power and might, and all nature turns to us for a testimony that there is such a God. Now we want a testimony that there is a God of love and mercy. We remember when Adam sinned, by breaking the only commandment there was, the Lord clothed them, for they found themselves naked in the sight of God. We see the mercy of God to them in slaying an animal of some kind, for "unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." A very beautiful picture; this is emblematic of a glorious theme, the joy of which fills the hearts of the saints in every age. We see what Adam, or man, was: a transgressor of the law. Do we find such mercy manifest among the inhabitants of the earth, that if one violates the law of a king he is taken and placed better off than before? for I consider Adam better off now than when he wore the fig leaf garment, for the mercy of God, who is love, he clothed him with a more desirable garment than anything Adam could make. We in our weakness can see the great contrast between a coat of skins and a fig leaf apron as to durability, also that of covering the naked body. This

is one testimony that this God of power is also the God of mercy. Having the power to form man out of a lump of clay, power to breathe the breath of life into his nostrils and he become a living soul, the power to take a rib from his side and make a woman, so that Adam would not be alone, the power to give a law to them, the power to have slain them for the transgression of his holy and righteous command, yet he had mercy upon them, for they were his workmanship. This turns to us for a testimony, for we are his workmanship, created in Christ Jesus unto good works. We clearly see that man did not merit such mercy as that he should receive a coat made of skins by the Lord, which required the shedding of blood; without the shedding of blood there is no remission of sins or robe of righteousness to cover our naked body in the sight of God. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." This turns to us for a testimony that though we have transgressed God's holy law, by the shedding of Christ's blood we are clothed with the robe of righteousness from the Lord, and not a fig leaf garment of our own make. Again, we remember Noah, we see how he and his were saved from destruction. Some may say it was because Noah was obedient to the command to build an ark that he and his were saved. I tell you no, none but Noah was ever commanded to build an ark, for had the rest received the command they had surely built an ark, too, for what He commands comes to pass, for he is a God of power as well as of love and mercy; but it shows the love he had for Noah that he commanded him to build an ark to the saving of his house. It is unnecessary to take the time and space to tell of the various

times his love was made manifest to the saints of old when we remember Abraham, Isaac and Jacob. How Abraham was called out of an idolatrous nation and shown the only true God. How Jacob was blessed when fleeing from the wrath of his brother Esau, and in the land of his mother's kindred. How the Lord was with Daniel in the lions' den, with the Hebrew children in the fiery furnace. How it was that he loved Nineveh, that wicked city, that he warned them by his prophet Jonah and overthrew them in their career of wickedness, and turned their hearts to Him, also to Jonah, who rebelled against him and refused to do what the Lord commanded of him, and then after he was made do that which he was told, and because it did not turn out according to his natural mind, was mad about it, and told the Lord he did well to be angry. I tell you no man can understand so great a love; all these turn to us for a testimony of his love to wicked man. Have we done anything to merit the love bestowed on us daily and hourly? No. His love is made manifest in us every breath we draw. The joy we see, the things of this life we enjoy, the association of friends, the companionship of our families, truly blest are we, all things turn to us for a testimony of his love and mercy. Take the tribes of Israel, who rebelled against God, were stiff-necked and rebellious, running off after other gods, yet he was merciful to their unrighteousness, leading them through the wilderness, finally bringing them to the land of Canaan, driving out the nations before them. The natural man has always been a violator of the law, for we are conceived in sin and shapen in iniquity, and none are justified by the law, the law condemns; there is no law that will justify the criminal. Satisfy the law, is the demand; this must be done. Though I live according to the law of this land, is any recompense due me? No, the law demands of me that I be a law-abiding citizen, offering no reward for doing so; though I live fourscore years and never disturb the peace in any way, and go out at that late day and slay my fellow-man, I must answer the demands of the law the same as any other criminal; I must give life for life; no mercy can be shown me by the law. God's holy law was, "In the day that thou eatest thereof thou shalt surely die." While he is the God of power and his commands must be fulfilled, he is also the God of love and mercy. We know and are sure of his power, for we have felt the condemning power of his holy law; we also have felt at times the power of his love, when the angel of peace spoke to us, saying, The law has been satisfied, you are free, free through the righteousness of the only begotten of the Father, the spotless Lamb of God, who came in the likeness of sinful flesh, and for sin condemned sin in the flesh. Certain people were given to Jesus Christ. According to the Psalms it is written, "Ask of me, and I shall give thee the heathen for thine inheritance." We are heathen, given to Christ for an inheritance. All power in heaven and earth was given Christ, power over death and hell; the grave could not hold him, death having no dominion over him. The law demanded his life, which was offered as a sacrifice for his people, the heathen, the sinner; when he was dead he was buried in Joseph's new tomb, but at the appointed time he came forth having all power. He had power to lay down his life; no man took it from him. He had power also to take it again. The life we now live we live in him, for when

he took his life again we were all included. This turns to us for a testimony that he is the God of power, love and mercy. While we were heathen and an idolatrous nation he loved us, and has shown us mercy through Christ. "There is none other name under heaven given among men, whereby we must be saved." There is no room in heaven for a man-saved soul, for His train fills the temple. Our righteousness is in him, he is the Mediator between God and men. There has been a knowledge given us of our inability to do the things we would; this knowledge is Christ, for he is wisdom. "In due time Christ died for the ungodly," turns to us for a testimony that we were chosen in him. He "came not to call the righteous, but sinners to repentance." "For the Son of man is come to seek and to save that which was lost." His people were the treasure hid in a field, which Christ gave everything he had to possess, even his life. We have this evidence of sonship that we have been dealt strangely with, in a way unlike the natural mind would have done. We are bowed down under a sense of guilt. Why should we feel guilty before God were we not his? Does a child feel his guilt before one who is not his parent? But he does feel his guilt when brought before his father. We know we are guilty and condemned, but Christ died and rose again that we might live in him and unto him forever. Also, we read that Christ was tempted of Satan regarding his sonship. All temptations placed before him by Satan or wicked man began, "If thou be the Son of God," questioning his sonship. In his death hour the thief railed on him and said, If thou be the Son of God, save thyself and us. Is this not the temptation the Lord's children meet with: If you are a child of

God, do good and not evil? Why do evil thoughts beset you if you are his? is a question. But because you are a subject of grace evil thoughts do trouble you. This turns to us for a testimony that we are born again and made heirs of glory; being given spiritual knowledge we are able to discern the evil of our own heart. To mourn our condition, our stubborn will, is a blessed state to be in, for only living subjects do these things, and it is not required of us to produce any righteousness in our own selves that we may appear holy and without blame before Him in love, for our righteousness does not consist of what we do, nor what we are of ourselves, but in Christ, who is the Savior of sinners, who died that we might live and not be found naked, but clothed in his righteousness, which is pure. He is the head of the body, therefore it turns to us for a testimony. Christ has wrought for us a perfect robe of righteousness, having no seam, but of one piece, and being found in him we shall not lack anything. Yet we mourn and doubt, but in this we are working out our own salvation, for it is God working in us both to will and to do of his good pleasure. As he, our Leader, was a man of sorrows and acquainted with grief, was subjected to temptation, how hardly can we expect to escape some of the sorrows he experienced while in the flesh, even the temptation regarding our sonship? for it is He who is come in our flesh, this is why we are so troubled. "The light shineth in darkness; and the darkness comprehended it not." The natural man never knew Christ, nor the working of the Spirit. This turns to us for a testimony that we are born again, that we have knowledge of our condition, for he has visited us and given us this knowledge. He would not have shown us these things had he in-

tended to kill us, but that we may find our all in him. If the nations are but as a drop of a bucket, what is man that he should claim honor? This testimony is given the living, for he is the God of the living, and not of the dead. "We know that we have passed from death unto life, because we love the brethren." Can we not say this with John? We know and are sure that there are people we love above all others, not as we love father and mother, brother and sister, wife and children, but a love not to be told. When we hear or read of some one's troubles, doubts and fears which are like our own, a love springs up for such an one, for he is our brother, we are brothers having the same desires, the same feelings, we are traveling the same road and are one in Christ. These things turn to us for a testimony that this love for each other is not of the flesh, but of the Spirit, an heavenly love, like none other, it cannot be mortgaged nor sold, but is eternally ours. Christ prayed that we might be one. Can we for a moment think that Christ's prayers are unheard and unanswered? No, for he never asked amiss, but asks for things that are in the will of the Father to give. He will regard the prayer of the destitute, and not despise their prayer. Jesus Christ was the most destitute person that ever was on earth, yet all power was given him in heaven and earth, yet he had not the where to lay his head; the birds have nests, the foxes have holes. First he was rejected by his own people (the Jews), scorned and belittled by men. His own disciples, who were few in number, could not watch one hour with him in the garden, which was a terrible night of suffering for our dear Redeemer. None could help him or go with him the day of his death, and the last thing he heard was

the same old temptation: If thou be the Son of God; and in his last breath, being forsaken of God, cried out, "My God, my God, why hast thou forsaken me?" Suspended between heaven and earth, nailed to the tree, forsaken of God and man, can you imagine a more destitute position? Yet the prayer of the destitute is regarded, and not despised. When we find ourselves cast down and forsaken this turns to us for a testimony that we are like him and are those for whom he prayed, and are his, given to him, and of all that thou hast given me I will lose nothing, but will raise it up at the last day. Our dearest friends naturally, nor our spiritual brethren, can watch with us one hour in the night of our suffering and spiritual agony, we must suffer alone; there is none to help. We must see these nights of agony, we must be led into the wilderness to be tempted of Satan, we have not where to lay our head. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We can find no resting-place, we are strangers and pilgrims traveling, seeking a city, for when we say we are strangers in a strange land we acknowledge that we are seeking a city that hath foundations, whose builder and maker is God. Abraham was a stranger, called of God out of his father's house, saying, Get thee up from thy father's house, and from thy kindred, unto a land that I will show thee of; and he went out, not knowing whither he went. This turns to us for a testimony, for we have received the same call, we have had to get us up out of the idolatrous nation that we were born in, and become strangers in a strange land, climbing over hills and often in valleys, in dark and thorny places. This turns to us for a testimony that the same God who loved Abraham

and called him out, loves us and called us out of darkness into his marvelous light, so we realize that there is no good thing in our flesh, but that our righteousness and hope of eternal life are in Christ, the Shepherd of the flock, the Door of the sheep, the Way, the Truth, the Life, our Elder Brother.

F. SELBY FISHER.

SALISBURY, Md.

NORTH BERWICK, Me., Jan. 16, 1910.

DEAR BROTHER CHICK:—I am trying to write a few words to you, but my hand is so tremulous that perhaps you will be bothered to read it. I have no good news to tell you of myself, but on the contrary, am worse than ever, and can only join with the publican in the prayer, "God be merciful to me a sinner."

I am writing to send you a letter that I have been selfishly keeping, but think it too good to keep to myself any longer. I have the writer's consent to send it to the SIGNS. Publish it if you think proper. May the blessing of God rest upon you and yours.

Your unworthy sister,

ABBIE G. CLARK.

NORTH BERWICK, Maine, March 7, 1899.

ABBIE G. CLARK—DEAR SISTER IN CHRIST JESUS:—By faith we know that the ties and relationship that bind together believers in the Lamb are imperishable, eternal. Earthly bonds, though ever so dear and near, may be weakened, they decay, they are sundered; at best they only endure during our present mortal life. But if our names are written in the Lamb's book of life, if with all the chosen in Christ Jesus we are bound up in the bundle of life with the Lord our God, (1 Sam. xxv. 29,) then in this life, in life eternal, in union with all the elect, the

redeemed, the regenerate host, with Christ in God, we shall dwell and reign throughout eternity. That the holy God has brought us, through the work of the Spirit in our hearts, into union with his own, is purely of grace. When I feel what a sinner I am and yet have hope in his salvation, I see in the kindness of the Lord to me such magnificence of mercy it surpasses telling. It is no marvel that you continue to know the plague of your own heart, (1 Kings viii. 38,) and that the flesh profiteth nothing, for like Israel of old times, so now, there are times when all who are Jews inwardly, "every one shall know his own sore and his own grief, and shall spread forth his hands in this house."—2 Chron. vi. 29. Ah, without this bitter revelation to us of our inward leprosy would we ever stretch forth our hands unto our gracious, almighty Healer?

"Precious is my dear Physician,
Oft I prove his power to heal,
Curing every sad condition,
When he does his love reveal.

Precious Jesus, much I need thy healing power."

All believers do not know alike the depths of their own sinfulness. They all are taught that they are poor sinners, and are led to confide in the blood of the Lamb as their only hope of the remission of their sins, but the horrible depths of depravity of the human heart to many of God's children is little known. Forty years wandering in the wilderness, and then what is in man will not be fully known. All of the elect do not have appointed to them the same measure and number of afflictions while here below. To some however God shows great and sore troubles, (Psalms lxxi. 20,) and to Paul it was given to suffer great things for the name's sake of the beloved Redeemer. (Acts ix. 16.) So in regard to the knowledge of the vileness of our nature,

some in their wanderings only tread as it were the outer edges of the marsh; ankle deep they wend their way, and sigh in shame and weariness because of the defiled condition of their feet. But to be plunged into the ditch, (Job ix. 30,) and all our fine garments defiled and every inch of us be an abhorrence to our souls, then but for almighty, sovereign grace we should lie down in utter despair. Jeremiah when cast into the low dungeon sank in the mire. It is bitter and humiliating to find oneself in the midst of a horrible marsh into which it seems to us the sewers of all the abominations of mankind have emptied themselves.

"I sink in deep mire, where there is no standing." As we are led into the knowledge of our heart, that is deceitful above all things and desperately wicked, where can a spot be found upon which we can place our foot and say, This is a good standing place? All that unregenerate religionists esteem as good, and upon which they can stand, and praise themselves that they are better than sinners around them; afford no standing place for the taught of the Lord; our good resolutions, our righteousnesses, are all so defiled by sin, and if we attempt to stand upon anything that we have done it sinks, and we sink with it into the mire; all our creature goodness, all our excellencies that others may think we possess are buried in the vanity, pride, sinfulness, vileness of our depraved nature, which as a flood sweep over and immerse us and thus defile all that we do and think.

"I sink in deep mire, where there is no standing." Our feet do not touch the bottom of the marsh. Who can know it? The world can swim, and revel in the vilenesses of their flesh. They can

feast upon the very mire, but the heirs of the covenant, who have a new heart given them, the pure in heart, cannot eat the mire. O they cannot, they dare not feast upon sin, they cannot roll it as a sweet morsel under their tongue, a mouthful of sin will make them deathly sick. What struggles we make to get out of and away from the mire of our fleshly heart, but as there is no bottom to its abominations, so deeper and greater abominations (Ezek. viii. 6, 13, 15,) we are made to know when the Lord leaves us to try us, that we may know all that is in our heart. (2 Chron. xxxii. 31.) Neither your heart nor mine says, Let us do evil that good may come; let us continue in sin that grace may abound. God forbid, but our bitter, despairing cry to our God is in the midst of our felt vileness, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." And Jeremiah says, "I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not."—Lam. iii. 55-57. "Order my steps in thy word: and let not any iniquity have dominion over me." This is the language of the circumcised in heart. Self-satisfied, carnal religionists may look upon all such language as mere figures of speech, but the experience of the ransomed of the Lord in their knowledge of sin and of the Lord's reigning grace will exhaust all figures of speech. There can be no exaggeration of the enormities of sin against our gracious and holy God. O what a shame to sin against such a God, and all that men may deem extravagance and exagger-

ations of speech can never fully set forth the heights of the glory of that grace of our God that abounds over all the aboundings of sin. One might ask, Could not the human heart be bettered, until it would at length become good? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23. There is no creature help for it. Our old man is corrupt according to the deceitful lusts. It is as the miry places and marshes that shall not be healed. (Ezek. xlvi. 11.) Our sinful nature is a bottomless bog, its filthiness no one can fully know. He only knew all the blackness and grievousness of sin, who for his great love for his body, the church, bare her sins in his own body on the tree, and destroyed the body of sin. O it is glorious he made an end of our sins by the sacrifice of himself. He poured out his soul unto death.

"O love divine! that knows no parallel,
That love of thine, O Savior, none can tell;
O it was love that moved thee to die,
To save, and cleanse, and raise thy church on high."

Our experience is not all mire, it is not all sin, but we have in Christ Jesus righteousness and salvation, the Rock, a sure foundation, firm standing ground, a glorious highway, wherein we do not stumble, and wherein our goings are established, and our sighs and tears are turned to songs of praise to the God of our salvation. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." When our hearts are exercised by faith and love in Christ Jesus, then in truth we realize how

precious he is. It was his dear blood that wrought our deliverance from sin, and this revealed in our hearts by the Holy Spirit brings us such sweet relief from the bondage of corruption, we are raised out of the slough of our vileness, and with our feet standing (our heart reposing, trusting) as the merits of our Redeemer we sing, I thank God through Jesus Christ my Lord. O it is good when we are feelingly buried in our own sinfulness to have our eyes turned by the Comforter to behold Jesus.

I suppose I might go on writing, but I feel I have written sufficient for the present. It was kind of you to write to me; do so, dear sister, again, and I think I can promise you I will not write so long a letter in return. We are all very well just now. I hope this will find you enjoying a measure of health.

I am your brother in the hope of salvation, which is wholly in Christ Jesus our Lord,

FRED. W. KEENE.

RISING SUN, Md., Nov. 22, 1910.

DEAR BRETHREN EDITORS:—Inclosed you will find two letters, written to me by an aged sister in the State of Washington, sister Martha E. Carter. I felt them too precious to throw aside, and asked her permission to send them to the SIGNS, so I hope they will meet with your approval. Her home church is Rock Springs, a very sacred place to her. Elder Chick remembers her. I met her daughter at Welsh Tract last spring at the association.

Unworthily, SALLIE LOWE.

SUMNER, Wash., August 4, 1910.

MRS. SALLIE LOWE—MY DEAR SISTER:—We received your excellent and welcome letter in due time, full of inter-

esting temporalities, and mention of dear ones that we left behind. I cannot reciprocate in kind, but can aver that we both greatly enjoyed it, and are pleased that enough of you meet in the old stone meetinghouse to receive the promised blessing: "There am I in the midst." It is in His name you meet, and his presence is more than all the earthly treasures upon the footstool of our God. His presence disperses our gloom and makes all within us rejoice; in him we have the promise of the life that now is and that is to come, "heirs of God, and joint-heirs with Christ," and all we possess naturally and spiritually we have received, and are forbidden to glory as though we had not received it. He found Jacob in a waste howling wilderness, in a desert land; and he led him about and instructed him, and kept him as the apple of his eye. We did not feel it a waste howling wilderness and desert land until he found us. It is only when he manifests himself unto poor sinners that they in the light of that manifestation abhor themselves and repent in dust and ashes. I always believed God had all power, and therefore looked to him to save me from every earthly danger. Mother used to send me out in the thunderstorms to milk and do needful things, because I was not afraid, but she did not know the reason I was not. Sarah asked me once why I could go out in the lightning and thunder, while she was shaking in any hiding-place. I answered, If God means to kill me with lightning he can do it in any place. The storms were awe-inspiring to me, but my thoughts were, He can save me. I believed the doctrine I heard at Rock Springs, and was established in its truth, but could not see how I could be saved. God was able, but I could not see the way. I was a sinner, and could

not cease in thought from sinning, and God could not look upon sin. In answer to the publican's prayer, he revealed himself to me, and the purity, holiness and loveliness of that character is not possible to be told by tongue or pen. In the light of that revelation I saw myself a loathsome, hateful creature, who had never had a pure thought or done a righteous act; self-benefit, and not the love of God, had been my guide. I loved the Lord my God with all my heart, and with all my soul, and with all my strength, and desired and prayed without ceasing that he would enable me to cease from sin and praise him. I was not fit to go to heaven, but prayed if he sent me to hell he would give me to cease from sin and praise him forever and forever (a strange hell, Elder Wm. Beebe said, that I was willing to go to, where I could cease from sin and praise God forever). Then the command came to me to search the Scriptures, and the desire was so great that I thought all time not thus spent was wasted. This continued a long time, and in my search I read, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and the scales fell from my eyes, and I thought, This is what I have been doing ever since he manifested himself unto me. Now I had heard and learned of the Father, and come unto Jesus.

I will not inflict more of my first experience upon you now, but tell you I am glad that you have visits from Elders Eubanks and Fenton, who bring you messages of love from the Father of lights, and speak "comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her

sins." The Lord add unto you of such as he will have to be saved, and may he bid Mr. Dawson, "Come in, thou blessed of the Lord; wherefore standest thou without?"

You are expecting to have a yearly meeting in September, and the association in the spring, if it be the Lord's will. May he meet with you and make the place of his feet glorious. I remember dear Elder Grafton and the character of his preaching. He once took up a subject that had been troubling me, and I received it as a message from the Lord, for I told no one but the Lord my troubles. He preached out of the pulpit as well as in it, and his walk preached, so that men could take knowledge that he had been with Jesus, and now he is with him who is the Judge of the widow and the Father of the fatherless. Rest on that Rock, my dear sister, God is your husband now, and will deny you no good thing. We are traveling home to God as one family before his throne. We have dear ones gone before, who are with Christ, which is far better. We miss them, but do not desire their return. We a little longer wait; how little none know. Many things in our pilgrimage journey are sore crosses to the flesh, but God is too wise to err, too good to be unkind, and he makes the wrath of man to praise Him, and all things work together for good to them that love God. He says so, and we know he is truth. How quieting it is to be enabled to rest in him, to wait patiently for him, to ever remember the ten thousand talents we were in debt and had nothing to pay, and he forgave us all, and to refrain from noticing notes until we can remove the beam. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We

are to take up our cross, deny self and follow him. He only can enable us to do his commands. He is our life; without him we can do nothing. He of God is made unto us wisdom, righteousness, sanctification and redemption. "He that glorieth, let him glory in the Lord."

We are both in usual health. In love to your dear self and son and daughter, from a worm,

MARTHA E. CARTER.

SUMNER, Wash., Oct. 17, 1910.

MRS. SALLIE LOWE—MY DEAR SISTER AND COUSIN:—We received your welcome letter in due time, and enjoyed it. Sister Annie E. Jenkins had written of the yearly meeting, but you told of some things she had not. Then I received a letter from sister Mary Hanna, who repeated what Charles had written to her concerning the meeting, and Charles wrote to Edith and told her of the meeting, and she forwarded the letter to me to read and return, it traveling over the five hundred miles that separate us now, and will reach there this evening. Surely the tiniest, sinfulest grasshopper that cumpers our Father's footstool has been highly favored to be remembered by so many of His children. How favored you were to have three of the Lord's servants to preach unto you the glad tidings that shall be unto all people. How blessed are your ears to hear, and your eyes to see and to realize a little of its length and breadth and depth and height, and to know the love of God that passeth knowledge, and to be filled with his fullness. You are gathered together in his name, and his blessing on the food fills you all, and the fragments are gathered and not lost. If our natural hearing be impaired, our spiritual Boaz commands to let drop some handfuls of pur-

pose for us, and of all the fullness of one of those exceeding great and precious promises, when the Lord gives them it is not possible to utter; it is a joy that is unspeakable, and we return to him the thankfulness he puts in our hearts. All our blessings were given us in him. Our life is hid with Christ in God, and the united powers of the world, the flesh and the devil can never reach our life. Very subtle is our adversary, but while the Lord lives all his little ones shall live also. To be clean, and pure, and holy, as our Head and life; to see him as he is, and praise him as we ought, is the heaven we hope for and with patience wait for. I hope the dear Lord will keep you all this coming winter, if it seems good in his sight. We had a very dry year until the last of September, and it has rained some nearly every day since, and our springs are running over. The weather is quite warm thus far, though we do not have much of either cold or heat—a spring climate.

I put your precious letter away so carefully that I cannot find it, but will, no doubt, soon. My letters written to you are yours to do with as you see fit, but yours is far more worthy of publication, in my judgment.

Now may the dear Lord bless you three, and grant you every needful blessing that will be for his glory and your good, for Christ's sake. Amen.

With love to yourself, son and daughter,
MARTHA E. CARTER.

SANFORD, Maine, Sept. 30, 1910.

DEAR BROTHER CHICK:—Your parting words at our yearly meeting are still fresh in my mind. I then remarked that I had recently been blessed with a beautiful dream, and as I had not then time to relate it, you asked me to write it for

you. I have decided to try to relate it to you and your dear family, but I must first go back to a promise which I had made a few months before this dream, for I think that my desires were granted at that time. One day I was reviewing my long past sinful life of seventy-eight years, searching for some brighter assurance that I was indeed a child of God. I have always much lamented my poverty in spiritual things, even when I at the first went to the church. Then how few and glimmering seemed the marks of grace in this sinful worm. O, I thought, did ever any one enter there before so destitute of every good thing? As I looked back over my life it seemed as though I had always been in the valley, and had never been raised up to the mountain top as so many saints have been, yet I was sure that I deserved nothing better. Here I made a promise that if ever I did know such joy and gladness as I had known of people having, I could and would surely tell it to any and everybody. This I said at that time, but O how forgetful and ungrateful I have been and am for all the goodness and mercy of the blessed Lord to me, for he has never forsaken me, but has sustained me in every trying hour, and I have felt in my greatest afflictions, calamities and sorrows, that his blessed promises were surely verified to me, and I still dare to hope that he is mine and I am his, yet the tokens of grace in me seem very few at times. The precious words, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and also, "We know that we have passed from death unto life, because we love the brethren," have kept me from despair many times when it seemed that there was naught else to give me hope. I have always, from my early life, been an Old

School Baptist, and cannot remember when I did not believe that doctrine, and that there was an all-wise God who overruled all things, and that as he had predestinated, so should it come to pass. In those days some of my schoolmates were getting very religious. They studied their Bibles in school, giving condemning glances quite often to those who were more unholy and who would not join in their shouting meetings. One said to me, "Why do you not give your heart to God and be saved? He is willing and waiting for you to do your part and be faithful." She said, "It is as easy as turning your hand over to give your heart to God." I said, "I believe that salvation is of the Lord, and that all hearts are in his hand, and that he turns them as the rivers of water are turned, and that where he commences a work he will carry it on, and that whatever he does is done forever." I said, "I have no use for a religion that I can get one day and lose the next." One said, "I suppose that if you saw a tree falling near you, you would stand still, and say, If I am to be killed by it I shall be, but if not, I shall not be." I said that I presumed whatever was foreordained, either standing still or running, I should do.

But now that I have rambled thus far I will tell you my happy dream. I call it a dream, yet it was more than that to me. It was several months ago; I was lying with closed eyes in the darkness, endeavoring to go to sleep; it seemed that I saw, not far away, an opening which expanded and grew until I could see very, very far off, and all was beautiful, more beautiful than my tongue or pen can portray. I tried to see more of that beautiful land, but found that I could see no more and live. My soul was filled with joy inexpressible. I came

to death, but there was no pain, no fear, no dread of anything. I said, Can it be that this is death? O I want to go now. But then I heard a voice saying, Are you not willing to wait a while longer? I looked around, and thought I could see that the end of life was not very far off. I said, I will wait; it will not be long. The reply was, No, it will not be long. I was perfectly happy, and was willing to live or die, whatever was His will. I thought I should never fear death again. I was then swallowed up in perfect bliss, fear was taken away, and it has not since returned. It was shown to me the needs be for all pain, affliction and suffering, and for all that transpires here in time. It was designed to make all work together for good to them that love God. Then I heard a voice say, You will never be left alone or forsaken. All this time my soul was filled with joy, and nothing but this old body seemed in the way, and it seemed that if I were separated from it there would be nothing to annoy. I fell asleep while meditating upon this, and when I awoke in the early morning there still remained that sweet peace in my heart. I felt that I could endure everything that might be laid upon me without one murmuring word. My greatest desire was to spend my remaining days in the dear Redeemer's praise, but O how far I am from doing it. After realizing all this happiness and joy, I had not thought of my promise to tell of it until one day these words were dropped into mind, Have you kept your promise to tell of your joys? There they were, and for a long time I could not think what they meant. At last I remembered about that of which I have already written.

I have tried to write you this much of my dream, but it is very poorly done. It

can never all be told as I saw it and felt it at the time. Let it be what it may, it has cheered me and illumined my pathway from that time to the present.

I will now close this imperfect letter, hoping that I have not quite exhausted your patience and strength.

Unworthily, but lovingly, your sister in hope,

ADA A. CHADBOURNE.

WHEELING, W. Va., Oct. 31, 1910.

DEAR BRETHREN EDITORS:—I herewith inclose two dollars for the SIGNS; I feel that I can do without all other Baptist papers better than I can the SIGNS. There are many good papers, but yours excels them all. I also inclose a letter from our dear sister McKinney; it seems good to me, but I leave it to you to judge.

Yours in a precious hope,

(MRS.) FLORENCE PULTZ.

OTTAWA, Kansas, Oct. 6, 1909.

MRS. FLORENCE PULTZ—DEARLY BELOVED SISTER:—Your precious letter received some time ago, and I would like to tell you all that letter was to me, but as you said of the sermon delivered by Elder Carmichael, God is love; it is indescribable. I had in spirit attended such a meeting as you described some time before. I saw it all, even to the farewells, and though it may seem foolish, I wept as though it were a reality. Dear sister, that letter to me was a strange one; you desired for me, and believed it would come to pass, what I have been hoping and waiting for more than two years: I have been trusting that God would yet reveal himself to me as my Savior. I can plainly see his church as the bride adorned for her husband, a people prepared by the Lord, but my trouble now is, Am I a member of that

body? If my name is not written in the Lamb's book of life I have no power to put it there. I know I can say with Jonah, "Salvation is of the Lord." I have been led in a peculiar way. God has shown me beyond a doubt that I am not only helpless in procuring that for which I would gladly give all else: eternal life, but that I am just as helpless in everything pertaining to this life. I have been made to feel as I have thought one would who was paralyzed in every part, yet was perfectly rational; I knew my condition, but had no power to change it. What I have suffered no pen can describe, no tongue can tell. When I think I can stand it no longer I will be comforted with the thought that when I have suffered enough he will hasten to show himself kind. I can say with one of old, "I had fainted, unless I had believed to see the goodness of God in the land of the living." I do so earnestly desire to walk worthy of the vocation wherewith his children are called. I am afraid to include myself. I think it was yesterday, while in deep trouble, the words came into my mind, He would not have shown me all these things if he intended to cast me off. But while I am writing this my mind is filled with fear. Yesterday, while reading Paul's prayer, in the third chapter of Ephesians, O how I did weep, and desire that God would grant the same to me: "According to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him

that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen." Dear sister, if the Bible is true, and I believe it is, and God has a people, there is no question in my mind who they are, but I cannot help fearing that I have no right with them, I am bowed down with a sense of my unworthiness so much of the time. Bunyan speaks of closing in with Christ. O, dear sister, I know not how it can be done. I would be only too glad to accept him, yea, to run after him. My hope is in the Lord, and I have no confidence in the flesh. God has cut off all my best laid plans, he has brought them all to naught; but O what a God to trust in, a safe refuge indeed. I was always very independent, and thought I could do much in regard to natural things, but now I know that all things are His, and he gives or withholds as his wisdom directs. I would be submissive, I would be reconciled, then I would not suffer so. If I had power to make myself submissive, to reconcile myself, I might do more; all that I can do is to plead for mercy continually. I have felt that if it were possible to look to Him in hell I would still have to do so. I realize that there is no other name given under heaven whereby we must be saved, and I believe that includes everything in time and eternity. When we are not healed it is because the Spirit of the Lord is not present to heal. I was standing in the yard a few days ago, feeling sad, helpless and sinful, and the words came into my mind, All the fitness he requireth is to feel your need of him. I said aloud, O, I surely feel my need of him; I am looking to Jesus to guide me every step of the way, and to

keep me from evil, for I am as prone to do evil as the sparks to fly upward. Yesterday as I sat reading the Bible, praying to God for some token of his love, I received the letter I shall inclose to you. I will be glad to have you return it. I will call on the sister as soon as I can. I am longing for the company of those whose treasure is not of this world. I received the papers you sent me, and read them with great interest and some comfort. I had been lamenting that it would be so long before I received another number of the SIGNS. I rejoiced with you that God led you in such a plain path to that association. I thought I would be glad to be so favored, when the words came:

"I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

Then I felt such a shrinking of the flesh, fearing I was to have still greater trials. Almost ten years ago, when Ruth was a tiny babe, I was wondering why I should have so many trials, when the words came as if in answer to my thoughts, It is for the trial of your faith.

I have made so many mistakes I am ashamed to send this letter; I am nervous, or I might do better. I hope you will write me as often as you can; your letters comfort me much.

Affectionately,

ANNA MCKINNEY.

DENVER, Colo., Oct. 16, 1910.

TO THE EDITORS OF THE SIGNS, AND TO MY DEAR KINDRED IN CHRIST:—It is in a peculiar state of mind, both mentally and physically, that I sit down to write you this beautiful Sunday morning. All nature appears to be singing praises to its Creator, yet over me, who also am a creature of time, comes a feeling more like that of a funeral dirge than an an-

them of praise, and is there not a cause? It is that a feeling of my own nothingness, and inability to do or to say anything as I would like, almost forbids me to respond to the dictates of another mind that has prevailed over me for a time, and has burned as fire in my bones, yet at times has burned so low as almost to become extinct and forgotten until the breath of the Almighty is again blown upon it, and the heavenly dew refreshes and revives its smouldering embers, then the old time zeal is renewed within, and in the strength of Israel's God I am prompted to say, The will of the Lord be done. For how shall I, so sinful, contend with the Almighty? or how am I to sing the Lord's song in a strange land? But get thee behind me, Satan; what have I to do with thee? I know thee, from whence thou art, thou enemy of all righteousness, thou savorest not of the things of peace.

"When Ephraim spake trembling he exalted himself in Israel," for God looketh not on the countenance or stature of man, but on the heart. So David when but a stripling through faith obeyed the voice of his God and went forth to battle with the great Philistine giant, clad as he was with a helmet of brass and a coat of mail. But David said to Saul, He that delivered me out of the paw of the bear and the paw of the lion is able to deliver me out of the hand of this Philistine. And he prevailed over him, and slew him, and as he looked down at his slaughtered foe lying at his feet, conquered and subdued, he exclaimed, "What have I now done? Is there not a cause?" Surely what had he done, through faith? God's anointed king had won a name that shall be everlasting, for is not the name of King David in the heart of every true believer? He was a man after God's own

heart; and he who could strike down a foe in defence of God's chosen people, yet was a man of tenderness of heart and of strong devotion to God. But as he was human, like all others, he sinned; he repented, and God forgave him. He was also a type of the church, therefore was greatly persecuted by his worst enemy, King Saul. The Psalms were written by him, and are left as a heritage to the church, and may be used with safety by the simplest child of God as a guide and a guard through the wearisome way. Who does not desire to follow in his footsteps, and to be more like him? O for a heart to praise my God, a heart from sin set free; a heart that always feels that his blood avails for me. Merciful God, as clay is in the hand of the potter, so, O God, are we in thy hand; fashion us as thou wilt. It is his to command, ours to obey. As I pause here for a moment to renew my strength, and to review the wondrous journey that leads through the wilderness, I am constrained to ask, Am I not a strange creature? who can know me? Do any understand me? Yet there is One who does know me altogether, for he knoweth the way that I take, and did I not feel that our steps were ordered of him I would be despondent indeed, for to me life's seventy-fourth milestone marks but a wondrous way, and the days lie in shadow behind me like a dream of a sorrowful night, so I appear to be closed in on every side, but God's goodness in times past encourages me to think that he will not at last forsake me. As I am carried back in memory over a lapse of many years, when in childish innocence and ignorance I stood at the threshold of my father's door and watched the fleeting clouds, mingled with bright streaks of sunlight as they threw their reflections on the broad, smooth

face of the Shawangunk Mountains as they lay spread out before me, I can hardly realize that I am that same thoughtless creature. Yet how many times in the intervening years have I thought of my own life of sunshine and shadows being reflected there. How varied has been my life in those years; the waters that have been portioned out for me have been both bitter and sweet; at times the heart has been buoyant and light, and again the footsteps became weary and the heart heavy, almost dismayed. What am I to expect from a life so checkered and so varied, so unstable; is there not a mystery involved, an enemy to be dreaded, an unseen worm performing its deadly work at the root of the plant, that needs to be watered, pruned and digged about that it may bring forth fruit? Yes, here is the secret of it all; but who is sufficient for this work? The husbandman of the plant says, Cut it down, why cumbereth it the ground? But the dresser of the vineyard says, Let it alone until I dig about it another year, then if it bears no fruit cut it down. O that the everlasting Father, the wonderful Counsellor, the mighty God, the Prince of Peace, may give strength and wisdom to trust in him who is my sufficiency.

I notice my sheet is full, yet I feel that I have many things I would like to say, and one in particular is, that of late I have felt a strong desire to return to my people, yet I do believe that I am in just the place God designed I should be, or he would have it otherwise, but it is a desert land to me. God placed Moses in the land of Midian for forty years, that he might be disciplined and humbled under the divine training, and better qualified for the great work he had for him to do.

May the God of mercy keep us in humble submission to his will at all times. Love to all.

ABBIE CODDINGTON.

WILMINGTON, Del., Nov. 2, 1910.

ELDER F. A. CHICK—MY BELOVED PASTOR:—I am again away from home and my home church, yet I am thinking of you all, and of how you have this day assembled yourselves together in the name of the Lord, which to me is one of the greatest enjoyments that I have, and I hope that I do feel thankful to our heavenly Father, who has made me to know there is but one church, and who has brought me to his true church, and made me to know who his children are, and to hate my own life. All the day long I am killed. Now I love those poor sinners who have been washed and made holy and pure in the Redeemer's blood. There is not a doubt in my mind that the Old School Baptists are the Lord's people, but O the question is, Am I one of his chosen ones? Does this great and glorious gospel apply to me? Sometimes I dare not claim it, and then again I am living and feeding upon it. I want the Lord to lead me and direct my steps; not one can I take alone unless I fall. I do not know the way except he leads me and gives me faith to walk. I am unworthy of the vocation wherewith I hope that I am called. Dear brother, what is this calling? Is it to be a disciple of Jesus? To be a disciple is to be a follower of the meek and lowly Savior. It is to endure trials, tribulations and sufferings. He was a man of sorrows and acquainted with grief, and had nowhere to lay his head. Just think, the glorious King of kings had no place to lay his head, and there was no room for him in the inn. The birds of the air had nests,

and the foxes had dens in the earth, but he had no place. We are called with a holy calling, set apart, and are not to be conformed to this world. He says, "Come out of her [Babylon], my people." He must have a people there, else he would not have said, "Come out of her." Is not this the world and all its allurements? We are called out of darkness into the marvelous light of God. It is dreadful to be in darkness, gross darkness; it is here that all the wild beasts creep forth, but when the Sun of Righteousness shines in the heart, they disappear, and all is beautiful, and brighter than the noonday sun, then all things seem to be praising God. We then forget ourselves and our trials, and are lifted above all these things, and can see Jesus, only Jesus, and we long to stay in that frame of mind, and feel to sing,

"O to lie passive in his hands,
And know no will but his."

We cannot be in this frame long while in the flesh, but one day he will come to his children, when time is no more, and they shall forever be with the Lord. O what a blessed abode to be where Jesus is; that is heaven indeed. How favored to awake with his likeness. The psalmist said, Then shall I be satisfied. Nothing here can satisfy save for a short time. The pleasures of this world amuse us for a little time, and then are gone. All is vanity. We long for substantial joys such as the world cannot give. Like David, we cry, "Restore unto me the joy of thy salvation." We hope that we have known what that joy is, and long for it to be restored.

We have listened to-day to our aged brother, Elder Poulson, who has stood upon the walls of Zion and proclaimed the unsearchable riches of Christ these many years. It is beautiful to see how the Lord has kept these tried and true

soldiers of the cross, pressing on, turning neither to the right hand nor to the left, in the path that leads to life eternal. Those who have just entered into the battle need not fear, the blessed Lord shall lead them all their journey through. They shall not have one trial, heartache or pain too many. It is through much tribulation we enter the kingdom. None can lift the hand. The Savior trod the wine-press alone, so does each heaven-born soul in his experience. We come to the end of all self-righteousness, and are made to cry, Lord, save, I perish. "Lord, save me." "If it be possible, let this cup pass from me." These were the words of Jesus; but he added at once, Thy will, not mine, be done. When any one is enabled to say this from the heart, there is great submission and great faith in the Father, who is too wise to err, too good to be unkind. How plain that all things work together for good to them who are called according to his purpose. It is God that worketh in them, both to will and to do of his good pleasure. The great Potter has power over the clay, of the same lump to make one vessel to honor and another to dishonor, as he wills.

I would like to tell you my experience while journeying in the wilderness, but have already written too much. My harp has been hung on the willows so long, and my frail barque has been tossed to and fro on troubled waters. Just now there seems a calm.

I do not know that this will be of comfort to any of the little ones, but it is all that I have now. I could not refrain from writing these things as they came to my mind. May God bless you and keep you to go in and out before us many years, is my desire.

Your sister in hope,

MARY D. BREWSTER.

HERNDON, Va., Nov. 21, 1910.

DEAR EDITORS:—I am inclosing check for two dollars to pay for the SIGNS another year, for I feel that I do not want to be behind in paying my subscription to the good medium of correspondence. I have felt for some years past when sending in my remittance like writing the editors a short letter, telling them how much I enjoy the coming of their paper, but to-day I seem to be destitute of spiritual knowledge, so much so that I feel if I should go on and try in my poor way to write you a letter it would only be to mortify your feelings, still I know in and of myself I can do nothing, either in the sight of God or in the sight of men, and for such reason I find myself all alone, as a sparrow upon the housetop. I sometimes talk to the brethren about my coldness and barrenness of mind, and I often think they are weary of hearing me say so much about my darkness, and then I say within myself, I will stop burdening my brethren with my sad story and keep all the thoughts of my heart to myself, but this only reveals to the subjects of God's grace that "the heart is deceitful above all things, and desperately wicked: who can know it?" It is a question, Who can know it? It is a hard thing for the natural man to find out, but God knoweth it altogether. God saw it in his first creation of man in the earth, for it is written, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. Who then can know it? The answer is, God knows it altogether, for the Bible says, "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and

marrow, and is a discerner of the thoughts and intents of the heart."—Heb. iv. 12. Can the carnal mind believe in such a God as this? one who searcheth all hearts and understandeth all the imaginations of the thoughts? No, God must first reveal it unto man before he can see the kingdom of heaven in this time state. It must be revealed by God only, who shines in the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. One might have plenty of head knowledge, but that comes far short of heart knowledge, for God searches the heart and knoweth what is the mind of the Spirit. Every quickened subject of God's grace knows that his own heart by nature is deceitful above all things and desperately wicked. How do they know this? Because God has searched their heart, as he did of the woman of Samaria at the well, which caused her to say, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Here we find the woman asking the question of her own heart, "Is not this the Christ?" No doubt she felt in her own mind that the most of her sins were hidden from the eyes of the world, but she had come face to face with a Man who told her all things that she had ever done, and dreadful things, too, for a woman to be guilty of: living with five men, and none of them her husband. Poor creature, no wonder she said, "Is not this the Christ?" We are told that God's work is perfect, for it searches out all deep and dark places, even the hidden evils of the heart. How then can we trust in man? for the heart of man (and even the woman, which is a part of man,) is deceitful above all things, and desperately wicked; who can know it? No wonder then that it is written, "Cursed be the man that trust-

eth in man, and maketh flesh his arm." But, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Notice the word "is;" not that you shall be blessed if you will only trust in the Lord—no "if" in it, but is blessed, and whose hope the Lord is. O what a strange doctrine these "Hardshell" Baptists cling to. It makes the world think they are way behind the times. They say it is too old to be true, it does not give man any chance of the glory; men of this great age, with their wonderful knowledge of so many things, should not be called do-nothings and fools, like the old iron-jackets, Old School Baptists. I should not be surprised to hear some of them say, We will soon invent another airship, to fly up into heaven and drive God down from his throne, so that we can have the matter of saving souls in our own hands. But just so sure as one thinks he is about to stand he is sure to fall, and great will be the fall, as one falling from an airship. All of these things go to show the people of God that there is no safety in man's inventions, and I believe we only know it by God's searching of the heart, so that we receive the mind of the Holy Spirit. David asked the Lord to search his heart, and so does every poor, heavy laden sinner; it must be continually searched. O what wonderful knowledge for one to know the heart, and when it is searched the poor soul will cry out as did the woman, "Is not this the Christ?"

I must now close, lest I weary you. I will say now, as I have said before, I can never lay up anything in my mind before time to write, so just have to write along as a little child learning its first lesson.

Yours in love,

JOHN F. OLIVER.

GREENVILLE, Texas, Nov. 15, 1910.

TO THE READERS OF THE SIGNS—
DEAR BRETHREN:—I have recently held a discussion with Elder J. M. Thompson, of Greenfield, Ind., on the subject of unlimited predestination, which I am preparing to have published in bookform. The price of the book will be one dollar. Will all who want the book please notify me at once, so I will know about how many to have printed? I am limited in means, and can only get out a limited number. If those who feel able, and are willing to do so, will send the money with their names it will assist me in getting the book out, and will be greatly appreciated. Those who want the book, but are not in a position to send the money now, will please send on their names, and they can send the money when the book is ready. I would be glad to see this book go into the home of every lover of the truth, as it is the first oral discussion on the subject, and I think the Lord gave us a great victory. Elder Thompson ceased debating the third evening.

Address me at Greenville, Texas, R. F. D. No. 2.

Yours in hope,

J. C. SIKES.

KELLER, TEXAS.

DEAR EDITORS:—I am truly pleased with the new premium Bible you sent me for the three subscribers, and I appreciate it very much; it is handsome, and convenient in the pulpit. I hope other brethren who need a nice, handy Bible will avail themselves of the benefit of such an offer, it would extend the circulation of the dear, old, reliable SIGNS, and greatly assist the publishers and editors of the same. The Lord bless and prosper you.

Affectionately yours in gospel bonds,

ASA HOWARD.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1910.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
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JEREMIAH XXXI. 32.

"WHICH my covenant they brake."

This was spoken of the covenant which God made with the house of Israel and the house of Judah when he took them by the hand to lead them out of the land of Egypt. This inspired statement in one brief sentence sets forth the part taken by man under that conditional covenant: They brake it. It is never said that they obeyed or kept it. Man has never kept any conditional covenant. Man could never keep such a covenant with God. The first man transgressed; he failed to keep the covenant which God made with him. Israel transgressed the covenant which God made with them, and if there be such a thing as a conditional covenant between God and his redeemed people now, it will be equally true that they will break it. The blessings promised to our first father, upon condition that he should keep the covenant made with him, he failed to obtain. The blessings promised to Israel, if they would be willing and obedient, they utterly failed to obtain, and any blessings that may be supposed to be promised to the people of God now, upon the ground that they keep the righteous conditions upon which the blessings depend, they

also will utterly fail to obtain. Man has been proved to be a failure, so far as righteousness is concerned, all along the line. Adam failed, Israel failed and Paul felt that he failed, and so all the people of God feel themselves to be failures all the time and altogether. Out of this truth, as we come to know it, comes to us some knowledge of the glory of the truth that all gospel promises are in Christ, and that they all in him are, not yea and nay, but yea and amen, to the glory of God the Father. What we fail to obtain by our obedience, what we shall always fail to obtain in that way, is secured to us in the covenant of grace through Christ. What we have not done, and what we could not do, Christ has done for us. We could not and did not keep the law of God; Christ did obey it to the smallest jot and tittle. What we could not do in fulfilling covenant conditions (and we could fulfill none of them) Christ did do for us. In us was sin and failure, but in him there was no sin, and in him there could be no failure. This, and this only, is the hope of all who truly know themselves. Heaven beyond, and those measures of heavenly fellowship and blessing which we receive here below, do not come to us because we have kept the conditions, but because Christ for us has kept them all, and because he has kept them all there can be no failure in the bestowment of the blessings. Of us, all along God's dealings with us, the words are true, "which my covenant they brake," but of Christ this never can be said, but rather, which my covenant he kept, and this is the one hope and consolation of poor sinners who feel that they have always broken the covenant.

In the book of Joshua, chapter twenty-four, verse nineteen, it is recorded that "Joshua said unto the people, Ye cau-

not serve the Lord," and the reason is given as follows: "For he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins." The word "cannot" simply means, Ye are not able to serve God. He was holy, they were sinful by nature. They might serve idols, but they could not serve God. How can good and holy affections, desires and purposes, proceed out of an evil heart? How can vile flesh work that which will be good in the sight of God? No wonder that Joshua said, "Ye cannot serve the Lord: for he is an holy God," and Moses, before he departed from them, more than once said to them that they had always been rebellious, and disobedient, and stiff-necked, and that he knew them, that after his departure they would do evil; first, in going after false gods, and second, in transgressing against every other commandment of God, yet Moses set before them blessing and cursing, life and death. In obedience should they find the blessings, and in disobedience should they find the curses. Why was this? one may ask. If Moses knew and God knew that they would certainly sin, why set the two ways before them? One thing seems certain, viz., that there never was any power in them to keep the law of God. What then was the law given for? Is this not the one all-sufficient answer, By the law is the knowledge of sin? This covenant was set before them, and blessings and curses were annexed to it, that it might appear to them, and to all who should read this record afterward, that there is no power in man to gain the blessings and to escape the curses when he is left to himself. Man is already sold under sin, he is already under the curse, and abides in death. This one truth must be understood if any other Bible truth is to be

understood. The theories which fill the world to-day, and which have ever filled it concerning man's goodness and excellency, concerning the power of man to please God and secure his soul's redemption, all rest upon belief in the falsehood that there is still in man some goodness, some power to fulfill the conditions of salvation, some power to turn to God and to press on to heaven. But the law of that covenant which God made with Israel under Moses never made salvation possible to any man, it found men dead in sin, and it left men dead in sin, and it did not make any man holy. By the law of this covenant was sin in man made manifest, but it wrought no cleansing. The sum and substance of all this law was again and again stated by Moses as being love. Thou shalt love the Lord thy God, and thy neighbor as thyself, was several times repeated by the lips of Moses. We know that to fulfill these two commandments is to fulfill the whole law; inspiration has so stated more than once. While the words, "Thou shalt love the Lord thy God," are not recorded as having been spoken to Adam, yet we know that love was the substance of the commandment given to him. Had our first father loved God supremely there could have been no transgression. All outward forms of obedience avail nothing in the sight of God without love to God. Love of self is not love of God, nor of the neighbor. Men have always done some right things, and still do right things, but if the love of self and not the love of God be the spring, all that they do is not obedience to God. If men give alms, that is good in itself, but it is not pure in God's sight if the motive be to serve self in some way. Men give to gain a good name among men, to gain heaven and a higher seat in heaven. If

this be so, then that man is not serving God. God can be served only by loving him and not self, by loving the neighbor and not our own gain. To Israel it was said, "Thou shalt love the Lord thy God." This was heart work rather than adherence to forms or ceremonies, rather than adherence to good morals in conduct. Let Israel do what they might with regard to a strict adherence to their religious forms, which indeed were required of them by the law of God, let them do what they might with regard to doing justly among themselves or to other men, so long as the love of God was not the ruling motive their service was not pleasing to God. Surely we need not pause to bring proof of this. This principle of love no man can create within himself, nor within any other man. If a man loves God at all, it must be shed abroad in his heart by the Holy Ghost, which is given unto him. Can we not see, upon this ground, why it was that Joshua could say to them, "Ye cannot serve the Lord"? Can we not see why it should never have been said, "Which my covenant they kept, and why it was said, 'Which my covenant they brake'?" How foolish then is the effort to base exhortations under the gospel to the people of God, or to all men, upon the terms of that old or conditional covenant. The exhortations given by the words of Moses, and of Joshua afterward, to that people did not produce conformity to the will of God in them. On the contrary, those exhortations only showed forth more and more clearly how vain is the help of man. Their heart of unbelief was not moved to the service of God by all those exhortations, and that which was shown to be true of that natural people is just as true of all natural people now. "Ye cannot serve the

Lord." This sums all the matter up, so far as all unregenerate men are concerned. How needless, on the other hand, are such exhortations to the people who do love God and their neighbor. How needless, we say, are such exhortations as are based upon conditions, and urged upon people in order to gain some reward to themselves. These exhortations cannot produce the love of God where it is not, and where the love of God is, there dwells a power far beyond that of the promise of reward or the threat of punishment. That power in men will lead to obedience, not as the condition of something else yet to come, but as the free expression of a desire already within the heart. Jesus said, "It is my meat and my drink to do the will of my Father in heaven." His disciples can also say the same in their measure, and as far as they have come into a realization of the liberty which is in Christ they can say this. No man needs to be hired or threatened to induce him to eat when he is hungry. Men who are hungry to do the will of God are so because they love him; to offer them a reward, or to hold out the threat of punishment, to induce them to obey, is to strive to place them back upon the covenant of conditions, and if once more they return to that covenant the same condemnation will be theirs, "which my covenant they brake." Why look to these weak and beggarly elements again? They have always failed to produce righteousness, they always will fail. Exhortation under the gospel is right; inspired apostles use much of it. Perhaps two-fifths of all the epistles are taken up with exhortation, reproof, warning and admonition; these things were not written by the apostles as matters that commended themselves to their judgment simply, they were written as the Spirit of

God moved them to write, and the people of God are told again and again that blessings accompany obedience, and evil accompanies disobedience, and this the people of God, all of them, learn for themselves; they find it is true that in keeping the commandments there is great reward. If we live after the flesh we shall die, but walking after the Spirit we live. "Whatsoever a man soweth, that shall he also reap." These are gospel truths, yet the exhortations under the gospel no more imply power in the mind and will, or in the flesh of men to keep them, than the commandments under the old covenant implied power in men to keep them. The commandments were right; they were the transcript of the divine holiness of the divine will. So exhortations under the gospel point out the will of God in Christ Jesus concerning us, and in his people graciously led and taught these exhortations find what the commandments of God under the former covenant did not find in that natural people, viz., a prepared heart and mind. A child loving and true will be anxious to know and to do the will of his parents. God's children have a prepared heart, and they want to know and to do the will of God. By the exhortations, warnings, reproofs and admonitions of the New Testament they are instructed as to what is the will of God in Christ concerning them. If there be no love to God in a man's heart these exhortations which reveal the will of God will have no power, and he will see no delight in them, but if a man loves God and his neighbor, then all these exhortations will be delightful. A dear brother used to often say, as he would speak at times in the meetings, "I love to hear preaching that tells me my faults." Only that man who loves God can want to know his faults. Because a

man loves God, who is holy, he will desire to know his faults, that he may be sorry for them, and seek to depart from them, and this he will do, because loving God he will desire to do the will of God. Israel could fulfill the rituals of the tabernacle service without any grace in their hearts. Yea, more than this, that people could do justly in their dealings with men, they could give alms and pay tithes, and in all things observe the strict commandments of the law given them, without any love to God at all. It is upon this ground that Paul could say of his pharisaical obedience, As touching the righteousness that is in the law, I was blameless. But what did all that blamelessness amount to? it was but loss and dross. But the obedience of the gospel is inward first, then outward, so far as one is not hindered by the weakness of the flesh. The righteousness of the law is fulfilled in us, and though we go stumblingly and haltingly, slipping backward often, yet not drawing back unto perdition, still the righteousness of the law dwells in us, and we are found walking, not after the flesh, but after the Spirit. All salvation is conditional, but the finished salvation of the blessed Lord is fulfilled in every condition of it by the obedience and suffering and death of the blessed Lord alone. He said at the last, "It is finished." If there be, on the other hand, any salvation to be received upon conditions not yet fulfilled, and left to us for their fulfillment, we may be sure that that salvation will never be ours, simply because we have no power to fulfill any righteous condition. Our obedience is the gift of God through Christ, and then all the blessings connected with obedience come in, and are recognized as being the gifts of God also, and the faith and experience of

every believer lead him to say, "Praise God, from whom all blessings flow." That believers are exhorted to obedience, and that blessings and evils are recorded as being associated with the obedience or the disobedience, does not weigh against the truth that we cannot serve God if left to ourselves, any more than the commandments under that former covenant proved that Israel could serve God.

C.

CLOSE OF VOLUME SEVENTY-EIGHT.

ANOTHER year the SIGNS OF THE TIMES has been sustained, we hope in the purpose and plan of Him who seventy-eight years ago put it in the hearts and minds of able men and faithful brethren to begin its publication in defence of his cause and truth. While many changes have taken place and many have departed from the truth, the SIGNS stands upon the same foundation without deviation as when founded. First of all, praise and thanksgiving are due to Him who rules and reigns for all mercies received; from him every blessing flows. Secondly, we thank our brethren who have so kindly written for publication during the year; their articles have been good in matter and kind in spirit. The private letters sent on have been much appreciated as well as enjoyed. To all our subscribers, and those who have helped the poor of the flock to have the paper, we feel much indebted, and know of many homes that have been made glad by the latter kindness.

There has been a slight increase in the circulation of the SIGNS during the year, which is encouraging. The editors have served with such ability as was given. Some questions remain unanswered, which has been due either to lack of understanding of the subject or time. We hope

none of our friends will feel that we have meant to be indifferent to their wishes that we write upon this or that text. Many letters have also gone unanswered; in this we have not meant to be careless or unkind, but when thousands of letters are coming yearly to the SIGNS we find it impossible to reply privately to each one. We therefore hope that our brethren and friends will remember this, and not feel neglected should we fail to acknowledge the receipt of their letters.

Hoping you may all continue kindness and forbearance toward the SIGNS, we will say farewell for 1910.

K.

SUBSCRIPTION BLANKS.

As a majority of our subscribers' time expires with the end of this year, we inclosed in each paper of last issue a subscription blank, as a convenience to them in sending new subscribers, as well as in paying their own subscription. All new subscriptions received now will be credited to the end of the year 1911, and back numbers will be sent from September 15th, 1910. Will you please make a special effort to send one or more new subscribers when you renew your own subscription for next year?

MARRIAGES.

By Elder Asa Howard, Nov. 23rd, 1910, Luther Ludwick and Miss Jewell Bryant, both of Brooklyn Heights Addition, Fort Worth, Texas.

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

Mrs. M. L. Hodgson, D. C., \$1.00; J. A. Tandy, Okla., \$1.00; Mrs. S. J. Cummins, Wash., \$.50; Mrs. J. W. Parker, Ill., \$1.00; Elder T. R. Pittman, Kans., \$1.00.—Total, \$4.50.

OBITUARY NOTICES.

Minerva A. Flournoy, whose maiden name was Hornbuckle, was born in Callaway County, Mo., Nov. 8th, 1840, and died Nov. 7th, 1910, aged 70 years. She came with her parents to Jackson Co., Mo., when a girl, and was married to Rowland Flournoy Feb. 9th, 1860. To that union were born nine children, of whom six survive and were in attendance at her funeral; they are: Mrs. Maggie MeKeever, of Downs, Kans., Edward, Rowland and Mrs. Anna Conner, of Kansas City, and Charles and Rufus, of Seneca, Kans. When quite young she with her husband joined the Missionary Baptists, at Westport, Mo., but soon were led to see that that doctrine did not harmonize with experience of grace and the teachings of the Bible. She and brother Flournoy joined the Primitive Baptist Church called Pleasant Grove, at Independence, Mo., and were baptized by Elder G. W. Stout. Brother Flournoy was soon ordained a deacon, and afterwards a gospel minister, and was an able defender of the true doctrine of God our Savior. Sister Flournoy was a true and devoted companion. In an early day they moved to Johnson Co., Kans., and were in the organization of Big Blue Church, close to his home, which was always a home to the Baptists. After brother Flournoy's death sister Flournoy led a lonely life indeed, seldom getting to hear preaching or to see any Baptists to converse with, but she bore it all with such christian fortitude that she never was heard to murmur or complain. Faith and love were manifest in her daily walk and life. She was not well all summer, but was only confined to her bed a short time.

I was called, and tried to speak words of comfort, using as a text 2 Samuel xiv. 14, after which we laid her beside her husband to await the resurrection, when we hope that she with all the blood-washed throng will come forth in newness of life and shall see him as he is.

WM. L. HALL.

BLUE SPRINGS, Mo., Nov. 28, 1910.

SISTER Elizabeth B. Turpin died at the home of her daughter, sister W. J. Eblin, Sunday, Nov. 13th, 1910. For seven weeks she had been a sufferer, but was cheerful and patient, and often expressed her willingness to lay down life's burdens. Services were held at their home on Monday, conducted by L. H. Maples; the body was then taken to the home at Illiopolis, Ill., and interred beside that of her husband, who died in 1884. All of the members of the family accompanied the body on its long journey from Oklahoma to Illinois. They wired the writer to meet them at Kansas City, which he did on Tuesday morning. We left Kansas City for Illiopolis, Ill., Wednesday morning, and several carriages with friends and neighbors met us and went with us to the cemetery, where quite a congregation of old

friends and neighbors met at 10 o'clock a. m., and a short sermon was delivered by the writer, then the dear body was tenderly laid by her husband and children.

Elizabeth Swain was born in Indiana, Sept. 17th, 1834, and was married to John W. G. Turpin Feb. 24th, 1854; to them were born seven children, five sons and two daughters, only James H., Anna Eliza Eblin, of Tyrone, Okla., and Bennet N., of Abilene, Kans., survive their mother. She had been a member of the Primitive Baptist Church forty-nine years, and was a true and faithful christian, always standing for truth and right, sound in faith and practice. Being blessed with a reasonable portion of this world's goods, her home was a welcome home for all orderly Baptists. How we shall all miss her. Truly a mother in Israel has gone to her home in glory.

W. A. THOMPSON.

WICHITA, Kans., Dec. 2, 1910.

SISTER Grace D. Larkins died Oct. 20th, 1910, being 77 years of age. Her maiden name was Williams. She was born in Illinois in 1833. Having received a hope in Christ, she united with the Primitive Baptist Church in 1862. She came to Oregon about the year 1870, and was married to brother Monroe Larkins, to which union was born one daughter. Her disease was cancer of the stomach, which caused her great suffering. She said she was ready and willing to go, trusting in the Master for strength in every trial, repeating in a whisper the entire hymn No. 202. She left behind the daughter, one sister, Mrs. Eunice Snodgrass, several nephews and nieces, with the church, to mourn the loss of a worthy and consistent companion in tribulation.

The funeral services were held at her home, where a number of friends and relatives assembled, when the pastor, Elder Silas Williams, spoke words of comfort, using as a text 1 Corinthians xv. 53. He was assisted by the writer, after which the remains were buried in the cemetery to await the resurrection morn.

A. HORNER.

WATERLOO, Oregon.

Mary Burnett Lynch died at her home in this city, Tuesday, Nov. 29th, 1910. The deceased was born in Kentucky, Dec. 2nd, 1822, and moved to Illinois with her parents in 1827, and settled in Sangamon County. She was united in marriage to David Lynch, June 26th, 1840, and to that union eight children were born, five of whom survive her. She united with the Baptist Church when quite young, and lived a devoted christian life ever after. She had been deprived of the privilege of meeting with the church for eight years, on account of a broken limb, but was always glad to hear from the meetings, and was a great lover of the SIGNS; she often said she could not do without it.

JENNIE POWER,

ATHENS, Ill., Dec. 1, 1910.

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