

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### GOD NO RESPECTER OF PERSONS.

(Acts x. 34.)

ALL men naturally think that God is a respecter of persons. No man can think otherwise except by special revelation. It is impossible for our natural minds to conceive of any reason why the Lord should regard any man with favor except as seeing something in his person that causes him to merit that favor. All natural religion is based upon the belief that God is a respecter of persons. If a man would recommend himself to any king or potentate, he must show something in his person, relationship or work deserving his regard. So it is supposed that by some merit of his own, either as the son of a good man, or as having intrinsic or acquired merit in himself, a man must be recommended to the Lord.

Peter thought that God was a respecter of persons even when he preached on the day of Pentecost. Although those who gladly received his word represented all nations, yet they were all Jews or proselytes, and it was his thought that the Lord regarded the person of a Jew or a proselyte above the person of a Gentile,

and he was not taught the truth on this point until he was at the house of Cornelius. When he heard the experience of that Gentile, to whom Jesus was yet unknown, and saw that God had visited him and his house with his salvation, then he could say, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.”

At this time he understood the meaning of the vision that came to him on the housetop a few days before. While in a trance “he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. And Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.”

What a wonderful vision! Out of heaven came beasts and birds and creeping things of all kinds; wolves and lambs; doves and ravens; the lion as well as the ox; the cow and the bear, and even the loathsome worm; but they were all in the great sheet, which was so knit at the four corners that none of them could get out; and all this strange and various crowd of living creatures was received up into heaven again. What could it mean? It must have been the subject of wondering thought in Peter's mind all the way down to Caesarea. But all at once, while hearing Cornelius relate his vision, the sweet, deep, glorious meaning of this vision came to Peter; he now understood that all that was in the sheet represented people; for "he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath showed me that I should not call any man common or unclean."

Here, then, is that which represents the everlasting covenant of grace. The sheet was let down three times, to show that salvation is the same in each of the three dispensations. All the animals in the sheet were clean, the wolf as well as the Lamb, the worm as well as the dove. The voice declared to Peter that they were all clean, for God had cleansed them. To Peter the wolf and the raven appeared as unclean as they ever had been, but God's voice declared that God had cleansed them. This was true only of those in the sheet. Out of the sheet they were unclean, but seen in the sheet they were declared by the Lord to have been cleansed.

In their own persons, in the flesh, the Lord's people are sinful and depraved, and they feel it when the life of Jesus is

their light. So Job said, "I am vile; I abhor myself." Isaiah said, "I am a man of unclean lips." Daniel said, "When thou spakest unto thy servant my comeliness was turned in me into corruption." Paul said, "In me (that is, in my flesh,) there dwelleth no good thing." What a blessed thing that God is no respecter of persons, for if he were, no man could stand before him. But it is in the sheet that the creatures of all kinds are regarded as clean. It is in the everlasting covenant, it is in the person of Christ, that poor sinners are redeemed. He "is given for a covenant of the people," and in him we stand holy and unblamable before God in love. He respects his people not in their own persons, but in the person of Christ.

One has been looking over the whole field of his nature, and it is all a desert. He sees in himself no good, but all evil. When he would do good, evil is present with him. He cries out, "I am a worm and no man." Then the Lord gives him a glimpse of the everlasting covenant; lets him look for a moment into the sheet that was let down from heaven in the sight of Peter, and behold, there is a crawling worm, and he hears a voice from heaven saying, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel." What a glad surprise to the poor soul when this revelation of Jesus as his righteousness and salvation breaks in upon his soul, and he is made to rejoice in believing that he is accepted with him.

Truly the coming of Jesus in his power, as the one who ruleth over men in justice and in the fear of God, "is as the light of the morning when the sun ariseth; even a morning without clouds: as the tender grass springing out of the earth



by clear shining after rain." How glad Peter was to proclaim that in every nation the fear of the Lord in the heart, which is to hate evil, and the working of righteousness, are sure evidences that such are accepted with God; accepted with Jesus. The fear of the Lord is put into the heart by our God, who says, "I will put my fear in their hearts that they shall not depart from me." The working of righteousness is the effect of the work of grace in the heart. He who lies helpless on the bed is as capable of working righteousness as one who is well and strong. It is in the heart; it is heart-work. "As a man thinketh so is he." It is the tree of righteousness planted by the Lord which bears the fruit of righteousness. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." Only by faith in Jesus can any righteous work be done. So Peter was glad to know and to proclaim that wherever there was one in any nation who had the fear of God in his heart, and that faith by which one is enabled to walk in the good works of Jesus, that one is thus manifested as accepted with Jesus, the only wise God and our Savior.

We do not read, "*shall be accepted by him,*" but "*is accepted with him.*" All of the Lord's people were in Jesus in a legal and mystical sense when he died, and they were "raised up together with him," and they were accepted with him in the acceptable day of the Lord, when the gates lifted up their heads that the King of glory might come in. The beasts and birds and creeping things were in the sheet when it came down from the open heaven, to show that the righteousness and salvation of all the Lord's people are from heaven, and that they are only righteous and only saved in

Jesus. The sinner does not come down from heaven, but his righteousness does. As a saved sinner he is God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk." He did not put himself into the great sheet, into the covenant of grace, nor can he get out of it. He did not cleanse himself from sin. The word is, "What God hath cleansed that call not thou common." Poor, troubled soul. You look to yourself like a sinner, black as the raven, wicked as the wolf, vile as the worm, but God hath cleansed you, and now you are waiting for the full manifestation of the blessed work, "The earnest expectation of the creature [the new creature in Christ] waiteth for the manifestation of the sons of God." And this creature "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

And during this time of waiting and earnest expectation there are seasons of comfort and rejoicing. The dying of the Lord Jesus is borne about in our body, but the life also of Jesus is manifested in our body. The tribulation continues on account of felt depravity in the flesh, but we rejoice in the tribulation because it worketh patience, and experience, and hope which maketh not ashamed, because the love of God is shed abroad in our hearts. "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." We cannot rejoice in ourselves, but we do at times rejoice in the Lord, for he is rich unto us in mercy, and goodness, and grace, and loving-kindness, and his blessed name has been unto us a strong tower, in which we have found safety. We cannot but be glad and rejoice in the precious hope that we are represented in

that great sheet that was let down from heaven to the earth, and that the Lord remembers us in the "everlasting covenant which is ordered in all things and sure."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov., 1903.

MACOMB, Ill., Oct. 5, 1903.

DEAR BROTHER BEEBE:—I send the inclosed letter for publication in the SIGNS, feeling that it will prove a comfort to others, as it has to me. The writer gave her consent to have it published, providing I sent my answer also. She sent my letter back requesting it to be sent with hers. I have hesitated, fearing mine would perhaps be of little interest to any one else. But do with it as you think best. I have received two other good letters from her.

With much love to all the household of faith, your sister,

SARAH E. RUNKLE.

SARAH E. RUNKLE—DEAR FRIEND:—I would love to say sister, but fear I am not worthy to call you by that name. If this reaches you no doubt you will be surprised, for we are strangers in the flesh, but I sometimes hope not in Spirit. I saw a communication in the SIGNS OF THE TIMES written by you, more than four years since, in which you give a relation of your christian experience. O, if I could only tell you what a comfort that was to me; it revived my little hope which was almost gone, and I felt impressed to write to you, but had to defer it on account of sickness in the family, and ever since my mind has been impressed to write. Your experience was so much like what I had experienced, and I had so many doubts and fears thinking it was all a delusion.

When I was a small girl I wanted to be a christian, would go away by myself and try to pray. I remember one night of dreaming I was in the garden, and I thought Christ came to me; O, I thought he was so lovely; I felt to love him with all my heart, and thought I would be good and would not do anything wrong, for that would offend Christ. Time passed on in this way for several years, sometimes I was careless, and then again I would think of these things.

At the age of twenty-two I was married, and my husband and I began house-keeping close by his parents. Up to this time I had never met an Old School Baptist, and knew nothing about their doctrine; I had heard of them; by the world they were called "Hardshells" and "Ironsides." My mother-in-law was an Old School Baptist, and also a subscriber for the SIGNS OF THE TIMES. She became a member when she was a girl, and when she married she left that place, and settled where there was no church, and she would bring her SIGNS over for me to read, and I being a great reader, would always read all they contained, but the doctrine of election and predestination I did not like, neither could I believe it. She asked me if I found anything in the SIGNS too hard for me? I said there was some pretty hard doctrine in them. She said, It was true, and there were very few pages in the Bible but what you could find election and predestination in. I could not believe it, but I did not tell her. O, I feel very thankful to the good Lord that he kept me from saying one word to wound her feelings, for I believe she was one of the redeemed.

I had read the New Testament a good bit, it was our school book, and I had read it at Sunday School, and had committed a good bit of it to memory. Now

I thought I would read it carefully to see if that doctrine was there. I began at Matthew, and when I came to the Acts of the apostles, I read these words, "As many as were ordained to eternal life believed." If some one had struck me a blow I could not have been more shocked, and I felt a secret wish in my heart that those words had been left out. Yes, I was wicked enough to wish it, but Satan and my own evil heart soon made me believe it had some other meaning.

A short time after this I was sitting by the fireside alone, when this question was presented to my mind with as much force as if some one had spoken it aloud, "Have you got religion or not?" It was not a thought that came and then left, it was a question in my heart, to be answered. I answered, "No, I have no religion." I then felt myself to be a sinner in the sight of God, and I began to try to pray. Now, I never felt my sins a great burden pressing me to earth, that I could neither eat or sleep, as I have heard some say. Time passed in this way for over a year, I still trying to pray and asking God to have mercy on me, a sinner. Late one evening I went into a private room to try to pray; I felt very much discouraged; I spoke these words, "O Lord, I am a great sinner, I have done all I can do; if thou, O Lord, do not undertake for me I will be forever lost." Right then these words came in my mind with force, "The Lord will hear your prayer in the future," and I felt greatly relieved. I retired for the night with the same feeling, and in the morning as soon as I had opportunity, I picked up the New Testament and opened at Christ's sermon on the mount; there were the same words I had read many times before, but it seemed as though they had a different meaning. I then

picked up a back number of the SIGNS; my eyes rested on a piece written on election and predestination; (I do not remember the writer's name) I read nearly half of a column when I saw and understood it as plain as I ever saw the sun shine at noonday. It was clear to my mind, and I loved it, for I saw it was truth. I had always thought they that believed that doctrine were a bigoted sect, and thought there was no one good but themselves. Ah, I now loved that doctrine which I had always hated.

But I did not think my sins were forgiven, but thought they would be in the future. I think it was more than a year after this I was reading a piece in the SIGNS written by Elder Wm. J. Purington, on christian experience. He quoted this Scripture, "We know we have passed from death unto life, because we love the brethren." "Well now," he said, "perhaps there are some poor souls who have never met the brethren; how do they know whether they love them or not? Well," he said, "If you love this doctrine, you will love them that believe it, that is the same." O, I thought, surely I love this doctrine, have I indeed passed from death unto life? Are my sins, which are many, all forgiven? Well, I hoped it was so, and I still have a hope, but I have never had the assurance that my sins are forgiven, no, not even for one moment. I often think if I could have that assurance, even for one moment, I would never doubt again. But it seems to me that something has been taught to me that the world has not taught. It has been over thirty years since I have had this hope.

Is it not a great comfort for us to know that God reigns and rules over everything, both small and great, and he speaks the word and it stands fast, and

he will do all his pleasure, and we know he does everything right.

I have never had the pleasure of visiting an Old School Baptist church, but have often thought it would be very pleasant to do so. I have heard three or four sermons preached by a minister of that order, and that has been more than thirty years since. I have been a reader of the SIGNS over fifty years, and a subscriber for a good many years, and I dearly love the doctrine they contend for; it is all the preaching I get. I am nearly alone in these things; I have no one to talk to that believes as I do, except a sister-in-law, and she is a subscriber for the SIGNS, which comes to us richly laden with good news from afar. The only ground of hope that I have, is that the great God did predestinate all things, and that he does work all things after the counsel of his own will. There is nothing in my flesh but sin and death, and my hope is solely in the resurrection of Christ.

Now I would not wonder if you tired of reading this poor scribble. I have scribbled over a good bit of paper, and it is so disconnected I hesitate to send it. I may destroy it as I did the one I commenced some time ago. This desire to write may be entirely of the flesh, the good Lord only knows; I know there is no merit in anything I can do, for I cannot think one good thought in and of myself.

Now if I have done wrong in writing this, I hope to be forgiven. I would be pleased to get a reply from this, but if you do not feel like replying I will not be hurt in the least. I write this as a private letter. If you answer you can do so privately or through the SIGNS, just as you choose. If through the SIGNS, please withhold my name. Please remember

me at a throne of grace.

Now may the great God be with you and all his people, and guide them into all truth, is the sincere desire of my heart. From a

POOR SINNER.

MACOMB, Ill., July 5, 1903.

DEAR SISTER IN CHRIST:—I feel a desire to address you in this way after reading your dear good letter, which came to me a few days ago. My heart goes out in love to you, and though we are strangers in the flesh, I have a hope that we have been led and taught by the same Spirit, and are therefore no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

I was very glad to get your letter, and have read it over and over, and cannot help from believing that you have been with Christ, and have learned of him. I feel that I am very ignorant of spiritual things, yet it seems plain to me that you have written the experience of one taught of the Lord, that you have been led about and instructed, as was Jacob of old, and there was no strange god with you. I believe you have been made to know the joyful sound that "Salvation is of the Lord," which often comes in that still small voice which the natural ear cannot hear or understand. You surely speak the sweet language of Canaan when you say you cannot think a good thought, and that there is nothing in your flesh but sin and death, and your only hope is in the resurrection of Christ. Surely you learned this not by hearing, neither were you taught it, but by the revelation of Jesus Christ. Christ reveals himself and all these precious things to his children in his own time and way. It was him alone who gave you a heart to love and

rejoice in the doctrine you once hated, who caused you to mourn for your sins, who caused you to call upon his name. Then, my sister, is there not comfort for you? Cannot you rejoice? For it is written that they that call on the name of the Lord shall be saved. Those dead in sin have no desire to call on his name; they feel no need of a Savior. But the poor, trembling child of God is made to see his sins, and to hate them, and given a love for holiness. He calls on the Lord for mercy, for pardon, for strength, for grace. He feels and realizes his weakness, his unworthiness, and knows that he cannot do one good thing, so he calls on the Lord from necessity, for he alone can do helpless sinners good. "He hath the words of eternal life." Then we are made to see that it is all of grace, and while reading your letter I feel that you have been brought this way which is the good old way, the way of holiness, which the natural eye hath not seen, but the redeemed of the Lord walk there. But those of the world desire not nor care for these heavenly things.

It has always been a source of many doubts and many bitter tears whether I have any evidence of a hope in Christ. For I often fear it is only of the flesh, and perhaps I am deceived. I was raised by Baptist parents, my father having been a Baptist minister for over sixty years, and I have heard their doctrine all my life. I have gone among them since a child to the present time, and it seems I always loved and believed the doctrine they preached. I never hated them or the doctrine, and wished while I was a little girl that I was good enough to be one of them, and loved to hear them talk and preach, but I felt too sinful, too unworthy to be with them. I believed I must have a bright, clear evidence of

pardon. I thought then that every one had. I went on till I was past thirty years of age in this way, waiting, longing, praying for a brighter evidence, for a stronger assurance that my sins were forgiven, till at last I could stay away no longer. I told the church all I could say, I loved them, and longed to have a home with them, but I was sinful and felt unworthy to be with them, and I wanted them to be honest and not be deceived in me. I was received, and after being baptized I found a sweet rest to my soul, and experienced that peace which the world cannot give. Since then I have had many doubts and fears, many tribulations and trials to bear, yet, too, I have had many sweet seasons of rejoicing. I have been blessed with the love and fellowship of my dear kindred in Christ, and have been at many precious meetings with the saints. I feel I am unworthy of all these great favors, yet it seems I could not live without them. I fear I should not have written all this of myself, but I want you to know I am one, perhaps like yourself, who cannot say with assurance that my sins are forgiven. I do not believe any one can say this, for here we see as through a glass darkly. Here we walk by faith, not by sight. Here we only know in part. Here, my dear sister, we are kept by hope, but that hope which we have often grows dim and we call it little, yet it is as an anchor to the soul, both sure and steadfast, and enters to that within the veil. So when I read your letter I see where there has been a change in you, while I cannot tell of any time where any great change has taken place with me, so I have more faith in your experience than of mine, if I have any. There seems more hope for you than for myself. Yet with all these misgivings and doubts, if we believe the

truth and rejoice in it, and our only hope is in the Lord, and we have love and fellowship for those who preach Christ as the only way of life and salvation, cannot we rejoice? I hope you will find consolation in this. I wish I could write something that would be of comfort to you. If I have ever done so I am glad, but it is of the Lord I hope, for of myself I can do nothing. I cannot do the things I would, but the things I hate are the things I do.

I think it is so sad that you live so far from any of the Baptists; I believe you would enjoy their society very much, and I feel that you should tell them of what great things the Lord has done for you, and I have no doubt you would be gladly received, and I believe you would be better satisfied than you have been all these years. I believe should you write to Elder Durand, who lives in your State, he could comfort you very much, and likely go and visit you. I do hope a way may be opened for you, and that God may keep you and guide you to his people.

I am glad it was put in your mind to write to me, for I dearly love to get letters from my dear kindred in Christ. I have been highly favored in this way, having received many letters from my brethren and sisters, and from more than twenty ministers of the gospel. I feel to be unworthy of all this. I reply to all these privately in my weak, imperfect way. This is a great comfort to me. I feel that we should speak often one to another, and bear each other's burdens.

Your letter did not tire me, neither was it too long, but it was very interesting and comforting, and I do feel that the Lord hath blessed you with spiritual knowledge and understanding, and I trust that you may grow in grace and the

knowledge of the truth. There is one thing I know, that I have never grown any better, and my hope is in the saving grace of God. His predestinating care is over all his creatures, and he speaks and it is done; he commands and it stands fast; he rules all things by the counsel of his own will; he saves his people with an everlasting salvation. O, may we believe and trust in him.

If you feel like this is worth an answer, I would love to hear from you.

Please look over mistakes, and remember me as your sister, I trust, in christian love,

SARAH E. RUNKLE.

[By special request we omit the name and address of the writer of the letter sent us by sister Runkle, but we wish to indorse the advice given the writer by sister Runkle. If the experience she relates is not a christian experience we have never read one. While it is very interesting to a child of God to read or listen to the relation of the spiritual exercises of a subject of grace, especially when they are first quickened by the Spirit, yet we know of no Scripture authority requiring that one should be able to give a detailed account of all the way the Lord had brought them, in order to receive the fellowship of the church. It is not possible for any one, naturally, to love the truth, for the carnal mind is enmity to God, and cannot love the truth. But it is written, "We know we have passed from death unto life, because we love the brethren," and if we are able to say, Wherein I was once blind now I see, we have the scriptural evidence that we are born of the Spirit, and this evidence the writer has clearly given in the letter she sent sister Runkle, and now we feel to say, Come in, thou blessed of the Lord, why standest thou without?—ED.]

## JEREMIAH XVIII. 4.

“THE word which came to Jeremiah from the Lord, saying, Arise and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”

The above has been my meditation for some days past, and when I would think of speaking or writing upon it, how I would fear and tremble lest I could not shape my words so as to make my brethren understand me, and would cause some of them to think I was trying to introduce something new among them. And now, brethren, we wish to say to you all, If we know our own heart’s desire, we do not wish to bring in anything new, or would not set up against any old principles taught in the Scriptures, but would admonish each and every one of you to try every man’s writing and preaching by the word of God, and receive it just so far as it holds out with a “thus saith the Lord.” The difference among Baptists generally arises from the application they make of certain texts of Scripture they use. We think they all love the truth, and would all receive it if they could understand it alike, and in making this application I may make a wrong one, but I shall endeavor not to spring any new doctrine by so doing. I understand that “all Scripture is give 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.” It is also said, “For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Then we should not look on any Scripture as an idle tale, but as something very import-

ant to us, if we could but rightly understand it. And now in view of these facts we conclude that if we could understand the Scripture at the head of this article, it would be of great importance to us, but should we make a misapplication of it, there are some things we need not fail to notice as we proceed along.

We need not be mistaken as to what the potter made, it was a vessel, not something to be put in a vessel, but a vessel itself. We need not be mistaken as to what it was made of; it was clay. We need not be mistaken as to what became of the first vessel that was made of clay; it marred (impaired: made worse) in the hand of the potter. We need not be mistaken as to what the potter then did: “So he made it again,” (a second time), another (not same vessel), but another vessel as seemed good to the potter, and now, my dear brethren, I wish to ask you a few questions, Did not the clay of which the second vessel was made, have an actual existence in the first vessel which marred in the hand of the potter? and does not the amount that it took to make the second vessel exist in real substance in the second vessel taken? This granted, we will still ask some other questions: Is it not a fact that whatever process the second vessel passes through, that all the substance contained in the second vessel which also did exist in the first vessel, does pass through? And now, taking the above as a fact, we will proceed to make the application, We understand that God, the creator of all things, is represented here as the potter. It said in reference to him, “Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?” We understand those two Adams that were spoken of in 1 Cor. xv. 45, to be those two ves-

sels that were made of the same clay. And now the question is, How near can we come to proving it by the Scriptures? It is said that God took of the dust of the ground and formed man, and breathed into his nostrils the breath of life, and man became a living soul. Elihu said to Job (xxxiii. 6), "I also am formed out of clay." Paul says, 1 Cor xv. 47, "The first man is of the earth earthy." So we conclude that first Adam is this first vessel which marred in the hands of the potter, and now while we may apply this second vessel to that second Adam, which was made a quickening Spirit, we want it distinctly understood we are speaking of him in his human or fleshly nature, as a vessel made by the potter, and when we speak of him in his divine nature, we understand him to be God, to the exclusion of all persons or characters which were distinct from him. Now to the proof in the case, he is said to be the seed of the woman, which should bruise the serpent's head, and if he is the seed of the woman, was he not a component part at least? It is said again, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law," &c., could he be made of a woman, and not be a component part of her? Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken." Could he be "of thy brethren" without being of the same substance? It is said again, "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c. It is also said, "The word was made flesh," and again, "But a body hast thou prepared me." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in

all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." If this does not prove our position, we doubt our ability to do so by the Scripture. But if it is a fact that this is a correct application of the above text of Scripture, then the doctrine of the Baptists is easily proven: here are two headships of the church, one natural, the other spiritual, (two natures existing in the second headship,) each producing after his kind. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual?" If the foregoing be a true application of the texts referred to, then it is true that the church did exist (in her human nature) in both Adam and Christ when he was in the flesh, and when Adam fell in sin and death by transgression the church fell in him, and when Christ died for her transgressions, she died in the person of Christ, and when he arose, or was born from the dead, she arose or was born from the dead in the person of Christ, and it appears to us that when Christ arose and ascended to heaven, the salvation of his people was complete, both for time and eternity, and the only thing that is necessary is to manifest it to those chosen vessels of mercy by the Spirit, which is termed in the Scriptures, being born again, or born of the Spirit, or born of God, or born by the word of God, &c. Then such Scriptures as the following are made clear to us: "Thy dead men shall live, together with my dead body shall they arise." "For as soon as Zion travailed she brought forth her children." And, "After two days will he revive us; in the third day he will raise us up and we shall live in his sight," "Quickened together with



Christ."

Brother Beebe, do with this as you think best for the cause and all will be right with me.

P. N. MOYERS.

CAPPS FORD, TENN.

521 CENTRE ST., TRENTON, N. J., Sept., 1903.

DEAR BROTHER BEEBE:—I inclose a letter from my mother, as it has been a great pleasure to me to read it, so I send it leaving it to your better judgment. I feel that it is good to hear of one's exercises of mind, and her letter has been of peculiar interest to me. The words of the poet expresses my feelings at present,

"O, I sunk beneath the load  
Of my nature's evil;  
Full of enmity to God,  
Captived by the devil.  
Restless as the troubled seas,  
Feeble, faint and fearful,  
Plagued with every sore disease,  
How can I be cheerful?  
Faith when void of works is dead;  
This the Scriptures witness,  
And what works have I to plead,  
Who am all unfitness.  
All my powers are depraved,  
Blind, perverse and filthy.  
If from death I'm fully saved,  
Why am I not healthy?"

Yours unworthily,

ELIZABETH P. FETTER.

FOXCHASE, PHILADELPHIA, Pa., May 15, 1903.

MY DEAR CHILD:—I feel so unworthy to write or even to think on the precious things of Christ, and yet I feel as if I did not want anything else. I have been for quite awhile so low down, just ready to give up all hope. I was thinking one day just how long, or how far would I go, for there was nothing for me, when these words came, "So far shalt thou go, and no farther." I felt that I was in my Father's hand, and so I am. The words gave great comfort, and I felt that I had

not left my first love; nor can we forget it. Sometimes I feel very cold and indifferent. I thought when I first came into the church, over forty years ago, that as I grew older, I would grow in grace and in knowledge of these things. I think that it was then, and is yet, my desire to live near my God, but how far short I have come. I feel so ashamed to let my brethren know how ignorant I am, yet it gives me comfort to know that I can say that I love the brethren, and I feel that it is because he first loved me.

I will go back years ago when I was a child. I think that I always felt that I was bad, worse than my brothers and sisters, yet I had no knowledge that I was a sinner before God until one day I was playing in my room, and singing the good old hymn, "When I can read my title clear," when I heard, as it were, a voice saying, "You sinner; you wicked girl." I thought it was one of my brothers teasing me, and I went out to see, but could not find any one. Then I heard it the second time, and no one was near. So I went back into the room, and could not help crying, for I did not know what it meant. I found my mother and told her, and I can never forget her looks, as she put her arms around me. I was sick in bed some days after that, and I remember my sister telling me not to worry, for I was no worse than others, but I could not see as she did. When mother came and read to me out of the SIGNS, I never got tired, for they told me what I wanted to hear, yet I did not understand it all. I was then about twelve years of age. I felt to be such a sinner, but thought as I grew older I would understand more, but as I grew up these feelings never left me no matter where I was. I always felt that I was the worst one about. I remember how glad I was

when my dear mother would take me to the Thursday meetings; I can see them yet, some ten or twelve of the dear sisters going along talking of their trials and joys; they always looked so good and happy to me. I then questioned myself, "Would I ever be so good and happy?" I can now answer, No, I am not like one of thy handmaids. Once I went to an evening dance with a brother, and while dancing I was struck with an awful feeling of condemnation, and felt how wicked it all was. I was taken into another room and was questioned, but all I could say was that I was sick. I felt that I would like the floor to open and let me out of their sight, but I knew I could not get out of the sight of God. I asked my brother to take me home, which he did. That dear brother was brought out and afterwards became a good Old School Baptist, but he has gone to his rest, a true and faithful child of God, how I miss him.

Thus it went on for some time, and I wanted to hear preaching, but there was no where I wanted to go but to the Old School Baptist meetings. I did not know why, for I thought I never could be like them, for they seemed so good, and I was so vile and sinful. I well remember one Sunday how badly I wanted to go to the meeting, but I was away from home, and it was a stormy day, so I took my Bible and went away from the house, under a large lilac bush, where no one would see me, for I was feeling very badly, but I dared not look into my Bible. All I could say was, "O Lord, have mercy upon me, a sinner, for I am so vile," though I dared not look up. In a moment all was light, and I felt as though if I had wings I would fly away. These words came to me, "In my Father's house are many mansions, if it were not so I would

have told you." I felt then that there was one for me. O, if there is only a little place, so that I can sit at the feet of Jesus, it will be well with me. I would rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness.

I was surprised to think that only just a little time before I could not even look into my Bible, but now I could not let it out of my hands, it was such a comfort. I did not want to eat or sleep, but to praise God more and more. I wanted to see my dear mother, and tell her what a dear Savior I had found. I felt that I must tell her. So I went home, and when I got there, mother had some company, and I stopped at the door and heard one dear sister telling her experience, and I thought she was telling mine, and wondered how she knew, for I had told no one. I felt that I could not go in there, and so I went to the barn, and then came to the house from the back. How surprised mother was. She took me into the room, and they all seemed glad to see me; one said, "Have you something to tell us?" I felt that if they only knew how deceitful I was, they would not ask me such a question. I do not remember now what I said, but they all seemed to rejoice with me. That was a day never to be forgotten. Mother and I went the following day to see Elder Harding, and I felt as though I could go to him, as to a father, for he had always a good word for me; I felt as if I could tell the church my feelings, but was so very unworthy, yet I loved them, and wondered how it came that I loved them, and it came to me that it was because Jesus first loved me.

One meeting day, one of the deacons asked me what I was waiting for? He said, that if I waited to get better I

would never come. I often think how true it was, for, after all these years, I am no better, but so slow to learn. One thing I know, that I love to be with the brethren.

I was baptized by Elder Harding, the second Sunday in August, 1862, and have been groping along ever since.

Now Lizzie, I have tried to write my experience to you; it is poorly expressed, yet I know you will understand; if I tried again I could do no better. I feel that I need the prayers of all the dear saints; I cannot do the things I would, and the things I would not, these I do. I will stop. With love to all your family, I remain your mother,

E. B. LEEDOM.

COLUMBIA, Ohio, Dec. 2, 1903.

DEAR BROTHER BEEBE:—I herewith send you a letter written by brother George W. Hartsough, which I think would be a comfort to others the same as it has been to me. If you think it proper please give it a place in our old reliable, the SIGNS OF THE TIMES, and oblige yours truly,

G. N. TUSING.

LAURELVILLE, Ohio, Nov. 29, 1903.

ELDER G. N. TUSING—BELOVED PASTOR:—I venture to afflict you with another worthless scribble. Elder Cole came to our place Saturday morning and we had a very enjoyable time, and to-day went to church and listened to a very excellent expounding of the text, "O, Jerusalem, Jerusalem!" &c. He said many things that afforded me much comfort; the text always seemed veiled in mystery as, I might say, almost all Scripture is, for I am so very weak, poor and ignorant that I often think that I am, if a child at all, the least, most unworthy,

unprofitable, darkest of the flock. But Elder Cole said to-day when Jerusalem was carried away captive, the great, the smart and noble, were the ones taken, but the vine dressers and the poor non-influential ones were left. When trouble is caused and division comes, the great cause it, and the wise are led away, but the poor, the ignorant, the blind and those of no profit to the enemy, are left to worship God in the wasted temple. This is a comfort to your unworthy servant, because I am sure that I, like Elder Carmichael, am not smart enough to cause division, and none would want to draw away one so worthless.

I have been reading the experience and call to the ministry of Elder Lemuel Potter, and enjoyed it very much. If all ministers could refrain from strife, and like Paul, determine to know nothing among the brethren save Christ and him crucified, and when a little fire is found, try to immediately quench it, instead of adding fuel to the flame, the church would be blessed. "Behold how great a matter a little fire kindleth." James says, The tongue is a world of iniquity, &c., and is set on fire of hell.

Elder Cole quoted the text, "Children, obey your parents in the Lord," &c., and I thought that I saw new light in it to me. (Eph. v. 32; vi. 1, 4.) The children (those who require milk and not meat) should obey, follow after or take knowledge of the fathers and mothers in Israel, and obey them; be willing to submit their judgment, ideas, &c., to the older heads. Obey in the Lord, or when their instruction is in full harmony with the Scriptures. I think and often tell our dear old fathers and mothers of the Laurel Church that I would like for them to visit the weakest, most ignorant one of the family, G. W. H., and nurture, strengthen and

train him, and prepare him for future usefulness. The Jews were required to teach the younger ones the precepts; it did not make Jews of them, but it was necessary to their equipment. He would have been a very poor Jew if his parents had left him to grow up without instilling into his mind and nature the laws and observances of their nation. Why is it not necessary that the babes in Christ be instructed? Not instruct them to know the Lord, but in the correct practices of the Lord's house. Again, the children in the Lord should be slow to speak, docile, and honor and obey their parents in the Lord, the older members; be not of a forward mind, but willing to be instructed in doctrine, in faith and in practice. Another Scripture I have thought much about here lately, "Almost thou persuadest me to be a christian." The Arminians regard this as one of their strong points, and say that Agrippa was almost persuaded to become a christian, but, suppose Paul's arguments were not quite convincing enough, and therefore he was lost. But we see the text in altogether a different light: if Agrippa was almost converted, that was the work of the Lord, and he would carry it on until the day of Jesus Christ. But Agrippa said, "Almost thou persuadest me to be a christian," or as we would say, "You would almost endeavor to persuade, or it seems that that is what you are trying to do; but, Paul, it is of no use to waste your arguments on me, a king. I will not be prevailed upon to join that poor, despised sect, whom all the world ridicules. Why you have nothing; you even claim to have no righteousness of your own. One who joins you must bid farewell to fame and honor. Therefore, Paul, do not try to prevail on me, because the sacrifice is too great."

But I will stop, I hope this is in accord

with holy writ. I am so full of that church book that that is about all that runs in my mind.

I pray the merciful, all-wise God that this will find you well, and that you may be enabled to meet with us at our next meeting.

Pardon me for bothering you, and write if you see fit; if not, I will try to be content. I am your very little child, if one at all,

GEORGE W. HARTSOUGH.

NUTLEY, N. J., Dec. 3, 1903.

DEAR BROTHER BEEBE:—I received the inclosed letter from brother Fisher some time ago, and as I am sending my remittance for next year, I will inclose it for publication, for no doubt there are others that would enjoy reading it.

Your unworthy brother,

HENRY T. LEFFERTS.

HALLWOOD, Va., Oct. 25, 1903.

DEAR BROTHER AND SISTER LEFFERTS:—I have since leaving New York often thought of writing to you, but have failed so far to make the attempt, owing to the fact that most of my time for the last six months has been spent in darkness; yes, darkness that can be felt, but I feel a desire now to let you and also the brethren at Ebenezer know that for the last few days the Lord has been pleased to bless me with his felt presence, and O, how I am made to inwardly rejoice and be glad. What a wonderful God is ours. It is he who forms the light, also it is he who creates the darkness, and this we do well know, yet how impossible it is for us to realize when we are made to pass through the valley and the shadow of death, that it is the Lord leading us, and that it is he who creates the darkness, as well as it is he

who forms the light. If we could only realize this, then the darkness would be ended, and the light would appear, for two opposites cannot exist together.

The most of my time for the last six months I have felt that my hope was clean gone forever; that surely I was without hope and without God in the world. There was nothing to cheer me in all this wide world, and I am often made to feel so weary of toiling and rowing, that if such were God's will to take me unto himself, how glad would I be to depart and be at rest. Feeling as I did, I was without comfort, and I was of no comfort and but little profit to any one else. But now a light has sprung up in my poor heart once more.

I was indeed blessed to attend two days of the Salisbury Association last week, even after I had given up all hope of being able to go, for the way I am now situated, I do not get to attend meeting as much as I would like, and feel that this had added much to my discomfort. But I was blessed to attend the last two days of the association, and I feel that I know it was good to be there to meet and mingle with those that I feel that I have been made to love for the truth's sake, and to have the blessed privilege of hearing (a hearing ear being given me) the gospel in its purity preached by God's called and qualified servants. Surely it was a feast of fat things to me. Yes, I was made to rejoice, to thank God and take courage.

What a mystery are we to ourselves; sometimes on the mountain top, and sometimes low down in the valley, and it is the Lord's dealing with us all our journey through; each and every step we take is ordered of him. But we cannot realize this truth at all times; if so, then all would easy be.

I often think of the dear ones at Ebenezer. Do not know that I will ever meet any of you on earth again; that of course is altogether with him who doeth according to his will in the army of heaven, and among the inhabitants of the earth. But I do desire to be in New York, but whether the way will ever be open for that or not I cannot tell, but feel now a little hope that such some time may be the case. Now, as to why I desire this rather than to remain here where I am, I do not know. One would think it would be better for me, especially as I am not fitted for the business world, to remain here, but I trust whatever is best for me that my God will do for me.

Our health has for the most of the time been very good since we came here.

I hope I may soon as convenient hear from you. Wife joins me in love to yourselves and to all the brethren.

I am as ever your little brother,

MARTIN D. FISHER.

PINSONFORK, Ky., Dec. 1, 1903.

DEAR BROTHER BEEBE:—I have just received and read the SIGNS for the present date, and am a little bothered over your editorial; but I do not mean to object nor complain, but just simply express a few of my many thoughts about those two points you have mentioned, the words "absolute" and "conditional salvation." I have no doubt in my mind but what you mean is right, and even what you say may be right, as to a conditional salvation, but for the life of me I cannot believe in a conditional salvation, either for time or eternity. "The word "conditional," as used and understood as regards the doctrine and salvation taught in the Scriptures, implies "terms" to be accepted or rejected, discretionary with the one who the terms are proposed to.

As to leaving off the word "absolute," I do not claim, nor do I feel to be a stickler for just the word "absolute," nor any other word whatever, but I am bound to believe that those who are so strenuous for the word "absolute," are more opposed to the clause "all things," than they are to the word "absolute," and I am thinking the greater number of them would not complain about the word "absolute" used with a limited predestination. If the Baptists have got so exacting as to have us leave off the word "absolute," just because it is not a Bible word, why not then leave off the words "sovereign," and "sovereignty?" neither of these words are in the Bible, and the Baptists use them a great deal more than they do the word "absolute." As soon as the Baptists give way an inch they may soon give way an ell. Soon as they can get the word "absolute" dropped off, then nothing will do them but to leave off the clause "all things," for the clause "all things" is a much bigger bugbear to them than the word "absolute" is, and next will leave off predestination in toto. And it does seem plain to my mind to take the word "absolute" out of the principle of the SIGNS that your God-loving and God-honoring father pledged himself to maintain over seventy years ago, would be virtually acknowledging that the SIGNS OF THE TIMES was started wrong, and the enemy will say, If they were wrong in one thing, why not in other things?

My dear brother in Christ, I am poor and needy, both temporal and spiritual, and am behind for the paper, but hope there will be a day when I can meet the demands. Howbeit, I cannot believe there is a man on earth that has more love and prayerful desire for your success and welfare than I have, and I do

not love the dear old SIGNS just because they are the SIGNS, and of long standing, but because they honor God and magnify his grace in the salvation of poor sinners. I love to think of your father, and how his feet stood firm in the raging flood of Missionism, for Israel's sake.

Yours in heart,

W. J. MAY.

[THE sense in which we used the word "conditional," in the article above referred to, we wished to be understood as referring to a state, a condition, not terms to be complied with.—ED.]

1116 PUTNAM AVE., BROOKLYN, N. Y., Dec. 7, 1903.

DEAR BROTHER BEEBE:—Another year has rolled around, and my subscription to the SIGNS OF THE TIMES is due. Please find inclosed two dollars. I regret my ability to do so little in way of encouragement. The cause and your labor demand more. I feel many times a single communication is worth far more than the subscription price. If I have any gift it is in receiving, not in giving of these precious things. The longer I live, the less evidence I find in myself of spiritual life, yet his mercy has been freely bestowed; when it was his pleasure to smite with one hand he did uphold with the other; not one promise failed.

The doctrine advocated in the SIGNS is the only sure foundation to build on: a sovereign God who predestinated every event in time, elected every vessel of mercy, and chose them in his Son before the mountains were brought forth.

May you be spared long to edit our loved paper, and while sending rich manna to the scattered household of faith, may your own soul be strengthened and encouraged by the help of your brethren.

In hope of life eternal, I am your sister,

H. M. HOBBS.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 1, 1904.

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

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**INTRODUCTORY TO VOLUME SEVENTY-TWO.**

As we enter upon the duties of a new year we are fairly overwhelmed with the responsibilities of the arduous duties before us. While great physical labors are connected with the issuing of the twenty-four thirty-two page numbers of a volume of the SIGNS, yet they are but light when compared with the arduous duties and the grave responsibilities involved in the editorial work. When we consider how serious a matter it is that we are to decide in the selecting of matter for publication, and the sacredness of the cause we are pledged to advocate, it is with fear and trembling that we undertake the work, and did we not know that with a worm God is able to thresh a mountain, we would be utterly discouraged.

How marvelously the SIGNS OF THE TIMES has been sustained all these seventy-one years. When in 1832 the division took place, a little band of faithful brethren united in unfurling this banner amidst a flood of opposition and persecution. Then one after another withdrew from the venture, until but one man was left to continue the publication, and that our late lamented father, a man with very limited literary attainments. Yet

God was with him, and who could be against him? As ever has been the case, the great and the wise men were arrayed against the truth, yet this unlearned young man was given wisdom from above to enable him to confound the "doctors and lawyers" of that day, and the publication continued to increase until it had sought out and brought strength and comfort to God's chosen ones in every section of the country. Is this not marvelous in our eyes? Can it be accounted for from any natural source of reasoning? Then with this evidence of the sustaining power of God in the continuance of the SIGNS through all these years, may we not take courage and hope for a continued manifestation of his support? Indeed, it does appear to us that within the last year there has been a softening down of the bitter opposition that has been displayed by some of the publications against the SIGNS OF THE TIMES, and some who have been deceived by them are returning to their first love, having become starved out on legalism. We hope, through the enabling of the Spirit, and the aid of the brethren, to make the seventy-second volume of the SIGNS OF THE TIMES equal if not superior to former volumes in comforting the saints, and glorifying God. We do not contemplate any changes in the form or style of the makeup of the paper. The cause we have been trying to defend we still hold sacred, and with such ability as God may give us we shall continue to advocate. But it should be remembered by the brethren that more depends upon them than upon us, in making the publication of comfort and edification to them, by supplying us with articles for its columns. The better we are supplied with copy, the more edifying we can make the paper.

Trusting we will receive your support, both in supplying matter for the columns of the paper, and in its financial support, we launch out on another year of its publication, and for whatever encouragement we receive, we hope to be made truly thankful.

B.

### NEW YEAR'S GREETING.

It seems but natural, as we cross the line that divides the old year from the new, to pause for a moment and reflect over the past, and then, over what may befall us during the year that is just ushered in. Yet, as we begin this new year's greeting, we remember that all years and days are the Lord's, and that every day and every year we are in his hand, who is our sovereign protector, our infallible guide, and our King, Judge and Lawgiver. Years and days bring to us all changes, changes within and without. Only with him there is no change, either in his hidden wisdom or his declared purpose. In this great and solemn truth is the ark of safety, and the ground of hope to us poor worms of the dust, as regards the providences of life, and as regards also the eternal purpose of love and mercy which he has towards us, as the subjects of his electing love and redeeming grace. Like David, we may say, "Surely goodness and mercy shall follow me all the days of my life," and still further we may say, His goodness and mercy have followed us all the days of our life thus far. Yes, goodness and mercy alone; for what have any of us merited at his hand? Only condemnation and wrath have we earned. We say, "earned," for "the wages of sin is death." And beside notwithstanding all these multiplied mercies, how unthankful and rebellious we have been. There has been nothing in us to merit esteem, or to

give our Creator delight. Surely the children of God will all confess this to be true. We were all sinners from our birth, as declares David. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Yet we have hope in the salvation of God. If then we are sinners, with no good in us, it must be that it is by the unchangeable purpose of God that any are saved. Therefore the apostle speaks of his eternal purpose, which he purposed with himself. No repentance nor faith nor good works of the creature wrought any change in the will and purpose of God; for, first we had no such things to offer before him as the price of his salvation, and second; if we had, nothing could work any change in the mind and will of the unchangeable God. It is therefore of his sovereign and unchangeable will that any of the children of men are saved. Again we can but rejoice, and say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Also, the same holy and sovereign will from before the world was, appointed all our steps in Providence, so that, "The steps that we take, and the station we fill, our Father determined and wrote in his will." As in the case of his servant Moses, so is it in the case of all his servants, from the most exalted to the most humble of them all. The natural life of Moses from the cradle up, was ordained of God in such a way as to fit him to fulfill the purpose of God concerning him as the leader and lawgiver of Israel. The forty years of his life in the court of Pharaoh in Egypt, were as much appointed of God to fit him for that leadership, as were the forty years afterward in the wilderness, when he walked and talked directly with God. So also Paul was fitted by youthful training for the



special place that he filled as the apostle to the Gentiles. These instances are given in the word as examples, to show us that the same is true of every servant of God. God rules in the providential affairs of the lives of us all, as well as in the work of grace, when it is wrought in the soul afterwards. His providence and his grace go hand in hand. By manifold providences of sorrow, trial, perplexity, hardship, crosses, burdens, and of temptation, our God opens the way to show forth his grace and his power to save. Well might the apostle say, "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And again, "I take pleasure in infirmities, and persecutions." It must have been as these things gave occasion for the display of sovereign power and grace, that Paul gloried and took pleasure in them. The same faith in us will lead us to say the same things. The past year has, no doubt, brought many trials to many of our readers, and it has certainly brought some trials to us all, but those things have been, all of them, given us of God, and given for some wise purpose to his own glory and our good. Satisfied that this has been so, we may not only bless the hand that has guided us, and the wisdom that has planned all for us, but we may look forward trustingly and calmly to all the days of the coming year. They will bring nothing, but he will bear us through. They can bring nothing that will not work, together with all other things, for our good and the glory of God. We know not what shall befall us, and it is good that we do not know, but the Lord of all knows, and it is best of all that he does know. All may be dark to us, but all is light to him. Faith receives this truth, and re-

joices to not know, if God wills it to be so with us.

In this new year's greeting, what better things can we ask for all our brethren, than that grace, mercy and peace may be with them all, from God our Father, and the Lord Jesus Christ?

"Grace, mercy and peace." Do not these things sum up all that we can need, or that God has to bestow? Grace that provides unmerited salvation; mercy that forgives us all our sins, and rewards us not according to them; and peace, by which we dwell in union and communion with God, through the Son of peace, who alone can give peace. "Redemption, forgiveness, and oneness with God," these sum up all that the sinner needs, or that the quickened soul ever can desire. May these infinite blessings be with you all for Jesus' sake. Amen.

As our thoughts turn to our own self, and to the things which we desire from God for the coming year, we are made to hesitate and tremble to express ourself. We know what we "*desire to desire*," if such an expression may be allowed. But we confess that our desires are so much influenced by the flesh, that we fear to say that we are at all spiritual in them. Yet, we do feel some desire for more knowledge of God and his salvation, his truth, and his ways, for more conformity to him in all things, for more union and communion with him and his people, for more humility, more love, more steadfastness in the truth as it is in Jesus, more boldness and faithfulness in declaring the truth, more heavenly mindedness, more drawing away from the world and all its pleasures, ambitions and gains, and more drawing toward heavenly things, and the pleasures which are found alone at God's right hand, more of the spirit to say, "Thy will be done in us, as

it is in heaven," and more of all that would be Christlike in our heart, mind, and in every step in our outward walk. We believe that there is a desire in our heart not to know any man after the flesh, but to be in love with the truth, as God has revealed it in the Scriptures. We desire that neither the love of the applause of men, nor the fear of the frowns of men, nor the spirit of enmity to any man, shall actuate us in anything that we may say or do. We do want that what we shall say, in writing or preaching, may be clear, and contain nothing uncertain. We would not give up one single principle of the truth that is revealed in the word of God, to gain the approval of any one. We desire that the glory of God, and the comfort and edification of his people, may be our sole motive in all our preaching or writing. These things, and others of like precious nature, we trust that we do desire, no matter how far short we come of attaining to them.

It sometimes is the case as the people of God go on their way in the warfare, that men oppose the truth as they proclaim it. It has been so in all ages. We are instructed how to do in all such cases in the word. There is to be first, no yielding in the truth, no departure from it on any account, but there is to be a presentation of it all the more, when it is assailed, but with all meekness and love and pity toward the opposer. It certainly is a poor way to gain a brother to the truth, who has been led captive by any error, either to cease to declare it, or declare it in any spirit of strife or anger. Declaring the truth in love, and striving to instruct the opposer, peradventure God will give him repentance to the acknowledging of the truth, is the substance of the divine command in all such

cases. We desire to have no man's person in admiration, in presenting the truth. It is no way to make peace, true peace, to cease preaching the truth, although some we love as brethren may oppose it. The only true peace is that which arises from an adherence to what is true and right; all else is a false peace, like the surface of a volcano, while within all is trouble and confusion, which some day will burst all our artificial barriers, and hurl destruction upon all who may dwell in fancied security under its shadow. Let us continue right on in our testimony to the truth, as the Scriptures declare it, but let us see to it that we are also tender to the weak, gentle to those who may err from the truth, and patient to those who may oppose it. No one has any right to say to another, Cease preaching what you believe the Scriptures teach, since some will oppose it, and to present it will make trouble. The only thing that any one has a right to enjoin upon him who presents what he believes, is that he shall present his faith in love, and without strife. Still further, we ought not to speak, or so act that it shall appear that we claim that we have dominion over the faith of another. Paul did not claim any dominion over the faith of the churches, and we must not. We trust that we desire oneness among all the people of God, but the oneness that we desire is the fellowship that is in the truth, and this truth is not a mere dogma, but the truth as it is felt and realized to the comfort, strength and edification of the believer. God's words are Spirit and life. The truth of God is summed up in what Jesus is. That which is of any value to any man, or to the glory of God, we shall find in the revelation of Jesus Christ. The life that he lived in the flesh, and the death that he died, and the life that he

lives now, which is made manifest to us through the Spirit, the words that he uttered, and the miracles that he wrought, all manifest the truth of God. In this truth, thus revealed, must true fellowship be found.

Urging the brethren to lay all their differences aside will never avail anything in the way of true peace. Rather, let the aim of each be to faithfully present the truth, remembering that God alone can show it to us, or to any man. If the faithful servant of God desires that all who love the truth shall walk in mutual love, let him remember that love of the truth as it is in Jesus is the only true basis of mutual love and fellowship. There are men and women, many of them, in our acquaintance, for whom we have great admiration, for their many pleasant and gentle qualities, but for whom we do not have, and cannot have, one grain of fellowship in the truth. Some of them we have felt to admire, as far better than ourself in all natural qualities, yet we have had to contend against their false doctrine earnestly, and so long as they held that doctrine we could not bid them welcome to the church, which is the pillar and ground of the truth, nor extend to them the hand of fellowship in the Lord. Among some whom we must regard as the children of God, errors have found a place, and we feel forbidden to give place to the error for a moment, while yet we do not have any right to question the work of grace in their hearts. In opposing the falsehood which has entangled them, we do not deny the work of the Spirit in them, but we must keep right on presenting the truth, hoping that God will give them to see it clearly, and bring them to acknowledge it, and we desire to manifest all long-suffering and patience in so do-

ing. We ourself have to acknowledge that in the past years we have held to notions that in later years we came to see were not according to the truth as it is in Jesus, nor sustained by the word of God. This ought to make us patient with others who may err from the truth. Paul was patient with all the churches in their departures in doctrine and practice, yet he ceased not to warn and teach, and in it all he kept back nothing. We desire to follow his example as much as in us lies.

It ought never to be forgotten, and we hope that God will not suffer us to forget it at any time, that the written word inspired of God, so that it is not the word of men, but the word of God, is to be the standard and rule. Whatsoever cannot be found there, either directly stated or necessarily implied, ought not to be received by the churches. They thoroughly furnish the man of God unto all good works. We must not be guided by our own thoughts, or fancies, or feelings, in our faith or in our practice, but solely by the plain word of God. The one question that we ought to ask at all times is, What do the Scriptures teach? How many times in the Old Testament is it said, "Thus saith the Lord"? The one question ought to be with us all, Have we a "thus saith the Lord," for what we believe and practice? One great object in the ministry of the word is that the word written in the Bible may be expounded. One of the essential qualifications of a called minister is the gift of expounding the letter of the word, and showing its application, either in the experience or the practice of the church, and the teaching of the Scriptures is very wide and full; they present not only the ups and downs of the believer as he is being led by the Spirit, and the warfare of the

heart, and the bitter and the happy experiences of the child of God, and the changing feelings that accompany that experience, but they also present the order of the church, such as baptism, the Lord's supper, singing, prayer and preaching, together with exhortation, and what is called in the word prophecy, and the discipline needful for the purity of the church, and the proper walk for the believer towards his brethren, towards God, and towards all men, and also his proper manner of life as a father, brother, son or citizen. The Scriptures speak of the fruits of the Spirit, on the one hand, and of the works of the flesh, on the other hand. The field is unlimited. All these things ought to have place, and they will have place in the mind of one whom God has called to preach the word. If there is sameness in our preaching, it is not the fault of the word of God, for that is full of variety, but it is a lack in ourselves.

But we must not here pursue the theme any further. We desire to ask an interest in the prayers of all who love the Lord in sincerity, that both brother Beebe and ourself may be kept in the right way, if it shall please God to spare us during the coming year. We desire that in the SIGNS nothing but the truth which is for the glory of God, and the edification of his people, may be presented, either by editors or correspondents. We desire also to say that we greatly appreciate the correspondence which has been forwarded for the columns of the SIGNS; the kind words which have accompanied this correspondence have helped and encouraged us greatly. We wish for you all every needed earthly blessing, and beside, all the fullness of blessing and mercy revealed in our Lord Jesus Christ. Of one thing we do feel sure, that whatever may betide us, all is well, since God reigns.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### PSALMS CXLIX. 2-6.

(Reply to sister R. T. Johnson.)

It is much easier for us to flourish our pen, than to write that which we feel satisfied will edify the saints, and reflect the glory of God, but of this our readers are, or have had opportunity to be, aware. Such views as we have on any portion of the Scriptures, we do not feel at liberty to withhold, when called for.

The inspired writer of this psalm seems with a prophetic eye to look through the vista of intervening ages to the advent of the King of glory to our earth, and the establishment of his kingdom in her gospel organization, as "the congregation of saints," and as the antitypical Israel of our God. Fired with the animating vision he breaks forth in the most flowing strains of heavenly poetry that ever saluted the circumcised ears of redeemed sinners, and calls on them to learn the song and unite in the sacred theme. "Let Israel rejoice in him that made him." Who but Israel can appreciate the glory of a subject so spiritual, so sublime? Not Esau, not Ishmael, nor any of the self-made religionists of that, or of any subsequent age, while infatuated with the notion of their own power to will and to do, for themselves and for the Lord. None but Israel can rejoice in the assurance that they are God's workmanship, that their Maker is their Husband, the Lord of hosts is his name, and their Redeemer the holy One of Israel, the God of the whole earth shall he be called. Of none but Israel is it written, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" "This people" (saith the Lord) "have I formed for myself; they shall show forth my praise."

The God of Jeshurun rideth upon the heavens in the help of this people, and in his excellency on the sky; and he has said they shall dwell safely alone, and that they shall not be reckoned with the nations. This people the Lord has created in Christ Jesus, chosen in Christ Jesus, and blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. "But now, Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of Israel, thy Savior. Fear not: for I will be with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 1-7. This is Israel, God's chosen, redeemed and freely justified Israel; let him rejoice in him that made him, that is, in God. And, "Let the children of Zion be joyful in their King." As their King, he is all they could desire. He reigns in righteousness, and his princes rule in judgment. All the glory of the eternal world centres in him, and all heaven is radiant with his refulgent glory. With his sword upon his thigh he rides prosperously; with his bow and with his crown

he goeth forth conquering and to conquer. His regal title is written upon his vesture and upon his thigh. The King of kings and the Lord of lords, and his name is called the Word of God. He is the only and blessed potentate, and he only hath immortality dwelling in the light. Who but the children of Zion can be joyful in him? Who else are satisfied with his laws, ordinances, doctrine, examples, precepts and his unlimited dominion over heaven, earth and hell? But he is in a peculiar sense "their King," the King of the children of Zion. God has given him to be Head over all things to his church, which is his body, the fullness of him that filleth all in all.

"Let the high praises of God be in their mouth." These words imply degrees of praise. God will be honored in all the subjects of his dominion. The wrath of man shall praise him, for he is able to command a revenue of glory from all the subjects of his power and providence. Holy angels that have never sinned do praise him, as a holy retinue once sang in the hearing of the shepherds, Glory to God in the highest, but the highest notes of heaven's exalted anthem can only be sounded by the children of Zion, redeemed by the blood of the Lamb. They shall sing with the Spirit, and with the understanding also, making melody in their hearts unto God; in no low, murmuring, discordant or jarring sounds, but in sweet, exalted strains, as when the morning stars sang together, and all the sons of God shouted for joy, as when they were heard in the vision of John, Rev. xiv. 2, 3; xv. 3, 4; xix. 1-7. The highest notes of their immortal song shall in full chorus swell the words, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, and all the

multitude of the redeemed, as the voice of mighty thunderings, and as the sound of many waters, shall proclaim, The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife has made herself ready." Ah, sister Johnson, if there is any higher praise of God than what is indicated in these passages of the Scripture, its revelation will not probably be made to us until we shall have witnessed the passing away of the earth and skies, the destruction of the last enemy, and the triumphant entrance of all the blood-washed throned into the joys which are reserved in heaven for them who are kept by the power of God through faith unto salvation, which is ready to be revealed at the last time. These months which were once full of cursing and bitterness, cleansed by the washing of regeneration and renewing of the Holy Ghost, shall

"Break forth and extol the Great Ancient of Days,  
His free and distinguishing grace."

What can now be more appropriate, more pleasant, more delightful to the children of Zion, than to be thus employed?

"Let those refuse to sing,  
Who never knew our God,  
But favorites of the heavenly King  
Should sound their joys abroad."

"But when this lisping, stammering tongue  
Lies silent in the grave,  
Then in a nobler, sweeter song,  
We'll sing his power to save."

But not only shall the high praises of God be in their mouth, but, as they are now in an enemy's land, and in a militant state,

Let "a two-edged sword be in their hand." A sword is an implement of war, to be used offensively and defensively, and in ancient warfare the most effective weapon used in close conflict.

In skirmishes where the parties were widely apart, bows, arrows and sling-stones were used, but when in close engagements the sword was the most reliable of all weapons. If the children of Zion had no enemies to encounter, they would need no armor, but as they are circumstanced while they sojourn in the flesh, they are required to put on the whole armor of God, and, having done all, to stand, not run. They have to fight the good fight of faith, to resist the devil, that he may flee from them, crucify the flesh with its affections and lusts, and to confront the world with all its alluring vanities. Their warfare is not carnal, but spiritual, hence they require spiritual, and not carnal weapons; "For we wrestle not against flesh and blood," that is, in a literal sense, or we might need carnal weapons, such as Sharpe's rifles, Saul's armor, or human policy; "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence, while we are required by the example and special command of our great Captain to be kind, courteous and benevolent to all men, even to our bitterest enemies, we are nevertheless to fight manfully and uncompromisingly the good fight, contending earnestly for the faith once delivered to the saints. If any of the saints take the sword as a carnal weapon, they shall perish by it. But the sword of the Spirit is what we require. This is called, "The Sword of the Lord and of Gideon." It is quick, or vital, and powerful, and sharper than any two-edged sword. It has a Jerusalem blade, well tempered; and as David said of the sword he had taken from Goliath, "There is no sword like it," so we may in truth say of the sword of the Lord, which Paul says is

the word of God, and which completes the armor of God, by him specified at Eph. vi. 13-18. While the high praises of God are so in the mouth of Zion's children, that all their communications are in harmony with the spirit of truth and holiness, the sword of the Spirit, which is the word of the Lord, is in their hand, not merely hanging by their side quietly in its scabbard; it is drawn, and never to be for a moment sheathed until the joyful trump of God shall announce the complete victory over sin, death and hell. Among other peculiarities of the sword which God has put in the hand of his saints, we are told by Paul that it is *spiritual*, and *mighty through God* to the pulling down of strongholds, &c., and in our text it is described as having two edges. It cuts both ways, and is admirably adapted to the christian warfare, as all christians have enemies within as well as without. This weapon cuts off the flesh, that we may be the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, while at the same time its keen edge is felt by the assaulting foe without. The word of God came to the prophets, saying, Thus saith the Lord, &c. And so the word of God is placed in the hand of the saints, as the most effectual weapon in keeping our body, or fleshly propensities at bay; nothing is so potent in defending the cause of truth and righteousness, as to be able to bring a "Thus saith the Lord" to bear upon those foes without who oppose the doctrine, government and institutions of our divine Commander.

In the context, the psalmist shows why the saints should be equipped.

"To execute vengeance upon the heathen, and punishments upon the people: to bind their kings in chains, and their

nobles in fetters of iron; to execute upon them the judgments written. This honor have all the saints. Praise ye the Lord." Israel under the law, in the type, were led in triumph whenever they had a thus saith the Lord to execute upon the heathen nations round about them. Witness the case of Egypt, Amalek, Midian, the Philistines and others, especially the Canaanites, which were driven out of the land, according to the word of the Lord. So spiritual Israel shall execute the vengeance of the Lord, in a spiritual application of the word, upon all the uncircumcised religious organizations which stand in opposition to the truth; as the stone which was taken from the mountain without hands, as typical of the kingdom of Christ, should break in pieces all other kingdoms, and thus execute the vengeance of God on them. As the sword of the Lord was used by Gideon and his little chosen band, in executing the order and vengeance of the Lord upon Midian, so shall the saints triumph over the beast, and his image, and over the number of his name. But the sword is also for the punishment of the people, that is, the sword of the Spirit, which is the word of God, is put in the hand of the saints, to execute the discipline and order of the house of God, upon all who walk disorderly.

"To bind their kings with chains, and their nobles with fetters of iron." Such exploits were performed by Israel under the typical dispensation, and under the gospel we wrestle with the kings, or rulers of the darkness of this world, and by the sword of the Spirit we prevail over them, and so bind them with chains, as to despoil them of all their power or influence to annoy us. While their nobles may signify those who are elevated to high-sounding titles, as *Rever-*

ends and Divines promoted and made popular only as the advocates of false doctrine, in allegiance to the prince of the power of the air. How often has one of God's little ones chased a thousand of such nobles, and two put ten thousand to flight. Then truly, *This honor have all the saints*; "For the Lord takes pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory;" even in this glory, in which they are by the special grace of God distinguished, but let them glory only in the Lord. "Let them sing aloud upon their beds." Beds are places of rest, not of toil, and the triumph and joy of the saints is not in their own doings, but when resting upon the sure mercies of their covenant God and Savior, "They shall feed and lie down." And they shall lie down in green pastures, in safety and plenty, with the high praises of God in their mouth, and a two-edged sword in their hand. Their enemies may deride them for lying down, and folding their hands, but it is their privilege, for so he giveth his beloved rest.

MIDDLETOWN, N. Y., February 15, 1861.

## ERRATA.

ON page 755, volume 71, near bottom of first column, the quotation from Romans viii. should be "sons of God," instead of "Son of God."

I made a mistake in the obituary published in the SIGNS of Dec. 1st. The name should be Dennis Williams, not Webb. J. N. BADGER.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE A THOUSAND DOLLARS TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....\$837 65  
 Mrs. J. M. Macfarlane, Ill., \$1.00; Mrs. E. Chandler, N. Y., \$3.00; Mrs. T. E. Cole, W. Va., \$1.00; Dr. B. L. Earle, Ky., \$1.00; Mrs. L. M. Stewart, Pa., \$1.00; A Friend, N. Y., \$1.00; D. S. Koontz, Ill., \$3.00; Thurston Knight, Mo., \$1.00; Richard Waller, Mo., \$1.00; T. R. Pittman, Kan., \$1.00; Mrs. E. A. Pipe, N. Y., \$3.00.—Total ..... 17 00

Total to date.....\$854 65

## OBITUARY NOTICES.

**Elijah F. Laws** departed this life at Chincoteague, Md., Nov. 10th, 1903. He leaves a wife and one son, also his father, John W. Laws, of Parsonsburg, Md., and one brother and one sister, to mourn their loss. He was born March 13th, 1863. He lived in Philadelphia for several years, but failing health required him to leave there a couple of years ago. His disease was consumption of the lungs. He had a very clear experience of grace, but was not able to come to the church after he received a hope. I had a pleasant visit with him at his father's house in April last, when he told me his exercises. It was the first that he had been given liberty to tell them fully and freely, and he said he felt greatly relieved. I would like to repeat here some of the experience as he told it to his father and me, but my memory of the particulars is not sufficiently distinct. I remember that during the extreme illness of his young daughter his mind was full of grief for his own sinful condition, as well as of great sorrow because she was evidently soon to be taken from them. But I think that within a day or two of her death some portion of the Scriptures was given him which made him rejoice, and during the day on which she died he felt the peace of God which passeth all understanding in his heart, so that he could realize a sweet resignation to the Lord's will. Some of the Scripture which came to him was so good, though he did not know where it was, nor understand it, that he wrote brother Coulter, of Philadelphia, about it, and his answer was a great comfort to him. During the summer he and his family were on the island of Chincoteague.

I will here give an extract from a letter to his aunt, Mrs. George Mezick, of Salisbury, written in June. "I thought when I left you that my troubles would be ended before now, but I am still here, and for what purpose I know not. But it is all the will of the Lord. He still has some use for me here. Whether we can see it or not, it is all right. I have been troubled much for some time. It seems that I have been traveling in the dark, but for the past week everything is much brighter. I think I can see that the Lord has been leading me through the dark wilderness, and now he has brought me into the green pastures, and has made me to see his glory in all its fullness and beauty. I feel like saying with David, 'The Lord is my Shepherd, I shall not want. He maketh me to lie down in the green pastures, he leadeth me beside the still waters.' I had a dream last Saturday night that at first seemed beautiful, but since has worried me considerably when I come to think of my own depravity and unfitness. It seemed that I was at Salisbury, and it was the regular church meeting. I offered myself to the church, and it seems that I can see Elder Durand now as he stood up and held out both hands and said, 'Come



along, Elijah.' Just then I awoke, and everything was so bright that I had to cry for joy. I will have to stop now, for I am getting tired and nervous. My prayer is that God will give me strength to bear my affliction to the end, and when the end comes that he will take me home to rest forever. How sweet the word home sounds. When we get there we will have no more trouble or affliction."

I will close with an account of his last days written for me by his sister, Miss Mollie Laws, who was with him to the last.

"For several days we had thought the end was near, and all the time he seemed possessed with a terrible dread of death. During the night preceding the day of which I write, his suffering was beyond the power of tongue to tell. In the morning I had been out of the room for a few minutes, and when I came back he looked up with a peculiar expression which I had never noticed before. I asked him if he wanted anything, and he answered, 'No, I am past wanting anything now. The Lord is my Shepherd, I shall not want,' and repeated nearly all of the twenty-third Psalm. I said, 'Are you suffering?' and he replied, 'No, I am resting in the arms of the Savior, and they are soft and strong; there is no pain there.' Afterward he said, 'You should rejoice for me, and shed no tears. You know I have suffered much, but now I am coming into my reward, and feel nothing but perfect peace and joy. I am going home, a sinner saved by grace, and all the glory is God's. Tell Elder Durand I wanted to see him again, but it cannot be now, but tell him I know now that what he told me was true, and it's all right.' He remained like this during the whole day, talking in that strain most of the time, although with a great effort, as he was able to speak only in whispers, his voice having left him entirely almost two months before. Toward night the pain and hard breathing returned, and although he lived through that night and all of the next day, was too weak to talk. He was conscious to the end, and though he did not speak we could see no sign in his face of the fear which had been so plain before."

And so another of the Lord's dear children has been manifested in time, and taken home to glory. The Lord will comfort all that mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 5, 1903.

PLEASE record the departure out of this world of our much esteemed sister, **Julia B. Campbell**, in the 67th year of her age. She was the widow of the late brother Wm. Campbell; both were members of the church at Welsh Tract, and both lie interred in the cemetery there. After a life of devotion to each other they are not separated in death. Our sister was baptized Sept. 1st, 1867, by the late Elder Thos. Barton, in full fellowship with the church at Welsh Tract, where she continued an orderly and consistent

member, and in full fellowship until taken home. She was a sufferer for some years previous to her death with lingering illness, which she seemed to bear with christian fortitude. She leaves one daughter, with several sons, to feel the loss of one of the most devoted and affectionate mothers, but I make mention of the daughter especially, who remained with the mother to the last, and the thought of being separated seemed more than she was able to endure. May the Lord be near to her. The church also has lost a good member. So they drop off, one by one, and the number is much reduced, when compared with former years.

The funeral was largely attended, Elder Eubanks their present pastor, and the writer, endeavored to speak words of comfort to those who mourned. May the Lord prepare us all, both to live and to die, and to behold his face in righteousness, and be satisfied when we awake in his likeness.

WM. GRAFTON.

FOREST HILL, Md., Nov. 26, 1903.

**David Lanning** was born near Straitsville, Perry Co., Ohio, Feb. 13th, 1836, and died at Logan, Ohio, Nov. 22d, 1903; aged 67 years, 9 months and 9 days. He was united in marriage to Mary E. Powell, Nov. 6th, 1856. To this union were born ten children, seven of whom are living, three sons and four daughters; two sons and one daughter having preceded him to the grave. He had served as a private in the Civil war, Co. M, Third Calvary. After the close of the war he returned to his native county until 1883, when he moved to Portland, Ind., where he resided until a short time prior to his death. He and his wife came to Logan, Ohio, to visit their children, where he was soon stricken down with illness, which soon resulted in death. He bore his affliction with great patience and meekness until we feel the Lord called him to come to him in whom he trusted. He was not a member of the church, yet he was a firm believer in the Lord Redeemer as his Savior only through God's righteousness imputed, all by God's grace and mercy. His feeling of unworthiness kept him from making a profession. His companion survives him, and is a worthy member of the Primitive Baptist Church.

His funeral was held in Logan, last Wednesday, in the U. B. meeting-house, and words of comfort were spoken to the sorrowing by Elder G. N. Tusiug, after which the remains were laid to rest in the Logan cemetery, to await the resurrection of the just.

ALSO,

**Sister Lucinda Search Rochell** was born at Sparta, Sussex Co., N. J., July 9, 1809, and died Nov. 14th, 1903, aged 94 years, 5 months and 5 days. She with her husband emigrated to Ohio soon after their marriage, which occurred April 9th, 1825, arriving in Jefferson township, Franklin Co., where she lived

until her death. She was united in marriage to John Rochell. To this union were born twelve children, five sons and seven daughters, four daughters having preceded her to the tomb. She leaves to sorrow her departure three sons, three daughters, twenty-eight grandchildren, sixty-three great-grandchildren, three great-great-grandchildren, one sister and two brothers, with a large circle of relatives and friends to mourn their loss. Sister Rochell united with the Primitive Baptist Church at Reynoldsburg, July, 1852, and lived her profession, highly appreciated by her brethren and sisters, and by all whose lot it was to meet her and enjoy her Christlike walk and conversation. She was a faithful student of her Bible, and a lover of the SIGNS OF THE TIMES, a loved member fifty-one years.

Her funeral occurred at her old homestead on Wednesday last, where she had been cared for by her sons. Her funeral was largely attended, Elder G. N. Tusing officiating. After a discourse delivered by the same, the remains were laid to rest in the family burying-ground, to await the resurrection of the just. Surely sister Rochell was one of the Lord's anointed.  
G. N. TUSING.

**Mrs. Jane F. Davis** was born on Nov. 30th, 1819, and married Johnathan T. Davis, Nov. 20th, 1842, and joined the Old School Baptist Church at Elk Lick, Scott Co., Ky., in 1842, and was called home June 24th, 1903. Several months before her death she had a fall, from the effects of which she never recovered. For sixty-one years she lived a worthy member of her beloved church, and was a regular attendant at the meetings. Like many true believers she did not allow worldly affairs to deprive her of this pleasure and duty. Firm in the faith when others wavered; kind and charitable in her daily walk, she honored the profession she had made. Her life and experience gave ample evidence that she had been with Jesus. Well aware that the time of her departure was at hand, she put her business affairs in order and then calmly waited her summons. She selected the hymns and text, (Mal. iii. 17,) to be used at her funeral. With Paul she could truly say, I have fought a good fight, I have kept the faith, and am now ready to be offered up. Naturally we grieve when these loved ones are taken, but we should not forget to be grateful to God for giving us in them and their lives such good evidence of the sufficiency of his grace. Faith, hope and charity shine in their faces, and direct their walk, and to know these mothers in Israel is to have abiding evidence that the tabernacle of God is with men. To such as sister Davis we feel to say, "Ye are the temple of the Holy Ghost." Of all such the prophet Malachi wrote, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth

him."

After services at the home of her daughter, sister Edward Burgess, three sons and three grandsons of sister Davis bore her to the quiet resting-place in Georgetown cemetery.

God be praised for the work of his hands, and may he give us all grace to serve acceptably in the church where such loved ones dwell.

DUDLEY G. JOHNSON.

DECEMBER 8, 1903.

PUBLISHED from the *Sectarian* by request of the family of the deceased.

"We have been requested by the family to write an obituary notice for publication in the *Sectarian*, of **Mrs. Mary Weedon**, the beloved and faithful wife of Dr. M. B. Weedon, of Fort Scott, Kansas.

We cheerfully comply with this request, because of the high esteem in which we held the deceased, for the many noble qualities of character with which she was endowed, as well as the experience of grace with which she was blessed.

Mrs. Mary Weedon, nee Nelson, was born February 20, 1838, at Grinsted, Prince William County, Virginia, and died March 1, 1903, at Fort Scott, Kansas, aged 65 years and 9 days, having been stricken with paralysis February 24, preceding her death. The services were conducted by Elder John Preston, of La Harpe, Kansas, using John x. 27-29. "Nearer my God, to thee," "God moves in a mysterious way" and "Asleep in Jesus" were sung.

The deceased was married in the same house where she was born in Virginia, to M. B. Weedon, a native of the same state, February 17, 1864.

She with her husband and their three children moved to Kansas from Virginia in the fall of 1871, locating at Fort Scott, where they have since resided, beloved and respected by all who have known the family. Mrs. Weedon was of the highest type of Virginia womanhood, a land noted for the refinement and intelligence of her daughters; kind and tender in disposition, gentle in manner, devoted to principle, and above all else, a lover of gospel truth. She was held in the highest esteem among those who knew her, and loved most tenderly in her family, doubly endeared to them all as a faithful wife and devoted mother. From a letter of her husband we quote as follows.

'Her worth to me no pen can tell. \* \* \* No preacher ever preached doctrine too strong for her. She loved to hear God's power declared. \* \* \* Poor woman, she as you know had a life of severe trial, besides the ordinary hardships of which most people have to endure. \* \* \* During all these trials when I would break down, and curse the day I was born, she could amidst her heart's agony say, 'Though he slay me, yet will I trust in him.' I believe that she is at rest, blessed thought. Her meat, and drink,

her chief joy was in the strong unalterable doctrine of God's sovereignty.'

The deceased leaves her husband, five children, two brothers and one sister, with a host of friends, to mourn their loss in her death.

The bright family circle has been broken, much of the light of its life is gone; its sunshine has been clouded, by the dark and the trying day, but from our (to them) far distant eastern home, and from a heart full of sympathy and friendship for them, we extend a greeting of deep sympathy, to this stricken family, and would lay a floral wreath upon the grave of their beloved and honored dead.

We have known by the sad experience of kindred sorrow something of the deep distress, the anguish of mind which they experience, and can point them to the one fountain source of comfort, to the resurrection life; the immortality of saints.

'I see in thy gentle eyes a tear;  
They turn to me in sorrowful thought,  
Thou thinkest of friends, the good and dear,  
Who were for a time and now are not;  
Yet look again, for the clouds divide;  
A gleam of light on the grave now lies,  
And far above death's swelling tide,  
A sunbeam falls from the opening skies.'

Jesus said unto her, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.'—John xi. 25. ED.

MEMORIAL OF ROBERT McCORD.

We, the members of the East Atlanta Church, in Atlanta, Ga., of the Primitive Baptist order, desiring to preserve the memory of our beloved brother, **Robert McCord**, deceased, adopt the following memorial of him, and authorize our clerk to record the same on our church book:

He was born April 9th, 1823; married June 24th, 1847; joined the church by experience and baptism, at Shoal Creek Church, Clayton Co., Ga., July 14th, 1877; moved his membership to the East Atlanta Church, April 17th, 1880; and fell asleep Sept. 26th, 1902, being 79 years, 5 months and 17 days old at the time of his death.

He was chosen and ordained as a deacon soon after he joined the church, in which capacity he served faithfully until his death.

We feel that in his death our church has lost a worthy and useful member; one whose life and character were adorned and made beautiful by virtue, meekness, gentleness, humility, peace and love. He greatly desired the peace and prosperity of the church, and faithfully labored for the upbuilding of the church. He was very feeble for some time before he died, but was prompt to attend his church meetings up to a very short time before his death. Truly a good man hath fallen in Israel. But we mourn not for him, even as others who have no hope, for we be-

lieve that he has fallen asleep in Jesus, and will be raised in the resurrection in the image of Jesus, and that we shall meet him again in the sweet by and by in heaven, where there will be no more death nor sorrow.

We tender to his aged and bereaved widow, and to his sorrowing children, our warmest and tenderest sympathy, praying that our heavenly Father may enable them and us to bow in humble submission to this and every other dispensation of his providence.

JOHN W. GREEN, }  
T. J. BOZEMORE, } Committee.

Read and adopted in conference this August 15th, 1903.

D. M. MATHEWS, Moderator,  
J. F. GREEN, Church Clerk.

**Mrs. H. Elizabeth Tuthill** passed away at her home, 212 East Forty-sixth St., New York city, April 24th, 1903. She had serious heart trouble for many years, and that finally caused her death. She was the second daughter of Nathan and Betsy Ann Slawson, born Nov. 6th, 1847, and was married to brother Horton Tuthill, Jan. 19th, 1870. (Many readers of the SIGNS knew and loved brother Tuthill.) She has left two sons, Nathan and Russel, and two daughters, Elvira and Leonora, in the lonely home to mourn the loss of a careful, loving mother. The two daughters have been received into the fellowship of the New York church since the dear mother's death, where we hope they may find comfort and rest. She was hospitable and helpful; and her many relatives and friends were often visitors in her home. She was a firm believer in salvation by grace alone, and while she was not much given to talking about experience, those who knew her best believed her to be a partaker of that grace that reigns through righteousness, and that she had a hope in God's love and mercy toward her. She felt that her sickness and suffering was in the purpose of God, and said she was not afraid to die. Her last words were, upon being asked how she felt, "I feel as if I were dying." She had been a widow seventeen years. May God soothe the sorrowing hearts of those who loved her well and miss her so sadly.

Elder John McConnell spoke at the funeral service to a large company of friends.

WATIE A. BEARD.

NEW YORK, Dec. 9, 1903.

**James Watkins** was born in Warren Co., Tenn., July 13th, 1833, son of Nathan and Agnes Watkins. When quite young he moved with his parents to Georgia, thence to Iowa in 1849. On July 16th, 1857, he was married to Marinda E. Burch. To this union eight children, seven boys and one girl, were born, all but the eldest, who died when young in Iowa, survive him, the sons all living in Oregon, the daugh-

ter, Mrs. Wm. Smith, in Des Moines, Iowa. In the spring of 1870 he moved with his family to Oregon, and settled in Benton Co., where he remained until his death, which occurred May 20th, 1903, his age being 69 years, 10 months and 7 days. He united with the Primitive Baptist Church in June, 1896, and was baptized by Elder Wm. Mathews; his membership was with the Luckimute Church, Polk Co., Ore., where he served as deacon for several years, being a faithful and consistent member up to the time of his death. His health had been failing for some years, which he bore with great patience and fortitude. He was able to sit up part of the time until the morning of his death, when he passed away suddenly, without a struggle.

An able discourse was preached by Elder Silas Williams, to a large audience of the relatives, friends and neighbors of the deceased, after which his remains were interred in the Newton cemetery, to await the resurrection of the redeemed.

He's gone to the grave, we no longer behold him,  
Nor tread the rough path of the world by his side;  
But God in the arms of his love did enfold him,  
And mourners may hope, since the Savior hath died.

HIS WIFE.

**Isabella Sinclair** was born in Page Co., Va., July 20th, 1825, and died June 18th, 1903. She came to Illinois with her parents in the fall of 1837, and spent the winter nine miles north-west of Springfield. In the spring of 1838 she went to Hancock Co., where they bought a farm and lived there till she was married, September, 1842, to Gideon Koontz, and came to Cass Co. to live. To this union were born six children. In November, 1854, father died, leaving her with three small children, the other three having gone before. She remained a widow for four years, then married Watson Sinclair. To this union were born three children, all still living. Her second husband died in May, 1881, and she lived a widow the rest of her days. Mother joined the Primitive Baptist Church called Union, at the August meeting, in 1853, and was baptized by Elder William Crow. Mother always liked to go to her meetings, but she did not attend very regularly, as she did not have any way to go, but went whenever she had a way to go.

Elder John L. Scott preached her funeral sermon from the tenth chapter of John. Brother Scott preached a splendid discourse, not about the dead, but about Christ and his sheep.

Mother leaves six children to mourn her death. I cannot help but think that our loss is her eternal gain.

Her son, D. S. KOONTZ.  
ASHLAND, Ill., Dec. 14, 1903.

## JOSHUA LAWRENCE'S BOOK.

This book was published in 1829, by the inimitable and gifted Elder Joshua Lawrence, of North Carolina, as a defence of the Kehukee Association, and of the Bible doctrine and practice, against the inroads of Fullerism, and Mission Boardism, state salaries, and a system of tithening, as taught by the then rising and fashion loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truths as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism, yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus brings out those things that show him not to be an extremist. We are reprinting this book by request, brother J. H. Rawls, of Gurdou, Ark., agrees to take 100 of the books. After the expenses of printing are paid the books may be further circulated as the brethren may suggest. Till that is done send 25 cents for a copy, or \$2.50 for a dozen.

Most any one can sell a dozen in a community. Send on a postal card and tell us how many you will take when they are out. Will try to get them ready by Christmas.

J. H. FISHER.

GRAHAM, Texas.

[In a kind and brotherly letter received from Elder Fisher, he requests us to give the above insertion in the SIGNS, which it affords us pleasure to do.—ED.]

## M E E T I N G S .

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

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Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., JANUARY 15, 1904. NO. 2.

## POETRY.

### I HOLD STILL.

“PAIN’s furnace-heat within me quivers,  
God’s breath upon the flame doth blow,  
And all my heart in anguish shivers,  
And trembles at the fiery glow ;  
And yet I whisper, As God will,  
And in his hottest fire hold still.  
He comes, and lays my heart, all heated,  
On the hard anvil, minded so,  
Into his own fair shape to beat it,  
With his great hammer blow on blow ;  
And yet I whisper, As God will,  
And at his heaviest blows hold still.  
He takes my softened heart and beats it,  
The sparks fly off at every blow ;  
He turns it o’er and o’er and heats it,  
And lets it cool and makes it glow ;  
And yet I whisper, As God will,  
And in his mighty hand hold still.  
Why should I murmur ? for the sorrow  
Thus only longer lived would be ;  
Its end may come, and will to-morrow,  
When God has done his work in me.  
So I say trembling, As God will,  
And trusting to the end hold still.  
He kindles for my profit purely,  
Affliction’s glowing, fiery brand,  
And all his heaviest blows are surely  
Inflicted by a Master’s hand.  
So I say, praying, As God will,  
And hope in him and suffer still.”

DEAR BROTHER BEEBE:—The above poem is from the German, and speaks for itself. I read it last fall to Elder Durand, and he was much pleased with it, and felt that his wife would appreciate it, so I submit it to your columns with the hope that others may enjoy it as I have done,

H. M. CURRY.

## CORRESPONDENCE.

ROSCOE, Texas, Sept. 1, 1903.

B. L. BEEBE—DEAR BROTHER IN THE LORD:—For some time I have been impressed to try and write my experience, and as I like the SIGNS OF THE TIMES best of any religious paper I ever read, I thought I would write for that paper, to leave with some ones that the good Lord might lead in paths that nature knows nothing about, as I hope he has me. Of course none will be fed spiritually on this unless the Lord helps me to write, and them to understand. I will not be able with the light and liberty that he gave me in regeneration, for I feel to need his presence every day and hour that I live. He says, Without me ye can do nothing, and I feel that I am one that he had under consideration when he spake. I think he gave me power in regeneration to follow in his footprints, and I have a hope that he is still leading me, and I have a sweet hope that he has preserved my life ever since. The moment I was born I feel that he gave me my first breath, and has kept me ever since, but I do not feel that he has been well pleased with my mistakes and the sins that I have been guilty of, but I feel

that I have learned obedience by the things which I have suffered. I feel to be tempted every day that I live, but I feel that he is ever with his children, and will not suffer them to be tempted above that they are able, but will with the temptation also make a way of escape, that they may be able to bear it. Such as this was taught me before I ever read it in the Bible, for just as long as I can remember, I was taught spiritual lessons, for before I was old enough to work, when I would be out by myself, I was taught things that were above man's wisdom, and though my mind has always been weak, these things have all along the troublesome journey been bright and encouraging to me. One time I remember, when a dark cloud came up, and the rain began to fall fast and heavy, and as I was running to get to the house, for I was by myself, and quite young, I think it was in the summer of 1866, which would make me twelve years old, I was crossing under a very tall timber, and the thunder was thick and heavy, and the wind and rain caused a frightful noise to a boy like me, for I had now for several years been uneasy for fear that God would cut me off from time, and that I would be forever lost, and at certain times I would be trying to pray, but I did not want any one to know it. Every time I could get the chance I would go to hear T. J. Lawson preach, for he could tell my feelings better than I could, if I had tried, and I did love to hear him preach. I will never forget some Scriptures he used, such as this: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Now such as that did me good, even when a child, but I was very uneasy about myself, for I had been so bad I did

not think that God would be pleased with my prayers. I could only say, "Lord, have mercy on me, a sinner," and I never felt like this did any good.

Well, now I will go back and tell what I heard and felt in the storm of rain and wind. There was no house in sight, nor in speaking distance of me, and I was running under the tall timber and trying to ask God to have mercy upon me, and the tall trees were, it seemed to me, in as much trouble as I was, and were bending as though they could not stand any more, and there was a poor, little, sinful boy, that was loaded down with guilt and shame, and shown he must be born again, or sink in endless woe, but the trees seemed to be perfectly innocent, and only seemed to be obedient to the Creator, and everything I could see or think of was better than I, so here I had more than I could carry any further, when a still small voice said to me, "Fear not, I will take care of you; you shall not be hurt." Now this was so plain that I knew I could not be mistaken, and it was so plain that I thought I surely could see who it was. Although the storm was raging I looked good in the tops of the trees, for there is where the voice came from, but nothing could I see, neither could I hear the voice any more. While I was studying over this, strange thoughts passed through my mind, and I felt sure that it was the Lord. I have ever felt from that day to this that it was the Lord spoke this to me, and now I believe that the good Lord who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. I left that place with much peace of mind, but I kept all these things and pondered them in my heart. I went on in fun and sin for many years before



I made any open profession. This was all in Surry Co., N. C., and I will have to leave off many things that I would like to speak of. This is I hope part of the dealings of the Lord with me up until I was about twelve years old. I will speak of but little that passed during the next twenty years, only I traveled about some, and married and settled down in Marion Co., Ark. I married N. S. Irvin, April 5th, 1885. At this date I was nearly thirty-one years of age, and now as time passed on at times my troubles were great, but I had not forgotten the comforting words that were spoken to me by the Lord when I was young. I never had felt or been much impressed to join the church, and now I thought that the time had come that I must be about my Father's business, that is, "Repent and be baptized," and I went mourning most all the time, and could not claim that I was fit to join the church, but felt that the dealings of the Lord with me all along through life were only his goodness leading me to repentance, and that "All things work together for good to them that love God, to them that are the called according to his purpose," and so I felt resigned to his will, but had no hope that I was fit for the church, and I kept trying to pray and ask God to have mercy on me, and I verily thought I must work out my own salvation, not having any understanding that it was God working in me, both to will and to do of his good pleasure. But he finally brought me to the end of my own strength, and now I saw that my righteousness was as filthy rags, and then I gave up, and began to sink, and all that I could say was, "Lord, save, I perish," and in despair I gave up, having but little hope of ever being better, but now the fullness of the time had come for the good Lord to show me how

weak and helpless I was, and how great and good he is, for all at once, very unexpected to me, it seemed that I left this old, sinful world and all the troubles and dangers behind. Now I want to say right here that this was no dream, for I was not asleep. I know these are real facts; there were a few minutes time that I knew nothing about time, nor time things. After this I began to conclude that it was my duty to join the church, but I could not help doubting, but one thing gave me comfort, and that was, I found in the Bible where one said, If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new. Now I felt that this was the case with me, for what I used to love I now hated, and what I once hated I now loved, and so I went and offered myself to the church, at what was known as Enon Church of Primitive Baptists, and was received by the church, and baptized by W. M. Brumberlain. This was in Marion Co., Ark., in the year 1889, and in the fall of the same year I moved to Taylor Co., Texas, and later the church that I joined in Arkansas found that it was in disorder, and the church in Texas was not satisfied, neither was I with my baptism, and I asked the church to have me baptized, which it did, by Elder L. H. Stuckey.

I cannot say like some dear brethren and sisters; I did not feel any change that was brought about in any way, only I felt that I had discharged that much of my duty. I have felt more impressed to wash the saints' feet than anything else. I believe it to be church duty.

I am glad to say that the little church at Crossroads, in Taylor Co., Texas, is in peace, and we have good humble meetings, but I cannot help being uneasy all the time.

I have left off a good many things that I would loved to have spoken of, but I do not feel like this can do any one any good. I have had a desire for a long time to do this, and leave it on record in the SIGNS OF THE TIMES, the paper that sets forth the doctrine that I love so well. If I am not mistaken this is truth, and if it is not I hope it will please the good Lord to show me my mistake before it is too late.

May the Lord have mercy on his people, and cause them to love each other more in the future than they have in the past, if it can be his will. O Lord, be merciful to us while we live here in the world, and save us in heaven, where we can praise thee in perfect love and union for evermore. We ask it all in the name of Jesus. Amen.

I. R. BURRUS.

### G R A C E .

Self-righteous souls on works rely,  
And boast their moral dignity ;  
But if I lisp a song of praise,  
Each note shall echo grace, free grace.

'Twas grace that quickened me when dead,  
And grace my soul to Jesus led ;  
Grace brought me pardon for my sin,  
And grace subdues my lusts within.

'Tis grace that sweetens every cross,  
'Tis grace supports in every loss ;  
In Jesus' grace my soul is strong ;  
Grace is my prayer, and grace my song.

'Tis grace upholds when danger's near,  
By grace alone I persevere ;  
'Tis grace constrains my soul to love,  
Grace, grace, is all they sing above.

'Tis thus alone of grace I boast,  
And 'tis alone in grace I trust ;  
For all that's past grace is my theme,  
For what's to come 'tis still the same.

In countless years of grace I'll sing,  
Adore and bless my heavenly King ;  
I'll cast my crown before his throne,  
And shout free grace, free grace alone,

SOUTHAMPTON, Pa., Dec. 17, 1903.

B. L. BEEBE—MY DEAR BROTHER:—I am glad to see more frequent and more extended editorials from your pen than formerly. I am not alone in the opinion that you have felt compelled in your mind to write more of late. Brother Chick has been faithful and diligent in his work, and his clearly written editorials have covered a wide extent of scriptural territory, and I am sure that all lovers of the truth must say that the subjects written about by him have been well handled and clearly expounded ; also that the doctrine and experience have not been separated in his writing, but have been kept together where they belong, so that the honeycomb of doctrine could be eaten with the honey of experience. "I have eaten my honeycomb with my honey." But brother Chick cannot write your editorials, so I hope you will keep on writing. We all want to hear from you for two reasons: first, because you write according to the truth of the Scriptures and the experience of the saints ; and second, because you are your father's son. I am gratified that the brethren have come to your aid financially, and also to hear that the subscription list is increasing.

I am glad to see any publication where the doctrine of God our Savior is maintained, unmixed with error, and I would not make a move to discourage any such. They are not many. But the SIGNS OF THE TIMES is first in the list, and is different to me from any other. It was a very familiar name in our family when I can first remember. It came into our house, as I have been informed, about one month before I did. They were carefully preserved, and are mostly yet in existence, the volumes as they were sewed together by our father at the end of each

year. I have also the whole set from the first number, Nov. 28th, 1832, bound, and that part of my theological library I prize most highly.

For a good many years prior to 1870 my father's name appeared in the SIGNS about once a year, and the letters signed Daniel Durand were well and long remembered by the spiritual readers. I love to look over the old volumes, and see the names of those who were aged and faithful servants of God when I was a child; and I love to see the same doctrine there advocated when the SIGNS was the only Old School Baptist paper published in this country, that is contended for in its pages now, when a number of the periodicals that have newly arisen, claiming to be Old Baptist, are violently and sometimes bitterly opposing some of the most important points of that doctrine.

The SIGNS OF THE TIMES has been enlarged from time to time, and its appearance has been improved, but its character has not changed. Its position has been uniform in regard to the doctrine of absolute predestination, unconditional salvation and the new birth, upon which subjects, as well as some others, new and erroneous theories have been promulgated in some quarters. Sometimes when some especially strenuous opposition has been urged against some one point of doctrine, the editors and correspondents of the SIGNS have dwelt for a time repeatedly and continuously upon that subject, as it seemed necessary to keep the scriptural teachings for the time before the minds of the brethren. But as a general thing there has been from the very first number a good attention paid to the great variety of gospel subjects.

This is, to my mind, a most meritorious and important feature in a religious

periodical. There is a rich and sweet variety in the gospel, and that variety is suited to the various needs of the family of God. When even a good and profitable writer or preacher has gone over the same subject time after time in a debating manner, repeating again and again the same points of argument, he is apt to become somewhat wearisome even to those who do not differ from him in opinion. I think the pages of the SIGNS have not to an unwarranted extent preferred one subject above another, but have, as a general thing, even in its discussions of doctrine, presented the good variety of things new and old which the Scriptures spread upon the gospel table.

Also I must speak in commendation of that feature of the SIGNS, and of any other Old Baptist paper, which keeps local troubles out of its pages. That is surely a most excellent thing. There are times when a public exposure of a church in manifest disorder, seems to be necessary, but not often, I think. I have sometimes read a periodical from which, when I had finished, I would get the impression, if I judged by that reading, that widespread error and general disturbance prevailed among the Old School Baptists over a wide field, when I knew that a visit among the churches of perhaps twenty-five associations would show a general condition of mutual love, peace and prosperity.

I first met Elder Gilbert Beebe in about 1850. To reach the association where he was I walked over thirty miles in three-quarters of a day. It was held in a barn near Waverly, N. Y. I shall never forget his preaching there. I heard him again a year or two later, and remember noticing the powerful effect of his sermon upon my mother and others, as he

spoke of the light shining in darkness, while the darkness comprehended it not. In 1857 I heard him a number of times at New Vernon, Wallkill and Middletown. I had not then a hope, but that preaching was wonderful to me.

After that I studied and practiced law six years, and united with the Presbyterian church. In 1864 I received a hope, was baptized in June by Elder Beebe in the cemetery in Middletown, was licensed in August, closed up my legal business in November, was ordained in December, and have ever since been trying in my poor way to preach the gospel and serve churches.

During the winter of 1865, and for a year or two after, as you remember, I was much in the office of the SIGNS, and the meetings at night within the bounds of those churches will never be forgotten. Elder Beebe was great in a great discussion of great doctrine from the pulpit, but he was greatest in church and conference meetings, and in conversation with some trembling lamb of the fold, or with some dear christian lying upon a bed of languishing.

I helped you in selecting the editorials for the books of editorials you published. What I saw and learned while there from time to time during that year makes me able to appreciate the care, anxiety and labor which are upon you in your work of editing and publishing the SIGNS. You have done your work well. May the Lord continue to give you grace and strength according to your day.

I have some letters from your dear father which I want to publish in the SIGNS after awhile.

We all join in love to you and sister Josephine. If you can find a corner for this in the SIGNS let it go in.

Your brother affectionately,

SILAS H. DURAND.

PRESCOTT, Ark., Oct. 7, 1903.

ELDER S. H. DURAND—DEAR BROTHER:—I have felt like writing you for some time, and I feel more so now because I have some cheering news to write you, and in the lapse of time what I have "seen and heard" has afforded me some thoughts which I hope are consistent and appropriate to write you.

I, together with my dear wife, have just returned from our association (the North Ouachita), which was the fifty-fourth session, and I am rejoiced to state that it was a pleasant and peaceable session. There was not a discordant note or "uncertain sound" in any of the preaching as I could detect, but the dear ministers in attendance preached with the ability that God giveth. They did not try to "limit the holy One of Israel," nor did they preach salvation based upon creature obedience. I am truly glad that we have had no dissemblers among us. If we have any among us that object to predestination of all things, and unconditional salvation, they have too much charity to revolt and set up bars, or pass non-fellowship resolutions, and think I can safely say that our Predestinarian Baptists will never do such a thing.

I also attended the South Arkansas Association, which was held the third Saturday, Sunday and Monday in September. This is the oldest association in the State. The last was the sixty-fourth session. The preaching there was good and comforting indeed. It was also a pleasant meeting.

It is lamentable to know and hear of trouble and divisions among the dear Old Baptists, but, my brother, I believe it will in the end work out for good to the true and tried ones. I think I can see some evidence of this already. The discussion of the points of difference, pro and con,

have caused the more sober, unprejudiced and reasonable ones to reflect and investigate these points, and the result is, limited predestination and conditional time salvation does not accord with their experience, and they readily abandon such theories. Of course such a change is wrought by the Spirit of our God. Some of our ministers have been outspoken (yet cautiously with gentleness and meekness) in opposing these new doctrines, and such manner of preaching has had a good effect. Children of God cannot long live on husks, but will return to their Father's house, where there is plenty of substantial food.

Now I have been prompted by a desire to write you of our present state or condition, but I do not want to be overjoyed, for now is a little fearfulness mingled with rejoicing, for often when I "think peace and safety then sudden destruction cometh." But I do hope sweet peace will continue.

Ever since I (I hope) have been called by his grace, I have desired above all things to be right in doctrine, would rather be right in this than to possess "all the gold of Ophir, or the cattle of a thousand hills," and I feel assured that if I have known, and do know, the true doctrine, it has been taught me by the holy Spirit, "by revelation of Jesus Christ." And if it is his blessed will for me to know more of the things of his kingdom, he will give me the necessary light and understanding.

But O, my brother, sad will be the end to this "evil servant" who says in his heart, "My Lord delayeth his coming," "and shall begin to smite his fellow-servants, and to eat and drink with the drunken." I suppose the evil servant will say in his heart: "The Lord is too slow about coming to do or perform his

work, and I must set about to help him, and thereby hasten his coming." There are a great many of God's people in the world, and I must preach against the doctrine of unlimited predestination, and preach conditional time salvation, for that catches the world, in that it is more congenial to their feelings, and more palatable to their taste, and I must hold protracted meetings, and create a sensation, which produces fleshly emotions, and say to his fellow-servants, "We must move up a car's length," and keep pace with this progressive age. And as to the "hardshells," they are antinomians, absoluters; they are so hard-hearted, narrow, contracted and uncharitable, is the reason why we have no churches in our cities, and thousands of hungry-hearted children of God are starving for that which we will not give, the bread of life. And we must introduce organs in our church service, and attend Sunday Schools and thus promote our cause, and carry favor with the Arminians. And he begins to smite his fellow-servants by saying, If you believe in the predestination of all things, you make God the author of sin. That does away with accountability of man, so if you do evil you "can't help it." Although his fellow-servants repeatedly deny by clear and forcible arguments such accusations, they persistently continue to smite them. "You make God the author of sin," so he takes up the same old parable or tradition that Arminians and antichristians have tried to use against the true followers of Christ, for ages past. Not until a few years back this evil servant was clear of this slander, but now he denies predestination of all things, and thinks he will have pretty easy sailing. A few years ago the old London Confession of Faith fully expressed his religious sentiments, willing

to live by them and die by them, but now he says they are only fit for Atheists and Arminians.

So we see this evil servant gets impatient, gets in a hurry, does not want to wait for the Lord to come, but must do some work for him, and eats and drinks with the drunken, and smites his fellow-servants, and joins Pontius Pilate to make friends with Herod to crucify them, but what will be the deplorable end of this evil servant? "The Lord of that servant will come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth."

Pardon me for writing as I have, I thought when I commenced I would write you about our meetings, and how we are getting along, but I have written more. Write me when you have opportunity. Our love to you and family, and all the dear saints.

Yours in love, P. H. JAMES.

SHERIDAN, W. Va., Sept. 24, 1903.

VERY DEAR BRETHERN EDITORS OF THE SIGNS:—Having to write you, I herein send you a letter written to me by my youngest sister. It is for your more mature judgment to decide whether to publish it or not. If you think it bears the waymarks of a christian experience I would like to see it in print. I have her consent. I do dearly love to read such letters of conflicts and deliverances, of those who are led about and instructed of the Lord, and who are kept by his almighty power.

Your sister in hope,  
E. JOHNSON.

LAVELLETTE, W. Va., Sept. 5, 1903.

MY DEARLY LOVED SISTER:—I feel a

great desire this beautiful day to see you and talk with you, but as time and distance forbids that pleasant privilege, I feel a great desire to write you some of the exercises of my past life, and of what I sometimes trust are the dear Lord's dealings with me, yet, my dear sister, I often feel myself too unworthy to address any of God's dear children by the endearing name of brother or sister, for I do feel that if I am one of them, I am the least of all.

You will remember the summer of 1890, what poor health I was in, and how I and my dear little family went home to mother's on a visit, and how we spent a week there, the last, as I thought, that I ever would. I had many serious and sad reflections on my past life. One night, which I never can forget, I was lying on my bed, it did not seem that I was asleep, but it seemed that I was going up a very high, rough mountain, and I was almost wearied to death, when all at once I came to a large beautiful gate, and I thought that my toilsome journey was at an end. When I looked over the gate what a beautiful place I could see, so bright and dazzling, and a dear old man with long, white, flowing beard looked down upon me, and told me that I could not come in yet, that my work was not yet finished. I awoke from my vision with a very sad heart. I was often afterward impressed with those sad words, spoken to me, "You cannot come in yet, your work is not yet finished." I pondered it over and wondered what I had yet to do. I told my dear husband that we ought to try to live as christians. Sickness and death were striking our neighbors down on all sides, and in Oct. of the same year, poor Moses, my dear husband, was stricken with typhoid fever, which terminated his mortal life on the

first day of November, 1890. O what heart-rending trials came to me then, I had five little helpless children to care for, with all the other trials. I became so hard-hearted that I almost accused God with doing wrong in taking away my dear husband by death. He was so young, so good, and so very kind. The crop, which he had worked so hard all summer to make, was going to waste, and nothing went on right. I had to trust my little children to their own care, as I thought, and go on a high hill to feed my stock. I can see now that my dear, helpless, orphan children were kept by the favor and almighty power of God. It was in those days of toil and trouble, when distress and gloom nearly overpowered me, that I thought of my vision of the past summer. O, what a miserable creature I was, when I would go to the top of the hill, I would look up as far as my eyes could see, for that beautiful place, and that dear old face, but all was hidden from me. At last, feeling condemned, and that I was the vilest sinner on earth, I fell upon my knees, or upon my face, for I dared not look up. I was all alone with not a soul in reach of me, and all that I could say was, "Lord, what must I do?" When it seemed to me that I must read my Bible and pray. Well, I thought, I knew how to read, but I did not know how to pray. All that I could say was to repeat the words which I had heard my dying husband say, "Lord have mercy upon me, a poor sinner." One night in January, 1891, I was in the most dreadful condition of my life, I thought my time had come, and I must die, and be forever lost, and banished from God, and my dear children. I went to the bed, and kissed them all, (sleeping as they were) as I thought for the last time. I lay

down, and tried to sleep, but could not. I rolled and tossed upon my bed, and could find no rest. Then I arose and fell upon my knees with my eyes fixed upon a bright and shining star that seemed to be directly over my husband's grave. This star was the only thing visible to my sight, as it was the darkest night, I think, that I ever saw. When, all at once, my grief was all gone, and light shone all around me, and I seemed to hear a still small voice saying, "Thy sins, which are many, are all forgiven thee," and the next moment I was praising God for his loving mercy in sparing me.

My dear sister, I thought my troubles were all over, I could read and understand in my weak manner. But O, the heart-breaking trials since that blessed night. I sometimes greatly fear that I cannot hold out faithful to the end, but I do desire that you and all the dear ones, who may read this, will pray for me that I may persevere through grace, until the work that my heavenly Father has assigned me is done. I have tried to raise up my orphan children in the way in which they should go, but now they are drifting out into the world, and all that I can do is to pray for them daily and hourly, that the all-wise God who has protected them in childhood, will continue his loving-kindness to them. Although the way often seems dark, still I am looking to the assurance, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My dear sister, I have written this because I wanted to unburden my mind.

SARAH DILLON.

[ALL who are the Lord's, share in the words of inspiration, spoken of the dear Redeemer especially, "Many are the afflictions of the righteous, but the Lord

delivereth him out of them all." "If we suffer with him, we shall also reign with him." The Lord knows how to save all that are tempted, since he also was tried in all points as are his children. One said, "Hitherto hath the Lord helped me." All these blessed assurances, we feel sure, belong to the writer of the above letter.—ED.]

KOMOKO, Ontario, Oct. 20, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I hesitate to address you thus for fear that I have no right to claim such a relationship with any of the chosen people of God, yet if not mistaken in myself, I love the brethren, and long for their love and fellowship in the gospel; their very presence makes me glad, even though it be the case that they are not led to speak every moment of the things of the Spirit.

It has long been a desire of mine to write and tell you how the Lord has led me since you last visited Canada. What a glorious meeting that was here in Lobo, a year ago, the Sun of righteousness certainly shined upon us, and gave us a feast of fat things from his bountiful store. I was made to rejoice in the love that was shed abroad in our hearts. Everything seemed to be praising God, indeed, it was a pleasant meeting. It was one that I shall always remember. It was then that Jesus led me to tell some of the great things that he had done for me. "He took me up out of the horrible pit, the miry clay, and set my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to our God." It was the Lord that had done all these great things for me. I have no good works to offer in return for them all; all my righteousness is as filthy rags, and how he could

look upon me, and have mercy upon me, such an erring and ignorant creature as I am, is more than I can understand. God's ways are as high above our ways as the heavens are above the earth.

I had great peace of mind after my baptism; such peace it was as I never knew before; for many days afterward nothing troubled me, all was calm, and I had found a sweet resting-place, and a home with the people of God; I was resting in my Savior's arms. Was it not a beautiful vision that I saw? Jesus with his arms outstretched, clasping my hands in his, and himself leading me into the water. It seemed to me to be Jesus himself baptizing me, and not our own dear pastor. I had no fear of the ordinance of baptism, and why should I when I had such a Shepherd? I had full confidence in the grace of God, as did David when he wrote, "The Lord is my Shepherd, I shall not want."

How clearly I could see that all things do work together for good to them who love God, to them who are the called according to his purpose. His way is perfect, and when by the Spirit we are made to see that perfect way, all is peace. But my pathway has not since then always lain among flowers, thorns have sprung up here and there, doubts and fears have at times encompassed me about. Satan sometimes tempts me, and tells me that the past has only been a delusion.

"In vain the sons of earth and hell,  
Tell me a thousand frightful things,  
My God in safety makes me dwell  
Beneath the shadow of his wings."

Now, dear brother, I will have to bring this letter to a close, pardon all that I have written amiss. This letter is like the writer, full of imperfections. I hope that the Lord will send you to Canada once more to preach to us, for I want to see



you again. May the Lord keep us from all evil, and lead us in paths of righteousness for his name's sake.

Your little unworthy sister, if one at all,

LOLLIE CAMPBELL.

[It was our privilege to witness the baptism of the writer of the above letter, with three others, at the meeting at Lobo, in Oct., 1902, of which she speaks. It was a season long to be remembered by all the children of God who were present at that time. We have often thought of all the dear candidates whose privilege it was to then be baptized, and have wondered how it was faring with them. We are glad with this young sister at least, there has been much peace, and in the time when temptation has come, victory through the word and presence of God. The little ones need fear nothing. "When we are weak then we are strong," as said Paul. "Let him that thinketh he standeth, take heed lest he fall," but the weak are sure to be upheld; the Lord makes sure paths for their feet.—ED.]

WATERTOWN, Mass., Nov. 22, 1903.

DEAR ELDER CHICK:—I wonder whether I can write to you anything of what is in my mind. My thoughts are confused, mixed with the affairs of my college, and the life around me. I came on here the fifteenth of September, and have attended but two Old School Baptist meetings since. One was when my father came to Woburn. In the morning there were brother Lewis Ford, wife and child, a young man, father and I, and in the afternoon a lady came in. Truly it was a small number, but where two or three are gathered together in his name, there is he in the midst of them. We had a good meeting, and a good visit with

brother Ford and wife.

I have been blessed of the Lord with many a sweet hour of communion with him, sometimes as I have read the Bible, sometimes as I have ridden back and forth on the cars. I find the Lord is not confined to times, and seasons, and places, in which to display his mercy, but that he is always with us, even unto the end of the world. Still, I have times of indifference, of entire worldliness of mind, when it seems to me that my college is above all things, and that the religion of Christ is but secondary to me. It is so easy to omit reading the Bible, when mind and body are tired, so easy to put it off till morning, and then again till night. I think I need not pray, though of course I want God to bless me, and keep me and all his people secure from harm, but really it seems I do not need to pray. But is it not just then that I need the greatest mercy, the richest love and compassion from my Lord?

In reading through the last half of Matthew to-day, these words claimed my attention, "Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak." O, how little I realize, even now, my utter dependence upon God at all times, and in all places.

I have enjoyed reading the SIGNS, as father has sent them to me, and the sermons of Philpot, a volume of which I brought with me here. Nearly every one of the latter has been simply wonderful to me, and I have had the sweetest services sitting alone up stairs on Sunday morning, when I am alone with God, and yet I am not alone, for I am communing with his people in the enjoyment of the precious doctrine of the Lord our Savior.

Thanksgiving day is near, and I feel that I have so many things to be thank-

ful for, that I can only say, "O, that men would praise the Lord for his goodness, and his wonderful works to the children of men." "Bless the Lord, O my soul, and all that is within me bless his holy name."

I have good letters from various ones of the Lord's dear people; one came a short time ago from sister Martha Glidden, and an exceedingly precious one from two dear sisters in the west. Truly the Lord hath loved me, and carried me in his bosom, over places so rough that none but an Almighty arm could have borne me safely.

But I must close. Remember me to all your family, and remember me at a throne of grace. I am, I hope, your little sister in Christ,

RUTH KEENE.

ARLINGTON, Texas.

ELDER G. BEEBE'S SON—DEAR BROTHER:—I send you a letter written by Mrs. Lillie Staggs, wife of brother John Staggs, one of your subscribers, a warm friend and supporter of the SIGNS. A short time ago they lost a darling little girl; taken from their embrace to the bright mansion of eternal glory, which drew the mother's affection nearer to her God, and the sweet rest of her precious little girl, in the bosom of Jesus. Mrs. Staggs is not a member of the church, but, as stated in her letter, she seems to feel the burden of that duty resting upon her, but like many of the dear ones of our Master's fold, she stays away because of unworthiness, and a fear that she is not fit to come. I feel that she pronounces the Shibboleth of every child of grace. Therefore I would say to her, in the name of our heavenly Master, Go home to the Old School Baptist Church, and tell what great things the Lord has done for you.

The Lord being willing, I purpose soon to visit them in their grief and anguish of soul, and my heart's desire is to go to them in the power and Spirit of our adorable Savior, to speak words to their comfort, and if meet, to constitute an Old School Baptist Church there. Her briefly written letter obviously manifests that meek spirit which is in the sight of God of great price. I believe it will interest and do others good, as it has done me; so please, brother Beebe, if you can do so, publish it. She writes as one whom the Lord has taught. God bless you forever.

Affectionately,

ASA HOWARD.

UVALDE, Texas, Nov. 1, 1903.

DEAR BROTHER HOWARD:—We received your precious and most comforting letter yesterday, and what a comfort it was to us. It did us so much good to know you still remembered us poor wretches, and could speak such loving and comforting words that had power to make me look beyond this world of sorrow and the grave. For we know we have a Savior that has conquered death and the grave by his resurrection. O, how miserable we all would be if there was no resurrection. At times I feel as though I knew the love of God, but most of the time my heart seems to be dead, there is no light in me; my cry and continual prayer is, God have mercy on me, a sinner. O, my sins seem to compass me about; all I crave is to know what God will have me to do. I desire to be obedient to his will, and to crucify the flesh; I long to follow Jesus in every way, if I could, but I fall so far short of everything that is good in the sight of my Maker. I fear I am a complete failure, for as you say, when I would do

good evil is present with me, and sad to say, it conquers most of the time. I want to learn of Jesus; he is all in all to me; if I could be humble like him, and do his will. I never had much of a desire to be baptized until seven or eight months ago, when these thoughts took possession of me, saying, "If ye love me ye will keep my commandments," and "If you loved Jesus you would not be ashamed to proclaim his name before the world." Then I would think, Well, I cannot offer myself to the church as mean as I am, for if they received me I would feel like may be I was an impostor, and not fit to be with them, and when I get to feeling better, by the mercy of Jesus, I may some time ask to be united with the church. But the desire grows more and more with me all the time.

Well, brother Howard, I fear I have wearied you, please pardon me if I have, and cover this with the mantle of charity. Pray for me and mine, that God will have mercy on us, to teach us and lead us in the right way.

Yours in trouble,

LILLIE STAGGS.

#### A TRIP TO ALABAMA.

I HAD the exquisite pleasure of attending the seventy-sixth session of the old Conecuh River Association, which was held near Troy, in Pike County, Alabama, on the second Sunday in October, and the Saturday preceding, and the Monday following. To me it was a glorious meeting; I was received with the warmest expressions of love and fellowship by many faithful brethren and sisters, whose faces I had not seen for nearly ten years. The worship during the entire meeting was devout and edifying; the prayers were fervent and humble; the singing was with spirit and under-

standing; the preaching powerful in word and doctrine, and without a single discordant note, and the expressions of love and fellowship ardent, unfeigned and without dissimulation.

There were about twenty churches, and a large membership represented, and all reported to be walking in the faith and order of the gospel. There were a number of ministers present, among whom were two young ones who spoke with great zeal, clearness and power.

It was among these brethren that one (whose name is known) writing to Elder Chick, reported that all kinds of gross conduct was tolerated, and themselves justified upon the ground of predestination. The one who wrote this to Elder Chick knew at the time that it was a well premeditated falsehood, as he himself (the one who wrote it) formerly labored among these brethren, pretending at that time to be a Primitive Baptist himself. Now in justice to the cause of truth and righteousness I wish to report a well authenticated occurrence which took place in that country among those who oppose the doctrine of predestination, and yet claim to be Primitive Baptists. In old Ramah Church, located a few miles from Troy, a division took place upon the doctrine of predestination, resulting from an ingathering during a protracted meeting held by the man who wrote the report to Elder Chick. Two men who were baptized by the man above referred to, and who were very much opposed to the doctrine of predestination, have come to grief in the following ways. One was convicted and hanged, in the town of Troy, for the vilest murder and robbery in the annals of crime in that county; the other who was suspicioned as an accomplice in the horrible deed, committed suicide by tying a stone about his neck and casting himself into the water.

These two men were converts of the man who wrote that report to Elder Chick, and were baptized by him, and both of them exhibited great zeal in clearing the church of those who believed in predestination, upon the ground that such doctrine tended to sinful action, and iniquitous conduct.

I also learned that much evil had been caused among them by an Elder who preached the doctrine of predestination and led an evil life. He was sustained awhile by the brethren, because he denied the charges, and they believed him innocent, but when it was plainly manifest that he was guilty, he was excluded from their fellowship.

God bless his faithful people in Alabama, and preserve them from seducing spirits, and doctrines of devils.

H. M. CURRY.

EZEKIEL XVII. 3, 4, 22.

If we can see in this portion of the history of Israel something that takes place in our own experience, it will be sweet and useful to us. A portion of Scripture that we cannot find in our experience is not sweet, and I doubt if we can truthfully say we believe it, in the full meaning of the word believe.

The beauty in this subject to me is the contrast between God's work, and man's. The "great eagle" (Babylon) "took the highest branch of the cedar," and set it in a city of merchants. He took the seed and planted it, it became a "spreading vine of low stature." God saith, "I will also take of the highest branch," crop off a tender twig, set it in the mountain, and it brings forth boughs, fruit, and becomes a goodly cedar. Thus man's work comes to naught, is of low stature, creeping over the earth, seeking help of man, and breaking covenants with God and man

because man could not crop it off and give it new life. God takes the highest branch, a little "remnant," and from that a "tender twig," cuts it off from the old tree, gives it new life, or life eternal in Christ, then in the "mountain of holiness," under new heavens in new earth, it grows a goodly cedar, a "living temple," the church, to shelter his creatures in all ages from every clime.

The great eagle cut off the top of the branch, but he could not make it grow. The seed (or children of Israel) could only become a vine of low stature. But God took Christ of Judah's branch; he was cut off from the land of the living; then God raised him up the life of his people, the chosen branch of the Lord of lords.

Is not this done in us? There is a Babylon in us that would lay hold of religion and make it serve us. We would take his chosen people and try to make them flourish in a land of labor, a city of merchants, and we try to exchange good works for a home in heaven. All because we are taken captive of Babylon, and have learned her trade, and feasted on dead things, for the "fertile land" is composed of dead things, so we become a vine of "low stature," crawling on the earth. But when God cuts us off from these things we are dead to them, and with his chosen branch on the highest mountain of his holiness, where natural things do not grow, we live, yet not us, as Paul would say, "but Christ" liveth in us. Often and often we learn this, "Many are the afflictions of the righteous, but the Lord delivers out of them all." We are like Israel of old, chosen not because of good works; we go as he leads, but when his hand is hid from us we fall, and are taken captive to weep and hang our harps on the willows of

Babylon, until God brings us back to singing the new song in Jerusalem, the city of our God.

May he keep us and reveal the truth in us, so shall we be sheltered in the "goodly tree" and live unto God, but dead to the world. Then will this dry tree flourish, and we will believe and feel the truth of the words, "I the Lord have spoken and have done it."

Yours to serve, if God will,

DUDLEY G. JOHNSON.

EAST DIXFIELD, Maine.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I inclose money order by request of A. J. Fuler to continue his subscription to our dear family paper, the SIGNS OF THE TIMES. He wished me to add for him that he indorses the doctrine and principles advocated by both editors and correspondents, and does not wish to be without it, and adds that he would like to send a word in confirmation, but feels so poor and good for nothing that it does not seem possible for him to do so. I gladly comply with his request, and surely feel that he has delegated one who is in much the same condition. I often call to mind a remark made by a dear kind brother in my own church, that he sometimes thought it would have been as well if he had never said anything on the subject of religion. Likewise, I think of the remark made by many that it was to them a wonder that the church ever received them. Now I think that just here is the strong bond of fellowship, we have no worth nor worthiness of our own, our righteousness is all as filthy rags, and we have no hope of salvation, save in the only begotten Son of God, Jesus, who shall save his people from their sins. He is a high Priest, who has entered into the holy of holies, and

forever perfected them that are sanctified.

As the years go on I am more and more impressed with the abounding discriminating love of God, who reserves to himself a people who shall worship him in Spirit, and put no confidence in the flesh. If it is not my privilege to mingle with them in the flesh, it is rich enjoyment to read communications from them, to whom God is a refuge and strength, and a very present help in time of trouble. "There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High, God is in the midst of her; she shall not be moved: God shall help her, and that right early." The Lord has chosen Jacob unto himself, and Israel is his peculiar treasure.

In reading your editorials, as well as the other communications, they describe the way in which I travel, as I hope I can say. I feel a desire to press forward toward the mark for the prize of our high calling in Christ Jesus. I desire to be obedient, with no bitter rebellious questionings against the providence of God, and that his dealings may be subservient to my good.

I close with the desire that you will exercise charity toward me.

Your sister in hope,

ELIZA WHEELWRIGHT.

[SINCE the above letter was written, it has been our privilege to visit Maine, and for the first time in our life to spend a little time in the home of our dear aged sister. We desire to make mention of this, because very many have during the past few years, expressed their very great satisfaction in the letters which have appeared in the SIGNS from sister Wheelwright. It was our privilege to sit for a couple of hours by the bedside of her

companion, who for more than twenty-five years has been confined to his room, and for the past ten years to his bed, with rheumatism. Yet the faith of both is clear and strong, and neither of them utter a murmuring word at their lot. Is it not out of loneliness and affliction like this, that the sweetest testimonies of the Lord's mercy and grace come?—C.]

MELBOURNE, Ontario, Dec. 21, 1903.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Find inclosed two dollars, for which continue the SIGNS to me. It is truly a valuable paper.

The past year has been one of peace and happiness to the church at Ekfried; our beloved ministers, Elders Carnell and Curry, have been enabled to go in and out before the people, proclaiming the glad tidings of great joy, that Jesus is our righteousness, our strength, and our all in all, and we feel thankful that God has favored us with such great blessings, and also granted us the hearing ear. We indeed mourn over our hardness of heart, and often lament the apparent absence of our Savior, yet we know that when he cometh there is fullness of joy. In nature we have day and night, and I feel that it is thus with my soul.

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

Could I joy his saints to meet,  
Choose the ways I once abhorred,  
Find at times the promise sweet,  
If I did not love the Lord?”

I believe that I have felt the presence of Jesus, and like Thomas have cried, Draw near to me, dear Jesus, let me place my finger in the print of the nails, and know of a truth that thou art my Savior. The sweet assurance has been given me, I have loved thee with an everlasting love,

and therefore with loving-kindness have I drawn thee. It is written, Eye hath not seen nor the ear heard the things that the Lord hath prepared for them that love him. Who are they that love the Lord? They are those who are born of God. And these inhabitants of the Rock shall sing, and their song shall be, The Lord is our righteousness. The great army of the redeemed come before my view singing and praising, and saying, Glory to God in the highest, peace on earth and good will to men.

How glad I am to believe that all the responsibility of our acceptance rests with Jesus. When I know from day to day the failures of my life, and that to-day finds me no better than yesterday, then I can but rejoice as I think of Jesus, who is the same yesterday, to-day and forever, and that our feelings and depressions cause no change in him, or in the work of grace, and that though we change, there is One who changes not.

There is no worship of God except by faith that can be acceptable to him; all other worship is sin. Nothing happens but what God has ordered by his supreme command, and we must submit to the issues of his divine decree.

How much I love the dear Old Baptists. I think that I know something about their sorrows, their longings, and also their great joy when the burden is lifted, if only for a moment. With those who are rejoicing, my heart rejoices in their joy, and I sympathize with those who are sorrowful and cast down. The promise is, I will keep them in the hollow of my hand. If we have Christ in us the hope of glory, nothing shall ever separate us from his love.

Trusting that I have not wearied you, I remain yours sincerely,

(MRS.) GILBERT MCLEAN.

WILMER, Ark., Aug. 30, 1903.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—As the children of Israel journeyed forty years in a desert land, I too feel that I have traveled in a sense in that desert land, or wilderness of sin and sorrow, and have crossed over Jordan on dry land, and have seen the waves of the river stand still as a heap, firm, immovable as the will of Jehovah himself, and with an eye single to the honor and glory of God have seen Canaan's fair land of milk and honey.

The more I see of the perfection and purity of God, the less I feel to be. Then I feel to say, "O Lord, wilt thou keep me humble and truly abased, that I may at all times, and under all circumstances, feel my entire dependence upon thee, an all-wise, all-powerful and independent God. Sometimes I am in the light, and then my heart is free, and leaps forth like a young hart or roe on the mountains of God's undimmed, immutable, eternal glory; then my mind is made to feast on the fruits of heavenly joy, and my soul is overflowing, as it were, with God's unutterable and saving power, and it seems that my whole being is alone in the etherial elements of Edenic beauty, then my tongue is loosed and I feel at full liberty, without fear or embarrassment, to praise and to magnify our humble Master, our blessed Redeemer, our glorious Savior.

I sometimes feel that I ought to praise him more than I do, when I remember how merciful he has been to me all along these forty years of wondering in the waste howling wilderness of sin, how kind he has been to my unkindness, and how careful he has been to lead me all along through dangers seen and unseen, how his protection, care and love have been around me, and as my God, and guide,

he is still the same yesterday, to-day and forever. The sweetest seasons of my life all along, seem to have been when I used to stand between my plow handles, or was riding in my little old peddling wagon. It seems that, at times, I scarcely know where I am, or what I am about. Then again I have seasons of darkness, gross darkness, Egyptian darkness, darkness that can be felt, even this old Adamic nature, this carnal mind, which is enmity against God, is not subject to his law, and neither indeed can be. And then a ray of light breaks through these dark clouds, and my drooping spirits are again revived, and I am made to cry aloud without any effort on my part, "Heavenly and righteous Father, thou art God, and beside thee there is no Savior." And the tears come to my eyes sometimes like the spontaneous dews of heaven, and fill them full, and then I feel the thrill of the gospel of God in my mind, and I am ready to say, "Lord of lords, and King of kings."

When my daughter Florence, under the cloak of religion, was led off into Arminianism, and among their ranks, some one asked me if I was not going to see her baptized? I said, "No." And from the bottom of my heart, I felt that I had rather see her go down to her grave, than to see her baptized by one who perverted the Scriptures, and the blessed gospel, but, knowing full well that she knew nothing of the truth, and knowing also that it is of such that the missionary church so-called is composed, while my feelings were much grieved, nevertheless I felt fully satisfied in my own mind, that when the fullness of time has come, she will obey the divine commandment of God, if she be one of the elect, and come out from them, in obedience to the command, "Come out of her, my people,"

that is, out of mystery, Babylon the great, the mother of harlots and abominations of the earth.

While I may and do protest against this missionary workmongering, I know full well that it will not put a stop to their so-called great works. God's sovereignty and predestination must be fulfilled in them, as we are taught in the Scriptures, which all flow from the divine pen of inspiration. There, we are informed that the Missionary co-workers with God as they claim, shall wax worse, and worse, deceiving and being deceived. Can anything be more plainly in accord with the word? For they, the Missionaries, compass sea and land to make one proselyte, and when he is made, he is two-fold more a child of hell than themselves, or than he himself was before.

This does not diminish my desire to tell the truth, nor lessen my love for the same. I am not fighting at all, but merely seeking to contrast truth with error. I would strive to show what man is by nature, and what he must be by grace, to ever know the Lord indeed, and see his face in peace.

I remain your brother,

C. G. IRWIN.

WAVERLY, Pa., Dec. 22, 1903.

DEAR BRETHREN EDITORS:—As I am glad to hear from the churches in different localities, I also feel willing to give a short account of the churches that I have been trying to serve in these parts. I am serving the same churches I did last year, when I wrote about them, all in peace with one exception out of nine churches, which is a great blessing from God. Peace upon gospel principles is greatly to be desired, and highly prized. The attendance is about as common, not much change only in one of them, a little

smaller. We have had several yearly meetings, which were fairly well attended, and have had more ministers with us than formerly the past year. The preaching has been good, absolute predestination, election, unconditional salvation, which means salvation by grace, for time and eternity, and is food for poor, needy, hungry, helpless sinners. Those that have some strength are satisfied with conditional time salvation, therefore the plain, unadulterated, simple truth is not relished by them. I, for one, contend that we have just as much power to bring sunshine through the clouds on earth to us, as we have to bring one moment's spiritual comfort down to our poor hearts by anything we can possibly do. God's blessings are covenant blessings, all of the powers of earth cannot hasten them one iota, and all of the powers of hell cannot hinder them one iota; every blessing for time and eternity was given in covenant, and secured in Jesus Christ before the world began, and no elect vessel of God's mercy will fail to receive every blessing that God Almighty predestined for them; not one more, not one less, and each one in just the exact time and way God designed. God has also predestined that when he does bestow a blessing of comfort and peace upon a poor sinner, instead of saying, I was obedient, they will say, I am unworthy, and have done nothing but transgress; why is it? Why is it that God should bless one so vile as I?

There have been several additions to some of the churches the past year, for which we desire to praise the dear Lord. A few deaths also to cause us to mourn, but as we have hope, and they also, we do not mourn as those that have no hope. We are glad to know and believe that the Lord reigns.



I will now say, as a number from a distance have inquired about the prospect of buying farms, and making money farming in Pennsylvania and New York states, farmland is very cheap in most places, and any amount of them for sale, but the most of the brethren that are farmers tell me that it is hard work to make a living; where one makes a little more than a living, twenty run behind, and it has been the same complaint for ten or more years, but more especially for seven or eight years. I am sorry that I cannot write encouragingly, for I would love more company of the right kind. I will say this, If you are willing to be poor, and live with poor sinners, come and buy a farm among us, we will help you enjoy your poverty as best we can.

I want to say a word in regard to the SIGNS OF THE TIMES, the old, solid, rock-bottom family paper; it is good. Brethren, write on, write it plain, just as you believe it. If I do not see just exactly as you do, some poor soul may be fed by it. You write what you believe, and I will write what I believe, and let it rest there, and if we do not exactly agree, there will be no controversy. I do not like personals in papers unless they are the loving kind.

Farewell for the present.

Your very queer brother in hope of glorification and immortality,

D. M. VAIL.

TURNERS STATION, Ky.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I feel like dropping you a few lines to let you know how much I have enjoyed reading your valuable paper, which comes regularly with glad tidings from the east, west, north and south, all speaking the same things, and all with no uncertain sound. I have been a subscriber of the

SIGNS for two years nearly, and I fully indorse all that it sets forth. My father took the SIGNS when I was a boy. There were twelve children of us, and but one strayed off, he going with the New School Baptists. Six sons are members with the Primitive Baptists, I being the last to go home to my friends, three years ago this spring. At that time a nephew and a niece and myself were led down into the water and buried in baptism by our beloved pastor, Elder P. W. Sawin; it was the happiest day of my life.

Sometimes I get so low in the valley that I feel as though I have not a friend in the world, and that no one cares for me. But when on the mountain top, I feel as though I can never praise him as I ought, for all his goodness and mercy to one that is such a vile sinner as I feel myself to be. If I ever had a hope, I went for twenty-five years trying to get a better one; I would sometimes think that I had none, and I would be almost ready to give up in despair, when something would say to me, You have not done your duty. Such passages of Scripture as these would come to me, "Take my yoke upon you, and learn of me, for my yoke is easy and my burden is light." "He that is ashamed to confess me before men, him will I be ashamed to confess before my Father, and his holy angels." "Deny yourselves, take up your cross and follow me," and so, dear brother, I have found it not to be so hard as I had thought. The yoke is easy, the burden is light, and the cross is light. I find a blessing in obedience, but not in disobedience.

I feel like referring back to the time when I first saw myself a lost sinner, without hope and without God in this unfriendly world. My parents were Old School Baptists, and some would say this is

the reason why you are one, but I tried to believe as hard as any poor soul ever did, in other denominations, but when I went to hear them, the stronger I got in the Old Baptist faith. I had serious thoughts about what would become of me when I should die. I went on in this condition for some time, and I was no company for myself or for my family. At one time my wife said to me, "Will, why do you not go to the church?" I did not know that she had ever detected my trouble till then. Then I began to pray to the Lord to show me my duty, whether I ought to offer myself to the church or not. I prayed that he would give me some evidence in a vision or dream, and while in bed one night, thinking over my lost condition, with tears streaming down my cheeks, I fell into a doze, I thought I was on my knees trying to pray to the Lord to have mercy on me, and my mind often goes back to that time. I arose to my feet and turned my face to the east, when clouds parted, and there was a light that flashed forth, and I heard a shout. It was only a glimpse, but I believe that I saw my Redeemer. It seemed that he had a napkin about his loins, and a trumpet in his right hand. I was satisfied that he had revealed himself to me, that he had risen a mighty conqueror over death, hell and the grave, and that he said, "I will go to your Father, and to my Father."

When I awoke I was trembling for fear this was only a dream, yet my mind goes back to that time. We are sometimes called dreamers.

But I expected to write only a few lines when I began; I have never written for any paper before, but I believe if we write in the Spirit, in a plain, humble way, God will direct our pens. Nothing but the truth will do us any good. Per-

haps some have been over the same road as myself, and it may be that some of the little ones may get a crumb as they read what I have written here.

From your unworthy brother,  
W. H. CHILTON.

PLYMOUTH, Ill., Oct. 15, 1903.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—It is with a sense of fear and trembling that I once more try to pen a few lines for the comfort of the brethren and sisters, if indeed it can be of any comfort to them, which some assure me it is. But I feel my inability and weakness, and am so very ignorant of things relative to the kingdom of God, that I sometimes hesitate to take the sacred name of God upon my sin-polluted lips, or make the attempt to write anything to the edification of your readers, yet notwithstanding all this, there is nothing that I enjoy as much as talking and writing about God's plan of salvation for such poor, sinful worms of the dust as I feel myself to be; it is not man's way or plan.

I live in the little town of Plymouth, and all the preaching here is about other gods than the One whom I worship, or in other words, about men who are instruments in the hand of God to save people, and all is of the work of man from first to last. I heard one of them say that God made a way possible for every man, woman and child to be saved; he talked as though they all could be saved if they would, all was just left to the creature. I could but think, If that is so, then Christ died in vain, and did not accomplish what he came to do. Such teaching gives to the creature more power than Jesus possessed, or than the Creator. O, such nonsense. I am so glad that God rules, and beside him there is no Savior,

and there is no other power in heaven or in earth that can save but his, and the powers that be are ordained of God; he rules and none can hinder, he commands and it stands fast, he speaks and it is done. What a contrast between this God and such as men preach around me. I am glad that this God is our God, and that we can worship him. This is the God that was preached at our associations of late.

I was permitted to attend two associations, the Spoon River was the first, and the dear brethren came laden with gospel truths, and we all had a glorious meeting. We then went to Salem Association, which convened at Bethel church, of which Elder Harris is the pastor. The Spoon River met with Union church, of which Elder Frazee is pastor. The brethren at both these associations preached with power and in demonstration of the Spirit, and if possible set forth the gospel as it seemed to me more fully than I ever heard it before. O, what a feast. All preached Christ and him crucified, from first to last, there was no uncertain sound, they were like Paul, they had not learned it from men, but of God.

I have been often asked what the preacher is for if he cannot save anybody. I will let Paul answer, he says, that he that planteth and him that watereth is nothing, but it is God who giveth the increase, he is the one, and he adds, Who is Apollos, or Paul, but ministers by whom ye believed? Jesus also told Peter to feed the sheep and lambs, not to make sheep out of them, but because they were his sheep they must be fed. I think that there were sheep and lambs at these associations sitting under the droppings of the sanctuary. We were all filled to overflowing, and it

looked from the countenances that the fruit was sweet to their taste. Many were the expressions of love from one to another, such as, "Was not that a feast?" and, "Is it not good to be here?"

One dear old brother Williams from Quincy, whose head was frosted over with the snows of many winters, said to me, "O, is not this a glorious meeting? it is not often that I hear such preaching as this." It seemed as though he could almost fly. He is a physician, and cannot get to be with us very often, yet how much he enjoys meeting with the saints. O, how pleasant it is for brethren to dwell together in unity. I hope that the dear brethren will endeavor to keep the unity of the Spirit in the bond of peace. I hope that Christ may dwell in their hearts by faith, and that he will grant them according to the riches of his glory to be strengthened with might in the inner man, by his Spirit. Paul says to the Ephesian brethren, that he desired that they might know the love of God which passeth knowledge, and that they might be filled with the fullness of God. I do hope to meet them at our next association, which will convene with Friendship church, the second Sunday and Saturday before, in September, 1904. I hope to then find them all growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be all the glory, both now and for evermore.

From your little sister in hope of a better life,

(MRS.) BELLE FRAZEE.

UVALDE, TEXAS, Jan. 3, 1904.

DEAR BROTHER BEEBE:—Please give notice through the SIGNS that I am here at Uvalde, Texas, where I expect to remain for the winter. Correspondents can reach me at the above address.

Affectionately, ASA HOWARD.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1904.

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

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**PSALMS XIX. 14.**

"LET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

How blessed is that man from whose heart such a prayer as the above is indited; it is a blessing from God to be able to pray such a prayer in deed and in truth, and that work which produces such desires in the heart is a most wonderful and gracious work; it is a work which has shown to such a man, first, the holiness of God and the purity of his law; second, the guilt, ignorance and weakness of the human heart; and third, the exceeding need of having such words in the mouth, and such meditations in the heart. All prayer, that is, all real prayer, must proceed from a sense of need, and the greater the need the more earnest and importunate must the prayer be. All these things evidently were in the mind and heart of the writer of this Psalm, for in the text, or in the immediate connection, they are all expressed or implied. These were the words of a man of God, of one who loved God and godliness. A godly principle had been put into the heart of David, and so he desired things which should be according to godliness. And is it not a most blessed thing to de-

sire godliness in inward and the outward life? Such a man is already blessed of God, and he shall continue to be blessed. It is his to receive grace for grace. The grace of desire is followed by the grace of fulfillment of that desire. The grace to love that which is acceptable to God is followed by the grace of the things themselves. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Blessed ones indeed; blessed in a two-fold sense; blessed in being enabled to hunger and thirst, and blessed in the sure supply of that for which they hunger. Blessed are they, and blessed shall they be in the satisfaction of their hunger and thirst. So that man who desires any spiritual blessing is already once blessed, and he shall be blessed again. The desire is an evidence of life divine, of the favor of God given to a poor, vile sinner, and it is a pledge of future abundance of blessing, for "He opens his hand, and satisfies the desire of every living thing."

As we think over these words of David, the solemn thought comes into our mind, that it is one thing to repeat these words, and quite another to really desire what the words imply. Do we indeed want that all the words of our lips, and all the meditations of our heart shall be acceptable to God? What a crucifying of the flesh and the lusts of the flesh must be involved in the fulfillment of this prayer. How many cherished desires, how many secret sins of heart and life, and of word and deed, how many envyings, and jealousies, and murmurings, and fault-findings, and rebellions, would suffer crucifixion in us, were this prayer to once be perfectly fulfilled in us. Are we willing not only to have the blessing, but the sore and bitter crucifixion by which the blessing must come, if it comes at all?

Surely there must be sore lashings of conscience before God, deep convictions of the exceeding sinfulness of sin, even our sins, and exalted views of the beauty of holiness, ere this prayer can dwell deeply in the heart, and be forced into expression by the lips. Do we want the blessing so much that we will welcome the crucifixion by which it comes? Can we say, "Most gladly therefore will I glory in tribulation, that the power of Christ might rest upon me"? Can we say, Lord, here am I, a poor sinner every day in word and thought before thee, who art too pure to behold iniquity, and my sins separate between me and thee, and I want to come to thee, and be accepted with thee, and I want this so much that I am willing to submit myself to the most bitter distresses, even to the crucifying of the flesh, that I may attain to this my desire for acceptance, in my words and in my meditations with thee? O, how we shrink from the cross, and the dying daily, and yet in no other way can the life of Christ be made manifest in our mortal body. But one man, the man Christ Jesus, has ever been able with full consecration to pray this prayer. This was his supreme and only desire, and in him was this desire altogether fulfilled, and the blessed portion of this to us in our poverty and need is, that as this prayer was fulfilled in the blessed Jesus, so does it exist, and shall be fulfilled in us through his indwelling by the Spirit. The flesh falters, but the Spirit is willing. There is a Spirit in the heart of every child of God, even when he errs and altogether comes short of what this prayer means, that yet cries out for this great blessing. It is that Spirit which is grieved at all the transgressions of the child of God; that Spirit which makes intercession for us with groanings which

cannot be uttered; this Spirit in us still cries out, amid all our perverseness, "Let the words of my lips, and the meditations of my heart, be acceptable in thy sight."

The text seems to us to imply a vast difference between that which is acceptable to God, and that which pleases man. Our words are heard by men, and may seem good words and full of excellence to them. Our words may in themselves be words conveying truth, even the truth of the word of God; they may be expressed in a kindly manner, and with an appearance of zeal for God, and for the good of our fellow men, and so they may be admired by our fellow men, while yet they are an abomination to God, who looks within, and sees the meditations of the heart. Many a fair work has been performed by the hands while the heart was selfish in it, and we were seeking our own honor, or some other selfish end, and not the glory of God, nor the good of others. Our words cannot be acceptable to God unless our meditations are also. Therefore David includes both in his prayer.

David spoke not only as a man, but as a ruler over Israel. It was his to announce decisions concerning the worship of God, the law of God, and the conduct of the people. How greatly he needed wisdom and grace that he might rule justly and in the fear of God. As a ruler he desired not to seek his own gain, or to be a man-pleaser, but to rule justly and wisely, and in the fear of God. Therefore, in this sense he desired not that his words and meditations might be pleasing to men, but such as should be acceptable to God. "He that ruleth over men must be just, ruling in the fear of God." But the grace of God alone could cause that this should be fulfilled in his reign, and so he must come in prayer to God for

this great blessing. In Jesus Christ, the antitypical David, was all this perfectly fulfilled; he is the true King, ruling in righteousness and in the fear of the Lord. But all the people of God are kings also; each of them have their life to live, and their testimony to bring to the praise and glory of God. Seeing their own ignorance, and inclination to perverseness, and selfishness, and sinfulness, what great need of prayer to God they must feel that their words and their meditations might also be such as shall be pleasing to God. How many times have the servants of God been approved in their testimony and ministry by the children of God, when they themselves are aware that some iniquity has crept into the very prayer of their hearts, or into the song that they have sung, or into the preaching or exhortation that has fallen from their lips, and they feel humbled and ashamed, rather than glad or exalted at the testimony of approval given by others. One said, when told as he came down from the pulpit, that he had preached a good sermon, "The devil told me that before I came down from the pulpit." For ourself, we can say that there have been times when some word of approval has cut us to the heart, for we have well known that God has seen in us pride, vanity and self-laudation, all of which are evil and fleshly, and abominable to God. We have felt condemned rather than approved. It matters little whether men approve us, but what a wonderful thing to be approved unto God. We remember saying many years ago, one evening while in the company of some of the members of the church in Baltimore city, that we had often felt that if the people could know just what thoughts and feelings often entered our mind, so hateful and horrible to ourself

did they appear, that we were sure that they would not remain and listen to our preaching. A dear brother replied, "If you knew what the people were thinking of you would not preach to them." We trust that we have learned by bitter experience that we all need daily grace, that our words and meditations might be acceptable before God.

A couple of verses before the text, David said, "Who can understand his errors? Cleanse thou me from secret faults." What a vast mystery in iniquity! Who can know the human heart, deceitful above all things and desperately wicked as it is? How vile must that heart be, every imagination of the thoughts of which are evil, and only evil, and that continually. God alone can know it. David prayed in another Psalm, "Search me, O God, and know me, and see if there be any wicked way in me, and lead me in the way everlasting." He felt the need of being searched, not that God needed to know more about him, but that he might know more about himself. God's searching reveals men unto themselves. It exposes in his light every hidden thing of dishonesty and subtilty and craftiness. Again David said, "Into thy hand I commit my spirit, thou hast redeemed me, O Lord God of truth." I commit my spirit into thy hand, he would say, because I cannot know it; I can neither understand it nor keep it; I cannot guard it from evil, neither can I lead it into that which is right. Lord, do thou therefore take charge of it, and keep it for me. And so David in this twelfth verse confesses before God that a man cannot understand his errors, and that he needs cleansing from secret faults. These faults are such as are secret from his fellow men, and secret from his own heart also. Cleanse me from faults that

I myself know not of, is the burden of the prayer.

Then in verse thirteen he prays again, "Keep back thy servant from presumptuous sins, let them not have dominion over me." How futile is the boast of men that they can at least control their words and deeds. David at least felt that he needed both inward cleansing and outward restraint. Keep back thy servant. How heady and headstrong are we in our intent to do evil. How strongly is the fallen nature within us bent to evil. If we do not go into that evil, it is solely because we are KEPT BACK. And what a mercy it is that the Lord ever shows any man his need of this inward cleansing, and this restraining grace. O, how softly will a man go when he is brought to really feel his weakness, and his awful bent to evil.

To sum all this up, it seems to us that ere one can have such a prayer as David uttered in these three verses of this nineteenth Psalm, in his heart, he must have come to see the exceeding sinfulness of sin, and the majesty and glory and holiness of God, and the justice of his law, in some measure, as they appear to God himself. Then such a man will abhor himself and repent in sackcloth and ashes. Then will he cry out for very terror of his sin, and with inexpressible longings will he pray for more holiness of heart and life, and more conformity to the will of God. It seems to us that this will be apparent to all who will read this whole Psalm. It is the word of God in the heart and lips of David, setting forth the majesty and glory of the word and law of God, under the figure of the heavens and the earth, and the sun, and its light and searching heat, from which nothing is hidden, and then setting forth that which alone is in conformity to this holy

law in men, and this is the work of God in the soul, wrought there by his own holy Spirit. It is the law written in the heart under the new covenant. David saw the holiness of God, and the effect of his word in the heart, cleansing and restraining, and putting there right meditations and right words, and so in faith, and in humble and earnest desire, he prays for the very things which the Spirit of God had given him to see as new covenant blessings, and to write in all this wonderful Psalm. Concerning these and all new covenant blessings, Jesus said, "Whatsoever ye shall ask in my name, ye shall receive." C.

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**MATTHEW XXVII. 42.**

"LET him now come down from the cross, and we will believe him."

The above is the language of the rabble that gathered in malice and rage to perpetrate the most outrageous crime the carnal mind has ever been able to conceive of, and although it was said in derision, yet in it is embraced the principles that govern the entire religious world. If the offense of the cross is removed, the popularity of the cause is assured. It is impossible for the natural mind to become convinced that the Almighty God would suffer and die, when it was in his power to prevent it. Poor, blind creatures, they have no conception of the spirit of the prophecies, and know not that "thus it behooved him to suffer, that the Scriptures might be fulfilled." It is so much more agreeable to have a religion that is not so hard to live, something that is not such a cross to our desires; then we can induce more young people to unite with us, and our thin ranks will soon begin to fill up, and we shall have churches composed of young and strong members, full of vigor and

zeal for the Lord, and the languishing cause will take on "new life," and our "old foggy" brethren will see how we are blessed of the Lord in our ingatherings.

Such are promptings of natural religion, and this Arminian sentiment is not confined to what we term antichrist, but it has of late crept into some of the churches claiming to be Old School or Primitive Baptists, and still closer home it comes to every individual saint, for we are all natural born Arminians, and daily meet losses and crosses that we would have taken out of our lives if we could, and if he would only come down from the cross in our experience, how much easier it would be to trust him and leave all in his hands; if we could only see our way a little clearer, but when all is so dark, and affliction is upon us, and it seems that everything is against us, then our poor, weak flesh cries out, "Let him now come down from the cross, and we will believe him," and nothing short of the grace of God can subdue that rebellious feeling.

It is indeed discouraging from a natural point of view to see the ways of Zion mourn, and few coming to her solemn feasts, yet we know that no fire of our kindling can promote the cause, but those that compass themselves about with sparks, have the sure word of God that they shall lie down in sorrow. While they may seem to the world to prosper, yet their doom is certain. While in the weakness of the flesh we can but desire a religion void of the offense of the cross, yet every true and faithful minister will shun not to preach Christ and him crucified, and this will ever be foolishness to the worldly wise. But "where is the wise? where is the scribe? where is the disputer of this world? hath not God made

foolish the wisdom of this world?"—"For the Jews require a sign, [Let him demonstrate his power by coming down from the cross, they said.] and the Greeks seek after wisdom: but we preach Christ and him crucified." What is it to preach Christ, and him crucified? Is it merely to proclaim the historical fact that a character appeared on earth nearly two thousand years ago, and was taken by wicked hands and put to death on the cross? If that was all, the world would not object to that, but it is the preaching of Christ crucified in the bodies of his saints, that causes the offense. Every subject of grace as soon as they are quickened by the Spirit, has Christ dwelling in them the hope of glory. Their bodies are the temples of the Holy Ghost, but still that same spirit that actuated the murderers that crucified Jesus on Mt. Calvary, actuates every son of Adam's race, and his carnal nature rises up in rebellion, and says, "We will not have this man to rule over us," and it is only as the grace of God crucifies these afflictions and lusts of the flesh, that we can rejoice in that preaching that crosses all our earthly ambitions and desires. It is so humiliating to the flesh to be continually crucified in our daily experience, yet to our understanding the preaching of Christ crucified at this day, is as he appears in his saints, crucifying their Arminian, pharisaical natures, and conforming them to his own meek and loving Spirit.

B.

[It is in sadness that we are called upon to say that since the above was written our dear brother Beebe has fallen asleep in the Lord. We know that the hearts of thousands will be made sad by this announcement. We have time to say no more than this here, but a suitable and full obituary will be given in our next issue. Brethren, in your sorrow remember us.—C.]



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### EPHESIANS I. 4, 5.

"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."

In this heaven-inspired language the apostle implies three characters: First, The God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings as having made the choice of which this record testifies. Second, Christ Jesus, in his sonship, as the Son of the God and Father who has made the choice under consideration. Third, The church or people, so chosen by the God and Father of our Lord Jesus Christ, together with the grand end and design of the choice, that we, (the people chosen,) should be holy and without blame, before him in love. And this choice and predestination to the adoption of children, holy and without blame, is according to the good pleasure of the will of the eternal God.

On this interesting subject volumes might be written; eternal ages, so to speak, will not exhaust the heavenly theme; but at this time our remarks must be very brief. Although Christ, in his official character in the work of salvation occupies a distinct character from the Father, as the Mediatorial Head of his church, still in the unity of the Godhead they are one; hence, in setting forth the choice, we are informed that it is in Christ Jesus, and complete before the foundation of the world, and so perfect from the ancients of eternity, that no more alteration can possibly be made

to the choice, in Christ, than can be made to the spiritual blessings treasured in him for us from the same date. As the saints were blessed with all spiritual blessings, according to the choice in him, it follows, that if one of those chosen in Christ can be diminished from the whole, then so may some of the *all spiritual blessings* bestowed, also fail to take effect. It is heart-cheering to the saints to know that instead of spiritual blessings being offered conditionally according to the good or bad pleasure or volition of our will, all is secured according to the pleasure of the immutable will of Jehovah. The blessings and the choice are in sweet harmony with each other, and both according to the good pleasure of the will of God, who worketh all things after the counsel of his own will. In distinction to this, how precarious would be the prospect were it written, that all spiritual blessings were *to be* given, according as men may render themselves deserving of such divine favors from the hand of God. The church chosen in Christ, and in him supplied with all spiritual blessings, before the foundation of the world, demonstrates the existence of the Son of God in his Mediatorial relation both to the God and Father of our Lord Jesus Christ, and also to that church which was chosen in him, which is his body, and the fullness of him which filleth all in all.

This was and is the plan of God, for making the objects of this choice holy and unblamable in love. Certainly, then, we could not have been so chosen and blessed because we were holy and without blame in ourselves considered; but to make us so in Christ. Arminians and will-worshippers do not think this the best way to secure holiness to the chosen, or to display the wisdom and

goodness of God; but all the saints are delighted to know that it is according to the good pleasure of God's will. And while enemies may charge God with unrighteousness, and may feel more confidence in their own plans and schemes, we know there is no possibility of salvation in any other way.

*Having predestinated us.* Predestination is first, the choice and all spiritual blessings are established firmly as the throne of heaven upon that predestination, and all who are so predestinated must assuredly receive the adoption to which God has destined them, or the decrees of God must fail.

MIDDLETOWN, N. Y., March 1, 1861.

## POETRY.

### THE GOOD SHEPHERD.

COME, good Shepherd, blessed Jesus,  
Feed thy lambs, feed thy sheep;  
Guide us in thy steps, O lead us;  
"Give thy beloved sleep."

Make thy weary flock rest at noon,  
'Neath the banner of thy love;  
Draw us to thy heavenly boon,  
And raise our hearts above.

"Lead us not into temptation,"  
From evil deliver;  
Save us from sinful ambition,  
And keep us for ever.

Seek out thy lost sheep, dear Savior,  
Bring them home to thy fold;  
Bless them in thy loving favor,  
Thy bright face to behold.

D. BARTLEY.

DECEMBER 9, 1903.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$854 65
Martha Beardsley, Ill., \$1.00; A Friend, Ill., \$1.00; W. D. Wood, Texas, \$1.00; Cynthia A. Stratton, Mo., \$1.00; A Friend, Ill., \$1.00; Mrs. J. Pettet, N. Y., \$3.00; Mrs. N. L. McDonald, N. Y., \$5.00; T. G. Harris, Neb., \$1.00; Elder D. Bartley, Ohio, \$1.00; J. P. Starr, Texas, \$1.00.—Total.....	16 00

Total to date.....\$870 65

## MARRIAGES.

By Elder Wm. Grafton, July 9th, 1903, Charles Kabre Grafton and Anna May Pyle.

By the same, Oct. 1st, 1903, Harold Cohart and Lorenia M. Weeks.

By the same, Dec. 16th, 1903, Harry E. Patton and Lulu E. Kirk.

## OBITUARY NOTICES.

**Elder Wilson Housel** died near New Brunswick, N. J., where he had been living for the few years past, on Saturday morning, Nov. 28th, 1903, at the age of 87 years, 7 months and 19 days. There was no particular disease, so far as we are informed, but simply the growing infirmities and weaknesses of old age, which finally took him away from this life. Elder Housel was well known among all the eastern associations of our brethren, and beside had once or twice in former years taken somewhat extended trips in the south and west, among the churches and associations there. He was known all the days of his ministry as a bold, earnest and very able defender of the faith which is dear to the people of God, and which was dear to him. He was ordained to the work of the gospel ministry about sixty-five years ago. We are not informed as to who constituted the presbytery, except that Elder Gilbert Beebe was one of the number, and Elder Buck, of Virginia. The greater part of his ministry was spent with the church at South River, N. J., though he served other churches in past years for a time. We are not fully informed as to the details of his ministry. During the past ten years he has not been engaged in the ministry, owing to increasing infirmities, and the failure of his bodily powers, yet he loved for the brethren to call upon him, and greatly appreciated their conversation.

It was our privilege to count him as one of those who held us in brotherly regard, and we always found a hearty welcome when we could visit him. This was not often however. A few years ago he expressed to us the desire that when his time should come to depart he might be taken to the place of meeting in South River, where he had preached the gospel for so many years, and that in that house the last sad services should be held, and that we should if possible preach upon that occasion. This was done as he had requested. The funeral service was held on Monday, Nov. 30th. The text used was Romans viii. 23. Elders Francis and McConnell were also present. Elder Francis opened the service with some feeling and appropriate remarks regarding his former acquaintance with the deceased brother, their pleasant relations together, and the faithful testimony which brother Housel always gave to the sovereign grace of God.

Elder Housel leaves three children, one brother,

and a number of grandchildren and great-grandchildren, nearly all of whom were present upon the occasion of the funeral. Elder Housel was an honest man, plain and outspoken in all things. He believed in and proclaimed the grace of God in the salvation of sinners. We believe that he is at rest with the Lord.

ALSO,

**DIED**—At the residence of her husband, in Trenton, N. J., on Friday, Nov. 6th, 1903, sister **Mrs. Harriet Shepherd**, after an illness lasting about two weeks with pneumonia, in the 60th year of her age.

We write this imperfect notice with emotions of sadness, in which all who knew her will share. A noble, true-hearted woman has passed away from earth. In all our acquaintance we have never known one whose faith was more simple and earnest, and who loved the truth with more fervent love than did she. We are saying here only that which all who knew her well will bear witness to. She loved to speak of spiritual things at all times, and she could not long be in the company of her brethren without speaking of the things which lay nearest to her heart. The law of kindness was also in her lips, and her hands were ever ready to minister to the needs of others, even beyond her strength, and beyond what many would have felt was incumbent upon her. She did these things willingly, as to the Lord and not to men.

In early life she had been a Methodist, and very earnestly believed and contended for that faith, but under the preaching of Elder Wm. J. Purington she was given to hear and to see as she had not before, and from that time grace without works and without conditions was all her joy and her theme. Her testimony was at all times earnest and clear regarding the way of salvation. In her daily travel in the pilgrimage heavenward was fulfilled the words of John the Baptist concerning himself and Jesus, "He must increase, but I must decrease." This is true growth in grace and in knowledge of the truth. She was baptized about twenty years ago in the fellowship of the church at Hopewell, N. J., by Elder Purington, the then pastor of that church, and remained a steadfast, loving, loved and honored member all the rest of her mortal life. How greatly she will be missed from our solemn assemblies, and from our firesides. Especially will the little band of believers in Trenton sorely miss her cheerful presence and counsel.

Many years ago she lost by death an only child, and to her this life never seemed the same afterward; for a long time her heart seemed well nigh broken, and she never ceased to grieve for him, yet she bore her burden as one who had obtained help of God.

She leaves a sorrowing husband, who can hardly see how he shall bear his great loss. In her last days she spoke of her departure calmly, and made such arrangements as she desired for the funeral service, and

for the future of her husband, left so lonely and desolate. It was her wish that Elder Durand, Elder Lefferts and myself should be at her funeral service, but brother Lefferts was hindered. The solemn services were conducted at her residence on Monday, Nov. 9th, by Elder Durand and ourself. The presence of a very large concourse of people testified to the esteem in which she was held by neighbors and friends, as well as by the church. Very many visiting brethren have from time to time partaken of the hospitality of herself and her husband.

Our dear sister died in full and glorious hope of life and immortality beyond the grave. For such to die is gain, though to live is Christ. That they should abide in the flesh seems needful, but to depart and be with Christ is far better. C.

AGAIN we have been called to lay the remains of a dear husband, father and brother in the cold and silent grave, **Peter Hull Leonard**. This is another reminder that life is short, and that we, too, are passing away. Since July, 1898, nine have been taken out of the Leonard family. Truly we feel the afflicting hand has been laid heavily on us, and causes us to look to him who is the Giver of every good and perfect gift, as our sufficiency. We mourn, but not as those who have no hope; nearly all professed a hope in the Redeemer, in salvation by grace.

Brother Peter professed a hope in his early life, and united with the Second Church of Roxbury, about 1837 or 1838, when only at the age of about twelve or fourteen years. He was born in the town of Roxbury, (according to the record) May 21st, 1824, being in his 80th year. He leaves a wife, three sons, two daughters, one grandson, one granddaughter, two brothers, two sisters, and many brethren and sisters in several churches, to mourn their loss. He was a very dutiful husband, father and brother, a very bold defender of the truth all his days. Salvation by grace was his strong hope and anchor, that reached within the veil, whither the Forerunner for us has entered. Brother Peter was blessed with more than a common understanding of the word of God. The needs of the poor and suffering were always relieved at his door; he loved charity; he loved the cause of Christ, and had a fervent love for the brotherhood, and was loved by all; always mild and desiring peace. O, that his mantle might fall on some of us that remain. He died of shock, on Dec. 15th, 1903. Brother Beebe, we are passing away to that unknown land or country at a rapid rate, yet not unknown, for we feel that we shall see him as he is and be like him. Now we see only in part, then know as we are known. Truly we desire a better country, and when we see him as he is, and all conformed to his image, then will be full satisfaction. Can it be a poor worm of the dust, a worm and no man, to-day compared to the grass of the field, to-morrow cut down and with-

ered? Truly man is of but few days, and he goeth to his long home. Of late, brother Beebe, my family relations have been very near to me, and the kindred in Christ have been doubly so; a nearer and dearer feeling goes out as I grow older. O, this contention, away with it, life is too short. O, that it might be his divine pleasure that we might see eye to eye.

May God grant this affliction to be for our good and his glory. David found it good to be afflicted, and we know that when we are in our deep and sore trials, then we cry unto him who is mighty to save, and do we not feel that these light afflictions work for us a far more-exceeding and eternal weight of glory?

The funeral services were held at his late home Saturday, at 10 a. m., conducted by his pastor, Elder D. M. Vail. The remains were brought to this village Sunday, and interred in the family plot in the Bundy cemetery.

A BROTHER.

BROOME CENTRE, N. Y., Dec. 21, 1903.

MOTHER **Sarah Pursifull**, of Waitsburg, Wash., died at her daughter's of that place, Mrs. Juda Johnson. She lived to be 98 years of age, and at time of death her health was fairly good for one of that age, excepting her mind, which has been affected for about seven years, causing considerable attention, yet living along till the time came for her to pass away to her eternal home, to dwell with her Savior, whom she as an Old School Baptist had worshiped in Spirit and in truth, longing for the meeting in great expectation of joy and blessing without measure.

Mother Pursifull had outlived her beloved husband, Isaac Pursifull, sixteen years, he dying near Eugene, Lane Co., Oregon, at the age of eighty-two. Both had been lifelong members of the Old School Baptist Church, coming from Lincoln Co., Ky., to Oregon, as members of the Walnut Flat Church. They soon joined the Bethel Church, of which Elder Ezra Stout was moderator, and J. T. Crooks clerk, and there lived in harmony and fellowship to the end, as a band of brethren and sisters in hope of eternal life, and the saying, "Behold my mother and my brethren." Father and mother Pursifull leave one son and four daughters to mourn their loss.

S. T. CROOKS.

ALBANY, Ore., Dec. 21, 1903.

**DIED—Mrs. Rebecca Runner**, at her late residence, near Rocksprings, Pa. Sister Runner was the only surviving member of that church, that was living at my first visits there, forty-three years ago. Leaving this world at a very advanced age, but few if any can be found more punctual in attending the meetings of that church than she. She was baptized by Elder Thomas Barton, and received in fellowship of the church at Rocksprings, and continued in full fellowship to the end of her days. Her husband was

taken from her many years before her death. She leaves two sons, one died some years ago, and has left a widow and some family.

Her funeral was attended from her home, and interment at Rocksprings, with her ancestors, to await that day that knoweth no man, not the angels, nor the Son, but the Father. This mortal must put on immortality, then will be brought to pass the saying, Death is swallowed up in victory. After some remarks by the writer, her remains in the presence of many witnesses were buried to be seen no more here, and to those who remain I will say, "Peace be with you."

WM. GRAFTON.

FOREST HILL, Md.

**Mrs. Martha Dorsey** died July 21st, 1903, aged 73 years and some months. Her husband, Samuel Dorsey, preceded her to the grave about seven years. She lived to see all her seven children buried. She has three grandchildren left to mourn the loss of a grandmother, one sister and one brother. She had "la grippe" in the winter of 1892, from which she never fully recovered. Heart failure I believe was what took her at last. She was baptized in the fellowship of the Old School Baptist Church at Rocksprings, Lancaster Co., by Elder Wm. Grafton. I do not know the date of her baptism, but she has been a member a long time. She suffered much in the last of her sickness. She told me she would be glad, if it was the Lord's will, to be taken out of this world, but we must wait our appointed time. We mourn not as those who have no hope,

Her sister,

MELISSA J. SCOOT.

OTTER CREEK MILLS, Dec. 20, 1903.

## MEETINGS.

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

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

Z. GILLIES.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., FEBRUARY 1, 1904. NO. 3.

## CORRESPONDENCE.

### MORE ABOUT JACOB.

(Genesis xxxii.)

ALTHOUGH Jacob had seen the ladder in a dream at Bethel, and had heard the voice of the Lord speaking to him from above it, and had vowed a vow unto the Lord after he awaked out of his sleep, yet I do not understand that he at that time knew the Lord as his Savior. He knew him as the God of power, but not as the God of grace. While I think he may be regarded as a typical representation of the Lord's people when the presence of God in the law has made them feel that they are in a dreadful place because their sins are manifested and condemned, yet it is evident from what follows that he had not yet experienced that fear of the Lord which is to hate evil, and which causes one to hunger and thirst after righteousness.

In his contract with Laban, after having served him fourteen years for his two daughters, Jacob still manifests the deceitfulness of his nature which his name implies. He agreed to receive as his wages “the spotted and speckled cattle, and the brown cattle among the sheep,

and the speckled and spotted among the goats,” after all such as were at present among them had been removed; then by an ingenious device he caused the strongest and best of the increase of the flocks and herds to be spotted and brown, and so caused the wealth of Laban to come to himself. This device he kept from the knowledge of Laban, and evidently also from Rachel and Leah. He was not open and candid, but deceitful still. And even when telling his wives that the Lord had told him to return to the land of his father, he seems to have gone beyond what the Lord had said to him, making it appear to them as though the Lord had spoken to him in a dream about this increase of the ring-streaked, speckled and grised cattle, as a miracle wrought especially in Jacob's favor, not alluding to his own part in bringing it about. The time had not yet come for Jacob to experience the power of a new name, when he should no more be called Jacob.

Surely those who have felt that fear of the Lord “which is to hate evil” cannot think that sins committed by the Lord's chosen people are any the less vile than those committed by others. All sin is hateful to the Lord, and wherever his

Spirit is, there will be felt the same hatred of sin that he has. A lie is no more excusable in Jacob than in Judas; adultery and murder are as terribly sinful in David as in the vilest man. It seems hardly necessary to state what must be so clearly evident to all quickened souls.

The question will often arise, Why were such holy men of old as Noah, and Abraham, and Jacob, and David, left to show in their conduct such weaknesses and sinfulness as they did, and why were such things as they did put on record? I have no doubt that it was that it might be ever known and remembered that in the flesh all are alike sinful; that "there is no difference, for all have sinned and come short of the glory of God;" that by nature no one is more worthy than another, for all are alike "children of wrath," and that even after one has been quickened by divine life his Adamic nature is still depraved and untrustworthy, and is to him a "bondage of corruption," from which he earnestly desires and expects to be delivered. (Romans viii. 19-21.) David seems to present this thought concerning his great transgression in the fifty-first Psalm, in which he so humbly confesses his sin, and so earnestly supplicates God's mercy: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and clear when thou judgest."

Surely no one "who knows the plague of his own heart" can think that I am taking an unwarranted liberty with the name of the patriarch Jacob, or of "the sweet psalmist of Israel," when I allude to their sins as something to be abhorred. Surely none can think that in loving them we must love their sins, or even excuse them. They themselves abhorred and loathed them, and themselves be-

cause of them, and thus was the grace of God magnified and exalted in them. It was by faith, not by works, that they pleased God; by that faith in them to which Christ was revealed as their righteousness, and by which they saw his day and were glad. We love them not because we see them as better than others by nature, but because we see them as subjects of the glorious grace of our Lord Jesus Christ; and as subjects of that same grace, through that same faith, we, who hate our own lives for their sinfulness, are brought from the ends of the earth to "sit down with Abraham and Isaac and Jacob in the kingdom of God."

"Through much tribulation we must enter into the kingdom of God." Jacob must come in that same lonesome path of affliction and soul trouble through which all the saints have come into the knowledge of God's salvation. "They shall come with weeping, and with supplication will I bring them."—Jer. xxxi.

Now as Jacob approaches the time and place where the Lord will reveal himself unto him as his Savior, we find him in supplication for the first time, and hear him for the first time in his life humbly acknowledge his unworthiness of the least of all the mercies that the Lord has shown to him. At Bethel, where he had seen the ladder, and had heard the Lord's words in a dream, he made a vow, and promised that if the Lord would keep him in the way he was going, and would give him bread to eat and raiment to put on, and bring him back to his father's house in peace, then the Lord should be his God, and that of all the Lord should give him he would give a tenth to him. But not a word about feeling unworthy, and not a prayer for mercy is recorded of him then. But now he has met the angels of God. What these angels, or messen-



gers, were sent to meet him for, we are not told. He said, "This is God's host." I have no doubt they brought some messages to him from the Lord that stirred his soul, and prepared him for what was to follow.

Jacob now remembers his brother Esau, the borders of whose land he is approaching. It is in the land of Seir, the country of Edom. We may have in mind, as we go along here, that Esau, Jacob's twin brother, older than he, may represent the flesh, from which all our greatest troubles and fears and apprehensions arise. Jacob sends into Esau's land to announce his approach, and with messages to win his favor. But the messengers return with the startling word that Esau is coming to meet Jacob, and with him four hundred men. "Then Jacob was greatly afraid and distressed." This is indeed "the time of Jacob's trouble."—Jer. xxx. 7. He now made such arrangements for safety as he could, dividing his people, flocks and herds into two bands; and then he prayed, pleading the Lord's command for him to return, and his promise to deal well with him, acknowledging the Lord's mercies and truth which he had shewed to him, and his unworthiness of the least of them, and then pleading for deliverance from his own brother, "from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea which cannot be numbered for multitude."

Jacob now arranged liberal presents of sheep and cattle and goats in several droves, and sent them on to meet Esau successively. "For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

There was no quiet or rest for Jacob that night. Fear of Esau and gloomy forebodings of evil seem to have taken possession of his mind. "And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. And he took them and sent them over the brook, and sent over that he had. And Jacob was left alone."

Each of God's children is alone when the Lord is dealing with him. Even though many people should be around him, yet he is alone with God. He can have no one with him in this solemn time of intercourse with God. "He led them forth by a *solitary* way." When the Lord has a controversy with his people, and brings them into sorrow for their sins, "they shall mourn apart; every family apart and their wives apart."—Zech. xii. 12. No one can help us mourn; no one can know what passes between our souls and the Lord when this wrestling is going on.

"And there wrestled a man with him till the breaking of the day." This man Jacob spoke of as God: "For I have seen God face to face, and my life is preserved."—Gen. xxxii. 30. Hosea speaks of him as God, and also as "the Angel."—Hosea xii. 3, 4. To me it appears that here is presented the Angel of God's presence in the law, which the Lord said to Moses should go up with him out of the wilderness into Canaan, the promised land. (Exodus xxxiii. 12-15.) We may regard Jacob here as representing all that chosen people, his posterity according to the flesh, with whom the Lord made a covenant in Horeb. (Deut. v. 2.) The Angel of God's presence in the law wrestled with that people during all that legal night and prevailed not. "All the day long [that legal day, which is the

night dispensation,] have I stretched out my hands to a rebellious and gainsaying people, who would none of my reproofs." But that wrestling must cease before the coming of the gospel day.

More particularly and fully does Jacob here represent that spiritual people called by his name, of whom the prophet Jeremiah says, "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the heights of Zion."—Jer. xxxi. 11, 12. This one name Jacob stands for all that people as one nation according to the flesh, until the gospel day dawned, when they ceased to be recognized by that name as the people of God. The children of the flesh were no longer known as his people. While the Lord knew that people, as he knew Jacob at Bethel, and again at the brook, yet they as a fleshly people did not know him in a spiritual sense as the God of salvation, as Jacob did not know the Lord in that sense at Bethel, nor yet at the brook until the blessing of knowledge and of salvation came to him with the new name Israel, and with the breaking of the day.

But all the history of that fleshly nation, with that covenant of works, and that worldly sanctuary, and the carnal ordinances, and the first tabernacle, and the gifts and sacrifices, "which could not make him that did the service perfect," with all the rebellions and punishments of that people, and God's long-suffering shown to them; all this had a figurative meaning, and set forth in types and shadows the truth of salvation as shown in the everlasting covenant made with the spiritual Israel, which was to be manifested in the gospel dispensation. All these legal things belonging to this night dispensation were "figures for the time

then present," "patterns of things in the [gospel] heavens," "shadows of good things to come" The wrestling which only the Lord's spiritual people among that fleshly nation experienced, was also experienced by all of his spiritual people that had lived from Adam to Moses, and has been experienced by all since, and will be experienced by all that shall come after, till the last vessel of mercy shall be gathered. In the case of each child of God there is the natural state of death in sin; then the awakening to the knowledge of that sin and hatred of it, which brings the soul into the darkness of night; then the struggling and wrestling with the angel of God's presence in the law; then the sense of failing strength, inability to walk in the way of holiness; a recognition of the holiness of the law, but a sense of being helpless and undone because unable to attain unto that holiness, being already condemned by it, and a feeling that the law justly condemns us, and that righteousness requires that we shall give up all hope of God's favor. "Let me go, for the day breaketh."

Here is set forth what is in some measure the experience of all the Lord's people. What is true of the whole nation is true of each one composing that nation. What is true of the Head is true of each member of the body. The length of time in each part of the experience is not essential. The night in one case may seem to be for years, while in another case it is but for a moment; but it is night, and is a time of wrestling, a time of fear, and sorrow, and weeping. "Weeping may endure for a night, but joy cometh in the morning."

But now Jacob's thigh is out of joint by the touch of the Angel. All hope of righteousness by the works of the law is gone. It is God's law, and it is holy and

just and good. It was a righteous touch, a just stroke, that weakened Jacob's strength in the way. We now acknowledge that God is just, and his law is just. It has shown us what we are, guilty and justly condemned. Jacob never knew that before. But why does he not give up the struggle now and let the Man go? Ah, that cannot be done; that is beyond mortal power to do. Can the thirsty man cease to thirst? Can the hungry man cease to desire food? Can the man who still breathes let go his desire to breathe? Here is a struggle which was begun by the Angel, but is now carried on by Jacob. A new principle has been developed in him. The movement of a divine life is there. In that dark night in his soul, and with the sense of weakness and pain in the very center of earthly strength, there has sprung up a strong, pervading desire for another kind of strength; a longing for a heavenly blessing. Faith in his soul, a principle he knew not before, has taken hold of God's strength, since his own has failed, and now his will is so thoroughly engaged and engrossed in the holy struggle that he cannot let go.

"I will not let thee go except thou bless me." What a wonderful thing is the will. It is the gathering together and the outcome of all that we are at the time. Talk of a man handling his will, changing his will, denying his will! That can only be done by another will in us superior to the first. We may have a will to deny the expression of our will, but that other stronger will must be at hand.

In the case of Jacob we see the work of that God who alone can work in any one "to will and to do of his good pleasure." He now has such spiritual hungerings and thirstings as can never be satisfied from earthly sources. His whole

soul goes out after the blessing of the Lord. "I will not let thee go except thou bless me." He cannot have a will to let go that hold. He cannot cease to cry for the Lord's favor, any more than a child burning with a fever-thirst can stop crying for water. Though the babe does not know what it wants so as to tell it, the cry tells it.

Why does the man give the breaking of the day as the reason for asking Jacob to let him go? Because the law must be vindicated and magnified before there can be the glory of a new day. Until the law is satisfied the Sun of Righteousness cannot arise. The law can look over into the gospel land, but cannot go over. When it struck the Rock Christ Jesus so that the waters of salvation flowed out its work was done. Moses is buried by the Lord, so that Israel shall see him no more.

When in the wrestling Jacob loses his strength, then the Angel's work through the law is done, the blessing is given to Jacob, and the Angel ascends as the Sun of Righteousness into the heavens of the glorious gospel day.

But before this blessing comes to Jacob there is on his part a full confession of who and what kind of a man he is. Nothing is kept back, nothing hidden from the Lord. "What is thy name? and he said, Jacob," a supplanter, a sinful man. "The heart is deceitful above all things, and desperately wicked." Whose heart? The heart of some other man? No, the heart of this man. My heart is the vile and wicked heart. I never knew it in this way before, but I know it now, and I confess it. "My name is Jacob." Here is the end of all hope of righteousness through any merit of my own. But my hold is still strong on the Angel; I will not, I cannot, let him go. Day and night

my cry is unto him, "Remember me, O Lord, with the favor which thou bearest unto thy people. O visit me with thy salvation."

"And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." This new name expresses something new in the experience of Jacob. There is a new kind of power in him now, the power of faith. It is manifest, as was the power of Christ in Paul, in weakness. The poor Jacobs through all time must first feel their own strength utterly fail before they come into the knowledge of this new kind of power. In this new strength, this power of faith in Jesus, they prevail over the Angel, over the wrestlings of the Angel of God's presence in the law. His power is with God, and also with men, with all the men of God whom he represents in this great struggle and victory. Through Jesus Christ, by faith in him who was to come, he prevails over the law, whose righteousness is now fulfilled in him. He received the blessing through the law. By his faith it was secured.

He asked the Angel to tell him his name, but the only reply was the question why he asked it. "And he blessed him there." And still Jacob is asking after that wonderful name, which no man knoweth but he that receiveth it. The knowledge of that name is in his experience. It is the new name of Jesus named upon him, and the knowledge of Jesus thus felt and known is eternal life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

The name of Jacob is now Israel, a prince, a prevailer. Henceforth as a poor, depraved sinner he is Jacob, who questions, and complains, and mourns on

account of his corruption; but as a manifest child of God he is Israel, enjoying the prevalence of faith, assured of God's favor, and satisfied that God doeth all things well. "Jacob said, All these things are against me." "Israel said, It is enough, Joseph my son is alive. I shall go and see him before I die."

But which ever is speaking at any time, whether complaining Jacob or prevailing Israel, we shall see in this man no more seeking for advantage by deceitful dealing, without a check of conscience; no more lies unconfessed; no more hiding of his ways; no more keeping the fruits of evil doings; but we shall henceforth see in his life and conduct a desire for that which becomes a God-fearing man, candor, openness in dealing, honesty, truthfulness and humble confessions of the evils of his heart.

"And Jacob named that place Peniel, the face of God, for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh." O, what a sweet and glorious sunrise was there, following such a sad and sorrowful night. The ford which they had passed over in the night was Jabbok, which means "pouring out." There Jacob "poured out his soul before the Lord." It was at such a place that Jesus "poured out his soul unto death." There he was "poured out like water," and there all poor, troubled souls in their distress "pour out their complaints before the Lord."

But now Jacob has seen God face to face, has been given a new name, has received the blessing of the God of salvation, and sees the breaking of a new and everlasting day. It is no more Jabbok, but Peniel, that he passes over, for the face of God is shining with the expres-

sion of infinite love upon his soul. No fear of Esau now. "Perfect love casteth out fear." "The sun rose upon him as he passed over, and his shrunken sinew and thigh out of joint cannot hinder his progress in the journey now before him, for natural strength is not needed here. Who would not gladly lose all his own strength so that the power of Christ might rest upon him, and the Sun of Righteousness arise upon him with healing in his wings?"

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 16, 1903.

MT. VERNON, Texas, Oct. 16, 1903.

ELDER D. BARTLEY—MY DEAR BROTHER IN THE BONDS OF GOSPEL JOYS AND AFFLICTIONS:—Hoping that you may feel charitable toward my seeming carelessness and negligence, I will try to pen you a few lines by way of answer to your most welcome letter of the 24th ult. I have also read with much satisfaction your recent articles in the SIGNS. It is comforting and encouraging to one like myself, who often is made to realize his ignorance, weakness in, and utter helplessness to attain to spiritual wisdom and knowledge, to know that even in this degenerate age the Lord has reserved to himself a few bold, fearless and uncompromising witnesses to the eternal truth of his word, as set forth in the holy Scriptures, and revealed in the experience of every one of his humble poor. In the north, east, south and west we read the testimony in our papers of bold and active witnesses, as yourself, Elders Keene, Durand, Chick, Vail, also brother Beebe, Elders Lively, Powell and many others too numerous to mention, as regards the wonderful perfections of God, the fullness of that salvation which is in Christ Jesus our Lord, and the utter depravity and powerlessness of all Adam's race.

Brother Bartley, I know we ought to "contend earnestly for the faith which was once delivered to the saints," even though we should feel to be one alone, the "faith" is just as sacred, and should be just as dear to us under such circumstances, as when many are with us. But such is the weakness of our Adamic nature that when we see those of whom we have expected better things; in other words, those of our own dear family name, (Old School or Primitive Baptists) on the right and on the left falling away, yielding to the seductive teachings of old Jezebel, or "mystery, Babylon the great, the mother of harlots," we would give up in despair if we were not upheld by the sustaining grace of God. Whenever men begin to deny the creatorship, or that the "Lord God of hosts" is the Creator of all things, "whether they be thrones, or dominions, or principalities, or powers, things visible or invisible," or to say, if he did create them he had no purpose in them, or if he did create them and did have a purpose in them, i. e., did predestinate or determine the beginning, the sphere, the law of the life or nature of each thing, its every movement and its ending, yet it depends upon circumstances or conditions as to whether it comes to pass or not, or in any other way trying to modify or soften the doctrine, so as to make it palatable to the taste of carnal religionists, is doing what I call yielding to the seductive teachings mentioned above; making love with the world. To compromise on one doctrinal principle, is a virtual requisition for other compromises to follow. Hence the agitation on conditionalism followed close in the wake of that on predestination. Wherever you find Baptists in their preaching avoiding the doctrine of predestination, they have but little to say

about either foreknowledge or immutability. Indeed, it would seem inconsistent to my mind for a man to preach a perfect foreknowledge and immutability, and not preach a full predestination, for these terms are inseparably connected. From observation, and some study and knowledge of human nature, I have come to the conclusion that the less the estimate a man has on the perfections of Deity, the higher his estimate on the wisdom, knowledge and power and capabilities of men. The more a man is shown of the majesty, glory and power of the great "I AM THAT I AM," the nearer he sees himself in his true condition. "Verily man at his best state is altogether vanity." "All nations before him are as nothing; and they are counted to him less than nothing and vanity." (What a high estimate we find these little particles of vanity and nothing putting on their works, and ability to work.)

In the sixth chapter of the prophet Isaiah we find the effect of the sight of "the Lord sitting upon his throne, high and lifted up, and his train filled the temple," had upon the old prophet, for after this wonderful vision he was made to say, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the Lord of hosts." When the power of God was manifest in Christ in the miraculous draught of fishes, it was sufficient to cause Peter to cry out, falling down at Jesus' knees, "Depart from me; for I am a sinful man, O Lord." The vain, carnal mind of man in his fleshly relationship, knows of no better name for the doctrine of the absolute perfections of God, and the utter depravity, nothingness and helplessness of man, than Antinomianism. This cry and charge, Antinomianism,

comes from the source it always has, i. e., from an Arminian source. You know that an Antinomian is defined as "One of a sect who maintain that under the gospel dispensation the law is no use or obligation; or who hold doctrines that supersede the necessity of good works and a virtuous life." Now I have never met a predestinarian, or an advocate of salvation by grace alone, who teaches or indorses Antinomianism as defined above. If to deny that the law, or good works, and a virtuous life, is of use to us, as a means by which we may obtain eternal life and spiritual blessings, then I plead guilty to the charge. And those who make the charge of Antinomianism on the ground of such denial, are in fact Arminians, and really have no right to the name of Old School or Primitive Baptists, for if they claim that the law, good works and a virtuous life, &c., are of use under the gospel dispensation as a means by which we may obtain spiritual blessings, they occupy the ground of all Arminian denominations, from the Catholics down to the least and most insignificant Protestant order. Such an element ought to be willing to give up the name Primitive, or Old School Baptist, as property that does not really belong to them. But I suppose it is necessary to complete the number seven, as referred to by the prophet when he said, "In that day shall seven women take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." If to maintain that "the law is holy," while we are "carnal, sold under sin," and consequently unable to comply with its righteous demands, that Jesus Christ came into the world as the divinely appointed Sin-bearer and Law-fulfiller for all of Adam's posterity that the Father

had given him, that he did fulfill the law to a jot and tittle, magnified and made it honorable; that he satisfied its righteous demands for and in behalf of all his people, so that not a single violation can be charged to their account, but that the "Son hath made them free, and they are free indeed," yet admonished not to use their freedom as an occasion to the flesh; if to maintain that they must be born from above, born of the Spirit, have the Spirit dwelling in them, and that all spiritual service or obedience is wholly the fruit of this Spirit; if to maintain that all spiritual blessings are the blessed gifts of God, according to his choice of us in Christ before the foundation of the world; if to maintain that without Christ we can do nothing, that God must "work in us both to will and to do," that our inclination to obedience, together with the strength and courage to do so, is all of grace; in short, that the whole of our salvation is of grace, as I have always understood the SIGNS OF THE TIMES and most of its contributors to contend for, is Antinomianism, I plead guilty to being an Antinomian, and I feel that I want to stand with you all on the Old Baptist platform, and suffer my share of the reproach.

Pardon this lengthy and scattering scribble; I did not think of writing so lengthily. Let me hear from you when convenient.

Your unworthy brother in the fellowship of the gospel,

H. B. JONES.

ROBERSONVILLE, N. C., Dec. 28, 1903.

ELDER F. A. CHICK—VERY DEAR BROTHER:—Some days ago I received a card from our young sister, Goldie Sawin, asking me to write to her father a birthday letter. Not feeling that I could write such

a letter, I did not get about it at once. But when Christmas came, it being rainy, the request was somewhat upon my mind, and so I commenced to write. After writing a little, some things began to occur to my mind of which I had not thought before. And then the thought came to send it to you for the SIGNS, so that Elder Sawin could read it, and others also. I feel sure that many of your readers know of their spiritual birthday. Your people are very much upon my mind since I have visited them, and I enjoy your fellowship so much. I am well as usual. We have some additions to our churches. It does not look as though the Baptists are dying out, at least in this part of the country. The arm of the Lord is not shortened, that it cannot save.

I have a mind to read the SIGNS, that I may hear from you all, and so send one dollar to pay for it, as far as one dollar will go.

I remain yours in a precious hope,

G. D. ROBERSON.

#### OUR BIRTHDAY.

As years pass by, we are reminded one certain day in one of the months in each year, that upon this day of this special month, so many years ago, we came into this world, where time has its onward march, and neither does it ever take a backward step, or turn to the right or left, but continues its onward course according to the decree of our God; and it brings to our vision the many changes that occur, some to our appreciation and others not, each year; yea, each day unfolds something to us that had hitherto been hidden both in the kingdom of nature, and ourselves also. Here we have seed time and harvest, winter and summer, fair days and cloudy ones, short

ones and long ones, and as they pass along we grow older; and I once thought that I would grow wiser and better. But what a mistake, it is just the other way; or, at least, it is not as I thought it would be. So to-day I do not feel that I know anything as I ought to know, seeing that I am such a poor learner. Yet it is true that the Adam man learns many things here in this material world that are to our profit. And it is right that we should use the time that God gives us, together with the opportunity with which we are blessed, for the benefit not only of ourselves, but of others also. And being blessed with a sound mind as we trust, according to the will of God, that we may know how to appreciate the many tokens of kindness from others, together with the various presents that come to us from our friends, on these special birthdays of ours. And with the rich feastings at home, even our children are made glad on their birthday, and long to see the day return with its many comforts. Each one of these days make us a year older, so it is a day and a year, and thus we pass along, not knowing when the last day may come. May it be our Savior's will to abide with us by his Spirit, so that we may live the days allotted to us, to his glory and honor, and as though each day was our last one on earth. You and I here in this life, being children of men, have our birthdays, and each one makes the number less, so by and by the last one will come.

May we now say a word or so of another birthday, the one wherein we were born, not of man, nor of blood, but of God? As the first birth brings us into this world and into the fellowship of the things of the same, so the second birth brings us into the spiritual or gospel

kingdom, and into the fellowship of the things of God. In both of the these births we are passive, and it is without doubt that we were first born according to the will of God, and we never could have been here, if there were no God. That which is developed, even in nature, shows the great creative power of not only a god, but the living God. It is equally true, if not more so, that we never could have been born again but for the living and true God and Father of our Lord and Savior Jesus Christ. This God created man, and that is the reason why children are born of the flesh, men being fathers. But God begets his own children, or not one would ever be born. "Of his own will begat he us." In nature we have but one father, and cannot (truthfully) claim any other, save him that begat us, so no man can claim (rightly so) God to be his Father, save he that is born of God. Those born of the flesh die, but those born of God can never die, because like begets like. In Adam all die, but God cannot die. "I am he that was dead, but am alive, and behold I am alive for evermore." So they that are born again can never die, death has no dominion over them. So without this spiritual birthday, we never could be the children of him that cannot die. Consequently this day excels our birthday in nature. Job cursed the day wherein he was born. But this second birthday is the day of days, yea, better than all other days together; for one day in thy courts is better than a thousand in nature. In nature we have days and years, but in grace we have but one day. It never returns, it is a day unto the Lord; and neither do we have but one year. Christ is the acceptable year of the Lord, and he is ours, if it be that we are risen with him. He is our blessed Sabbath day



wherein we were born. All that are born of him are born on this day. There can be but one, from the fact that there is no night with God, nor in his holy temple, for Jerusalem which is above is the mother of us all. Now as we receive many presents, which are tokens to us of the kind affections of others, on our natural birthdays, which we so much appreciate, may it not illustrate to us the many good things that we have received from our great Friend above? Are not these many good gifts, and this special perfect gift which is from above, also tokens of that manner of love that John speaks of where he says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? Nature's love is but a faint figure of this love. Now if possible we should much more appreciate the many things of the Spirit which we receive on this our special birthday, for as said before, in the kingdom of God there is but one day. God is eternal. In nature we have time, but in God's glorious kingdom there is no time. We have but one experience. It is in nature that changes occur, but in grace none. Here we have past, present and future; but in the glorious kingdom of our adorable God, it is one eternal now. May we be enabled to use these, our birthday presents, to the comfort of others, and not wholly unto ourselves, "For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." It is also on this day that we have many feastings, being the children of the resurrection, having entered by faith into the glorious kingdom of our God, which the world knows nothing of, for lack of the second birth. But those who have ceased from their own works have entered into his rest, on this our birthday. We, while in the flesh numerating our natural birthdays, groan, being burdened, often wondering how it will be with us when they all end. But again when we can sit down in the kingdom with Abraham, Isaac and Jacob by faith, enjoying the glorious privileges of this one day, (how glorious) then we have some foretaste of what we hope to be. Do we not remember the time, yea, the times, when proclaiming the glorious gospel of God, or hearing it proclaimed, that we, like one of old, were caught up, and for the time being could not tell whether we were in the body or out of the body; having lost sight of houses and lands, yea, wife and children? Just then there was no time with us. If this is not a foretaste of that heavenly day beyond this vale of tears, of which our birthday naturally is a type, then I am yet a stranger to the things of the Spirit, but I hope, and feel to believe, and so do you, my brother, that we have had many gifts (graces of the Spirit) during this our birthday in the kingdom of grace. So let us hold fast to our profession, and earnestly contend for the faith once delivered to the saints, in meekness and humility of spirit, until our change shall come.

G. D. ROBERSON.

DECATUR, Texas, Oct. 2, 1903.

EDITORS OF THE SIGNS OF THE TIMES,  
AND ALL THE HOUSEHOLD OF FAITH—  
DEAR BROTHERS AND SISTERS IN CHRIST:  
—I have many times resolved that I would never attempt again to bother you with my poor, imperfect scribblings. I feel my sinfulness, inability and unworthiness. I feel as though I could not comfort or interest any one of all the poor of the flock, yet my mind seems impressed to speak a word of encouragement to the editors and correspondents

of the dear old SIGNS.

When I look around me and see the many lo heres and lo theres which have divided the camp of the saints of the Most High, even of those wearing the garb of Old School Baptists, that they may lead the little ones away from the fundamental principles of the doctrine of God our Savior, even the doctrine that is so cherished and so nourishing, and the only hope of salvation to a poor, trembling child of God, I am troubled and astonished. This doctrine is the only anchor to the hope of a child of God; that is, the doctrine of the sovereignty of God over all things, both animate and inanimate. He, in wisdom, has declared the end from the beginning, and it is sure that nothing can take place contrary to what his wisdom comprehended; his controlling power is over all things, his infinite wisdom takes in all things which have ever been or ever shall be, he is all-wise, and he changes not, he is the same yesterday, to-day and forever, he is without the shadow of a turn.

Then, dear children of God, you may rest assured that the controlling power of God is over all our enemies, Satan, with all wicked men or devils, cannot change one of all the purposes of God which he purposed with himself before the world began. Antichrist may invade the camp of the saints, but it is all for the best, because all things work together for good to them who love God.

I have heard a great deal said about extremes among the Old Baptists here of late. But there are at least two things upon which I never have been weary of going to extremes, and one is the exaltation of the great God of heaven, and the other is in abasing poor, sinful man; for our poor, finite minds cannot penetrate and comprehend that all-wise, merciful

and compassionate God who rules the universe, and neither can we grasp the depravity of sinful man. Dear brethren, do not be afraid of going to extremes in the exaltation of God our Savior, for his purposes and decrees govern all things; all things shall work out just what our God purposed they should. He says, My word shall not return unto me void; but shall accomplish that whereto I send it. He declares that he works all things after the counsel of his own will, and that all his works were known to him from the beginning, or ever time was.

As time rolls along new inventions spring up, making many changes to our poor, finite mind; but after all, they are but developing his infinite wisdom, which he purposed before the world began. There is nothing new with God, for his wisdom beheld all things which have ever been or which shall ever be; he knew them all before creation began, and the development of creation but brings into manifestation his mighty wisdom.

Brother Beebe, it may seem strange that I should write to you, as we are strangers in the flesh, but my love has been drawn towards you for the truth's sake. Even your visage is pictured before my mind, so that it seems to me that I should know you, were I to meet you. My health is failing me, so that I have not been to meeting in over a year, but I hear several good sermons preached twice a month, through the SIGNS. I have heard some brethren say that they did not want to take any paper, for the Bible was good enough for them. I would inquire of such ones, Why do you go to hear the truth preached, if the Bible is all you want? I cannot see any difference between the truth written, and the truth spoken; only that I can understand

it better if written, for I am so deaf that I cannot hear all that is said; but when written, I can get it all.

Dear brother Beebe, and all who are correspondents of the SIGNS, go on contending for the truth. We have some here claiming to be Old Baptists, who have entered the camp of those who believe in unlimited predestination, and who strive to poison the minds of the brethren against the SIGNS. But, dear brethren, fear not to declare the whole counsel of God in the future, as you have in the past. I hope that you will bear with me in my weakness, and for bothering you with this poor scribble.

Your unworthy brother, in hope of eternal life through Christ,

M. B. F. JONES.

[WE desire to express our thanks to our aged brother for his thoughtful kindness in writing us so encouragingly. We often feel the need of such expressions of sympathy from our dear brethren. We do desire to be steadfast in all things pertaining to the gospel, we also desire to go to the same extremes of which our brother speaks, in exalting the being and perfections of Deity, including his power, wisdom, purpose, love and grace to poor sinners. We also know that we cannot be extreme beyond the truth in abasing the creature, as we strive to point out his sin and condemnation and total depravity before God. No language is too extreme for such work as this.

We know that many are prejudiced against the SIGNS OF THE TIMES, who have never seen but few, if any, copies of it; but we want to say, If the SIGNS commended itself to lovers of truth more than seventy years ago, we know of no reason why it should not be equally acceptable now, so far as the doctrine it contains is concerned. We freely con-

fess our great inability to present the truth clearly and forcibly, as the former editors were enabled to do, but we have not departed from the principles which were nailed to the masthead of the SIGNS at the beginning of its publication; let God be praised for this. It is to be feared that those who object to reading anything but the Bible, do not even read the Bible as much as they ought. Our observation is, that those who read what men have said concerning the truth, are also much closer readers of the Bible than many who speak as our brother reports above.—ED.]

MERRIFIELD, Va., Dec. 29, 1903.

DEAR BROTHER BEEBE:—I feel like I want to talk with the dear ones who have been writing to me through the SIGNS all the year now nearly closed, but as the year is in the last days of its existence, so seem my days in a spiritual sense. I love the same truth, and have still that longing desire to be among the saints, and in this I do not mean only to be found in person with them, but to be like they look to me, a people of one mind, one heart and one faith; in other words, of one Lord, one faith and one baptism. I say this is the way the dear ones look to me, and I long to be like them. So, dear ones, I would like to tell you how you have comforted me through this, another year. I cannot call each by name, nor particularize, for space says "No," but all are included, and as language fails to express all the heart feels, so words from me can never tell what I sometimes see in the saints of God, for the image of Jesus is reflected there in love and meekness that makes one long to dwell with you. If you have ever had one glimpse of the perfection of the saints in Jesus (for in no other way are

they perfect) you can never forget it. Years may pass, and circumstances may be so changed that you may not now remember many things that were to you very striking at the time, but you can never forget the love of Jesus in shedding his blood for you. But I have felt that perhaps after all I have never tasted that sweetness, and yet again I feel God is love, and my mind seems not to run, but fly back so quickly that it seems just a moment ago Jesus said to my soul that he was the end of the law to me. Who found for the first time that I was a believer, believer of what? Well, dear ones, I believed I was his. I am not a preacher, and I have no gift to expound; if I were and had the gift, I do not know but tongue would fail to express what that belief was, or is to the little ones, more fully than I have. All those points of faith and doctrine that you all have talked to me about this year, are all centered in Jesus, (as dear brother Paul said on board of the vessel as it was going down, "Whose I am, and whom I serve.") and in the very experience the dear apostle had on that occasion is the sweetest comfort that can come to a "poor sinner," even to such an one as wrote that name, whose letter I have just read in the SIGNS. The vessel must be broken in pieces to let the light shine, but you cannot be lost, for in the breaking of the vessel Jesus is there, in that dark and dreadful storm.

While sitting here I hear my wife singing some old words in another room, and while they are now out of print, it tells of going back to the days that are past, and I will just pen a few of them here:

"God is near thee,  
Therefore cheer the sad-soul;  
He'll defend thee,  
When around thee billows roll.

Calm thy sadness,  
Look in gladness on high;  
Faint and weary,  
Pilgrim cheer thee, help is nigh.

Hark! the sea-bird,  
Wildly wheeling through the skies;  
God defends him,  
God attends him when he cries."

Thus that song comes floating to me as I sit here thinking of the many years that have passed since each of us have tasted of their joys and sorrows, of the few short moments of gladness, and those long nights of sorrow and distress, when it seemed to us that the morn would never come, but, dear one, the Lord is near thee in all your night sorrow; he has not been away at any time, but to teach you the truth, that the flesh profiteth nothing; it must needs go down, but your life shall not be touched, and sometimes the whole cargo must needs go, but your life is safe because it is in Jesus our Lord. Cheer up, little ones, no harm shall come nigh thy dwelling, because the Lord is your dwelling-place, not only now, but in all generations God has been our dwelling-place, because he is from everlasting to everlasting, no beginning nor ending to everlasting life, and that is just what we have in Christ Jesus, not out of him or separate from him, but as having one life, for that is just what it is, and here is where the sweetness of the doctrine, of the oneness of Christ and the church comes in, that causes the sheep to lie down under the shadow of God's wing and chew the cud and rest. They are at home in the fold of his watchcare and love, and the wolf cannot come there, for the sheep would discover him, for he cannot chew the cud, and though he had a sheep-skin coat and called by a sheep's name, just take notice of what he eats, for thus the test was made by our Lord. Those not called

could not chew the hard sayings of Jesus, and they followed him no more. I now see a little band, it may be in Tennessee or some other place, chewing the cud, and others standing looking on, and they begin to howl, and the little flock runs to the shadow of the Rock, but their life is safe, and others of the flock, who may have been feeding in another field, heard them and came to them with encouragement, telling them to fear not, the Father hath given them the kingdom, and they are given to know what this kingdom is, to love its laws, and to rejoice in the dispensation of grace.

There are many little "bits" through the year now past, which seem to have been dropped purposely for the little ones. Those "Fragments" by Elder Durand have been sweet to me. Years have sped swiftly since I first began to read with comfort from his pen; years that have been, as it were, burned into my memory, mixed both with sadness and comfort, joy and sorrow; yet in all these things I am spared, but for what I know not. Many dear to me have been taken, those whom I once could look to for counsel, and I often look back in fond recollection. Yet such thoughts are mixed with sadness, for we as a church have been passing away one by one, and I now must take my place as one of the old members. I feel lonely indeed, yet it would be sweet if I could only feel as those dear ones looked in life to me, but I cannot attain unto that, and I suppose these ambitious cravings will have to be all cast overboard to lighten the sinking vessel, and the vessel itself must go to pieces, but, dear ones, our life is safe, it will not go down, and on a piece of wreckage we will and often do get ashore, and then we all begin to preach the truth that "salvation is of the Lord," declaring

that "by the grace of God I am what I am." I will add here, let it be little or much, dear child, look up, for all we suffer, and all the losses you sustain are but the ways of life and salvation, being yours to experience, and are the way-marks given you, that you are his and he is yours; they are the answer to your prayers that he may guard and guide you, and be nigh you while the "billows roll." Let no man mislead you with smooth words. Call to mind the case of the old prophet Jeremiah; he was asked to say "smooth things," lest he should frighten the people, but he could not do it. Why, it would not have been the truth; even so to this day smooth things are not always the truth, and your experience teaches you this.

I must stop now; I have not written as I intended, but it is just like me. I cannot do the things I would, and I would not trust myself if I could. So without further comment you can see me as I am.

Brother Beebe, this is my farewell to you for this year, together with all the faithful in Christ Jesus. May the presence of the Lord be known and felt by you all in this new year, whether in sorrow or gladness, and may his will be done in earth as in heaven, in sickness as in health.

Your little brother,

ELI T. KIDWELL.

JERSEY CITY, N. J., Dec. 28, 1903.

ELDER H. C. KER—DEAR BROTHER:—It has been on my mind to write you a short letter, but I cannot say whether I will send it or not. I would rather talk with you, but when I have the opportunity, I never can speak to others the thoughts that pass through my mind, when I have no one to whom I can tell them.

The seventh day of January is my

seventy-seventh birthday, and also my forty-third anniversary, being baptized on my birthday, by the late Elder Gilbert Beebe, and received into the fellowship of the New Vernon church, of which I feel unworthy, for when I look back over those forty-three years and view my walk, I can find nothing but sin, and have been so little use to the church. I have not shown my faith by my works. At the time I was received in the church and for a short time after, I thought I would never have any trouble. I was at peace with the world and all in it, and I thought I would grow better and increase in knowledge, that I was done with the world and all its allurements, but how sadly I was disappointed. Soon the old man began to stick his head up and tell me I was deceived, that it was all a delusion, and for a time I thought I would tell the church that I was deceived and had deceived them. Then my mind was carried back to my experience, and how I was led to go and hear Elder Housel preach, for I was bitter against the Old Baptists, though I had ceased from my works, and had made up my mind there was no salvation for me. When he took his text, "Marvel not that I said unto thee, Ye must be born again," and made it so clear that the creature is passive in the new birth, as he is in his natural birth. I said, If that be true, then I am eternally lost, for God will not put forth his hand to save such a wretch as me. I had thought all my life that man must leave off his wicked ways, and do that which was good. I did not understand that the alien sinner has not the power to yield obedience to the gospel, until, after being quickened into divine life; and when quickened God has begun the work of his salvation, and will perform it until the day of Jesus Christ. Yielding obedi-

ence without life will not compare with the Scripture. Paul says, "To be carnally minded is death, but to be spiritually minded is life and peace." Again he says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So we see every unregenerate sinner is dead, he has no knowledge of spiritual life, then some change must take place before he can receive or yield obedience to the gospel. Now can he bring about this change? I say, No. Then how is it brought about? Christ says by a new birth. Had I any power to bring about my natural birth? Then what power had I to bring about my spiritual birth? To believe that I had, would be to destroy the power of the new birth. We are told, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Paul to the Ephesians said, "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." "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)." Then it is not of works. As for me, I want to give the Lord all the praise. I have nothing to boast, then may we say with Paul, "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 counselor?" "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Now, brother, as you said when you were here to send it, and let you be the judge, I will do so, and you can burn it.

With love to you and sister Ker, I remain, your unworthy brother,

A. D. LOUD.

HOPEWELL, N. J., Aug. 3, 1891.

MRS. REBECCA WELLS—DEAR SISTER IN CHRIST:—Your letter, mailed July 30th, was received in due time, and its contents read with much interest, as we all were very glad to hear from you again, but we regret that you are so situated that you cannot hear gospel preaching, for it must be a great deprivation to you. The most that now is called preaching is a mixture of rationalism, gnosticism, neology, metaphysics and rant, or rodomontade, and not one crumb of food for a hungry child of God; but alas, if a man does not know the gospel he cannot proclaim it, for "The husbandman that laboreth must be first partaker of the fruits;" therefore however eminent a man's natural abilities may be, if he has not experienced the truth of the gospel in his heart he cannot proclaim it.

My sister, concerning the declarations of Scripture to which you refer, I pen a brief reply. The Scripture reads thus: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

My sister, I understand that the Scripture now under consideration has direct reference to the resurrection of Christ from the dead and the regeneration of the church from under the law, for turning to the New Testament it reads, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again

unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, 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." Well might the poet sing,

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

"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Regeneration is a very important word in the Scriptures, for the prefix *re* signifies *again or the second time*, and the root of the word is *generare*, or *generatum*, *to beget*, *to procreate*, showing that in the resurrection of Christ from the dead that the church, the body of Christ, was *begotten again*, as has already been quoted; but the children of God do not receive that glorious doctrine in a speculative manner, nor as a theory, but they know it as a soul-cheering, heart-warming and glorious doctrine, and the apostle says, "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should

be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Also, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." The same apostle, when enraptured at the glory revealed in the gospel, gave expression to his feelings in the following language: "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 counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen." A vast amount more of Scripture declarations from both the Old and New Testaments might be adduced, bearing upon and concerning the regeneration of the church through the righteous life, bitter and agonizing death and triumphantly glorious resurrection of Jesus Christ, but I forbear making any more quotations.

The great and glorious battle has been fought for the church, the body of Christ, and age after age the members of his mystical body have been filled with wonder, admiration and thanksgiving when they have felt the power of reigning grace in their hearts, and have joined in Spirit with the declarations, "Who is this that cometh from Edom, [blood, or the bloody land,] with dyed garments from Bozrah? [tribulation] this that is glorious in his apparel, traveling [not attempting to travel] in the greatness of his strength? I that speak in righteousness, mighty to

save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

My dear sister, though hundreds of miles now intervene between us, I cannot help thinking that we are still joined in heart and one communion make, and it is very doubtful whether we ever meet personally again in this world, but the very pleasant season we all enjoyed when you and Bertha were here will not be forgotten while reason is on the throne. We still have a large and attentive congregation on Sundays here at Hopewell, and since you left us three members have been added by baptism, and there are indications that more are inquiring the way to Zion with their faces thitherward, and I know that in God's appointed time, if according to his will, they will be made willing to follow their dear Lord and Master into the "watery grave."

Affectionately yours,

WILLIAM J. PURINGTON.

(See obituary of Rebecca Wells on page 94.)

SHELBYVILLE, Ky., Jan. 7, 1904.

EDITORS OF THE SIGNS OF THE TIMES—MY DEAR BROTHERS:—Will you kindly allow me space in your columns to answer the many precious letters received on my sixtieth anniversary? which occurred on the 2d inst. It had all been arranged by my dear family, and I had been kept in profound ignorance. The letters came from Canada to North Carolina, and from New York to Iowa; the writers' ages



from fourteen to eighty-seven years. They came as white winged messengers bearing the olive branch of peace; each one contained sweet messages of love, fellowship and good wishes; not one letter was read but what filled my heart with joy and gladness, yet a deep sense of my nothingness was apparent. I cannot yet understand how it is that you can manifest such tender love and fellowship to one so ungraceful, barren and destitute of the real fruits of the Spirit. That which touched me most of all, my dearly beloved in the Lord, was the sweet assurance that my feeble labors had in any way been blessed to the good of Zion, and your good wishes and prayers in my behalf; that I might be spared and kept and blessed yet many years in the ministration of the word. The sweet assurances of your abiding love and fellowship in the Lord, are some of our God's richest blessings to me; I have in no way merited them, and feel if you could but look into this poor heart and know me as I am, love and fellowship would cease. I can only account for it in the sense of your big hearts filled with charity that covers the multitude of my sins and imperfections. I can truly say, not one of you who have so kindly written me, on this my sixtieth anniversary, but what I hold in loving remembrance, all with whom I have met in the assembly of the saints, and with most of you in your homes, where I have been kindly cared for and ministered unto in the fullest sense of the word. For your good wishes and prayers for my coming years, I would humbly thank the Lord and take courage, I am sure none need them more. It is true, as many of you have said, that as we grow older the glitter and vain show of this world vanishes. Yes, it is true, I want less of this world and more of the heaven-

ly, I am often weary of this world, Satan and self, my worst enemy, I often feel to solemnly sing,

“Weary of wandering round and round  
This vale of sin and gloom,  
I long to leave the unhallowed ground,  
And dwell with Christ at home.”

Yet I must abide my Father's will, for he has appointed the time, place and way in which the end of this life shall come.

Your sweet messages of love did seem to make my heart aglow, and to sing as in my youthful days, in the Spirit. It seemed as though I had drunk to the full of the wine of the kingdom, the wine that makes glad the heart of the simple, so youth was renewed and I felt encouraged to run with patience the race set before me. I had been much cast down, almost buried in the slough of despond, feeling as the way seemed so dark and gloomy, both temporally and spiritually, that I was forsaken of God and man, but he knoweth the way I take, he knoweth all our needs, and so with dear, old father Abraham I can mark my sixtieth anniversary, and call it Jehovah-jireh.

Dearly beloved in the Lord, may grace, mercy and peace abide with you, and may you have the blessed assurance that as you did it unto this poor, least one in the kingdom, ye did it unto the Lord.

It seemed impossible to answer each letter separately, yet I felt to let you know I was the happy recipient of them, hence took this means; this is not satisfactory to me, it seems so empty and cold in comparison with yours, but kindly accept it as a token of appreciation, and that I have you all in loving remembrance.

Yours, a poor sinner, hoping in the mercies of the Lord,

P. W. SAWIN.

P. S.—I neglected to say I received in all sixty-five letters. P. W. S.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1904.

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

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**PAST, PRESENT AND FUTURE.**

THROUGH the columns of the former number of the SIGNS our readers have been informed of the departure from this life of our dear brother and associate editor in the publication of the SIGNS. We are sure that among the thousands who were made sad by notice of his death, none have felt more deeply than we have what a loss we all have sustained. And now as we have begun to write something of what is in our heart of sorrow and depression, and of the sense of loss, we hardly know how to express in any suitable way what would seem to be called for, and what no doubt will be expected from us. Elsewhere in this number will be found full notice of our dear brother's last hours, written by loving hands, and out of the fullness of tender hearts, sorrowful as they are, and as they may well be. Of this we will not therefore speak. Elsewhere in this number also will be found a statement of the changes which our great loss has made needful in the proprietorship and the publishing of the SIGNS. And also it will be seen that for the present at least, we are left alone to bear the burden of the editorial department of the SIGNS. It is of this that we wish more especially to

speak here. But before doing so, we desire to express to our readers something of the added burden and responsibility which has fallen upon those who now are in sole management of the business and mechanical departments of the SIGNS. We do not doubt that the hearts of very many of the dear children of God, who have so often found a blessing in the, to them, dear old paper, and who have with us so often shared deep anxiety regarding the prosperity of the SIGNS, and who have so often felt to ask from God his blessing upon editors and correspondents, will not fail now to remember the proprietors and publishers at a throne of grace. We know something of the deep anxiety which they feel in assuming this burden, and from their own lips we have learned how dependent and unfit they both feel, and how much they feel the need of divine strength. We can assure all our brethren that they both have this one desire: to so do as shall redound to the glory of God, and the good of his people, and the upbuilding of the Zion of God. From their own lips we have heard the expression of fear lest there should be a failure upon their part to uphold the banner of truth worthily, as it has been upheld in all these past seventy-one years. It is good to feel thus, for then the children of God will go softly, and not self-confidently forward; weak and trembling, and yet strong in the Lord and in the power of his might. We feel sure that the prayers of all the children of God who read the SIGNS will ascend that they may be confident, remembering that God "always causeth his children to triumph through Christ Jesus," and that he has said, "As thy day, so shall thy strength be."

But for our ownself what shall we say? During all the time since we heard the

sad news of our brother's departure from earth, we have felt again and again to ask, "And who is sufficient for these things?" Some years ago when we first took a place among the editors of the SIGNS, the feeling with us was that there rested upon us as solemn and sacred a responsibility as we ever felt resting upon us in our ministry in the pulpit. We never have felt competent for the ministry, or for the pastoral office in the churches, and we did not feel competent to take any place in the conduct of the SIGNS; and now much more do we feel our deep lack of wisdom, of humility, of steadfastness, of faith, hope and love, and of all that belongs to true spirituality, which all are so needful to the believer at all times and under all circumstances, and which are so especially needful in the conduct of the editorial department of such a paper as the SIGNS. Editors of secular papers need worldly qualifications alone to make a success of what they are engaged in, but here such qualifications are of but little avail, and have little place. As in the ministry of the word, so here we need great grace from God. We are not to go forward in any human strength, judgment and wisdom, but in the strength and wisdom of God; and we do feel so much to lack in all these things.

Again we can but ask, "And who is sufficient for these things?" We have been and are greatly depressed and fearful. The words of Gideon, Judges vi. 15, have been much in our mind. When called to a most difficult and responsible place in Israel he said, "Behold my family is poor in Manasseh, and I am the least in my father's house." Yet we can but confess that from the words of Paul quoted above, and from the narrative concerning the call of Gideon to save Israel,

we have felt to receive some gleanings of hope, comfort and strength. For the Lord had called Gideon to this great work, poor and little as he was, and Paul said, "Our sufficiency is of God." We do hope that we know something of what this means, as well as of the feeling which says, "And who is sufficient for these things?" And so for the present we have not felt that we could draw back, but that we will try to still do the best we can in the place that seems to fall to our lot. But how great the responsibility! We have desired help of God, and we must have this help or fail. First, we desire help that the SIGNS may continue to be the vehicle of truth, and nothing but truth, even the truth as it is in Jesus. May the dear Lord grant unto us, and to all who may write for the SIGNS, a spirit to discern between evil and good, between falsehood and truth, between him that serves God and him who serves him not. We much desire that the columns of the SIGNS may continue to be filled with that which will edify the spiritual mind, that the hungry may be fed, that the poor may be made rich, that the backsliding may be rebuked and healed, that the erring may be reformed, and that the name of God and his Son Jesus Christ may be glorified in all things. We hope that all our brethren will bear with us, and still strive to hold up our hands amid the battle. Let us all remember that the cause, the battle and the victory are all the Lord's. In the word it is said, "Be strong in the Lord, and in the power of his might." We have thought that some glimpse has been afforded us of what this signifies, but after all how full of unbelief and fear and distressing doubt we are very much of the time.

From our childhood we held in reve-

rence the name of Elder Gilbert Beebe. As far back as we can remember anything we read the SIGNS. Elder Beebe's name was a household word in the family. Along with his name we used to hear the names of others who at that time were correspondents of the SIGNS. Elder Beebe was present when it was our privilege to come to the church, and we well recall how that he, after we had been received, arose and came where we were and gave us his hand, with the kind word brother upon his lips. As the years went on we grew in love and reverence for him as a man of God indeed. Then we came to know the succeeding editor, Elder Wm. L. Beebe, and no one knew him but to love him, and all found his words and his writing as the full ripe clusters of grapes when the vintage has come. We recall also our intimate association with Elder Benton Jenkins and brother B. L. Beebe in the editorial staff. It was our happy lot to walk in union and confidence with them both in this common labor, and no one can tell what their love and fellowship and confidence in this labor was to ourself. Now all these are gone to their reward, and we feel lonely and desolate. Yet we do desire to remember that we are not alone, if indeed God be with us, and we do know that he is with all his people at all times. "I will never leave thee nor forsake thee," is his own promise, and what a wonderful promise it is.

Paul said once that his brethren helped him by their prayers, and besought them again and again to pray for him. Brethren who read the SIGNS, we need that help. We trust that it is in your hearts to pray for Zion and its welfare. Pray for us that this may be our one desire, and that we may have no other aim than to glorify God by steadfast adherence to

the truth, holding the banner of truth aloft as that which alone will draw the believing children of God together. Truth will not divide those who love the truth. It will divide always between those who love it, and those who love it not. We have always desired to have a single eye to the glory of God; it seems to us now that we have a deeper desire for this blessing than ever before.

Now may the blessing of God rest upon the SIGNS, and upon all who preach the gospel, and upon all who love the Lord in sincerity, forever and ever. Amen.

C.

#### THE PUBLICATION OF THE "SIGNS OF THE TIMES" TO CONTINUE.

KNOWING since the death of our brother and editor, B. L. Beebe, many subscribers and friends of the SIGNS are desirous to know if the publication of the paper will be continued, we make this statement: It was the wish of our lamented brother that the SIGNS be continued under the management of his widow and son, Josephine E. and Gilbert Beebe, with ourself editor and adviser. Sister Beebe is perfectly familiar with the business and financial part of the work, having attended largely to this branch of the office for several years past. The son is a practical printer, and perfectly competent to manage the mechanical part of the business, having been in charge of the same for the past fifteen years, and with the kind help of our correspondents we assure you the SIGNS OF THE TIMES will continue, as for the past seventy-one years, exalting God in our salvation, to the comfort and encouragement of many of his afflicted and poor people. We are very glad also to be able to announce that Elder H. C. Ker, the pastor of the church at Middletown, N.

Y., and who is well known to many of our readers, has kindly consented to be in the office of the SIGNS when it is possible for him to do so, and assist with advice and counsel in the selection and preparation of matter intended for publication. We feel sure that all who read the SIGNS, will be glad that brother Ker has given his consent to this arrangement.

Instead of G. Beebe's Son, the name J. E. Beebe & Co., will appear on the SIGNS, to whom all communications should be addressed, and all checks and money orders made payable. Through the goodness of the Lord we hope the present volume and those to follow may compare favorably with those in the past.

"Brethren, pray for us."

C.

#### ACKNOWLEDGMENT.

We desire to express our gratitude to the many dear brethren and sisters in all sections of the country where the SIGNS circulates, for the many kind and sympathetic letters which have come to us from them since the death of brother Beebe. The bereaved family feel especially grateful to all who have written such words of kindness and hope to them. They feel that they can never sufficiently express their gratitude to all who have written. It will be impossible to reply personally to those who have written, and we all ask that each will accept this acknowledgment, and believe that they have still more than ever before endeared themselves to us by their kind thoughtfulness.

#### EXPLANATION OF DATES.

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

#### OBITUARY OF DEACON BENTON L. BEEBE, EDITOR AND PUBLISHER OF THE "SIGNS OF THE TIMES."

It is with sorrow and sadness of heart that we record the death of our dear brother in Christ, and editor of the SIGNS OF THE TIMES, Benton L. Beebe. He fell asleep in Jesus at his home, 56 East Main St., Tuesday morning at 1 o'clock, January 5th, 1904, after a life of physical suffering, which he endured with great fortitude, seldom speaking of his ill health. He had been gradually failing in body since last spring, but kept up and attended to his office duties with the exception of a few days, during this period. Saturday night, Jan. 2nd, he was taken much worse after being at the office all day. The family physician was called, and pronounced him critically ill. All that was possible was done for him, but in vain, the summons had called him home, and he peacefully passed away at the hour above mentioned, surrounded by his weeping loved ones. Kidney trouble was his disease. In life he had a tired and worn expression, and lines of suffering were plainly written in his face, but in death all this disappeared, and an expression of perfect rest and peace was upon his face. All who looked upon him could but say, "Asleep in Jesus! blessed sleep."

The funeral service was held Friday at 10:30 o'clock a. m., in the meeting-house of the Middletown & Wallkill Church, of which he had been a member more than forty years. Before leaving his late home, Elder John McConnell, of New York city, spoke in prayer. At the meeting-house the writer read hymn 1257, at the request of Gilbert Beebe, the son of our departed brother. We read Scripture, Job xiv. 1-13 and first clause of verse 14, also 1 Cor. xv. 12-26, and tried to speak

in prayer. Elder F. A. Chick, of Hope-well, N. J., the surviving editor of the SIGNS, preached the sermon, text, Job xxiii. 14. Elders John McConnell and J. D. Hubbell followed with appropriate remarks. The writer closed the service with a few words concerning the love and esteem in which we held our dear lamented brother, after which hymn 750 was read, it being a special favorite with brother Beebe. The funeral was largely attended, and it was a most solemn occasion to us all. Many followed the remains to the grave in Hillside cemetery, this city, where hymn 808 was read, Elder Hubbell spoke in prayer, and the benediction was pronounced by the writer. Thus another good, useful and noble man has fallen, one who will be sadly missed in the church of his membership, on the SIGNS OF THE TIMES, in which he faithfully and fearlessly contended for the truth he so dearly loved, and most of all he will be missed by his widow our dear sister, and his children. Brother Beebe was chosen deacon of the above mentioned church several years ago, which office he filled well. In all our life we have never known a more noble, kind-hearted, loving and hospitable brother than Benton L. Beebe. Those who knew him best loved him most. We desire in this dark hour to say, The will of the Lord be done, but find it hard. May he reconcile us all to this dispensation of his providence.

Our dear brother Beebe was born at New Vernon, Orange Co., N. Y., March 10th, 1844, the son of the late Elder Gilbert Beebe and Phoebe A. (Cunningham) Beebe. He was the youngest of thirteen children. His age was 59 years, 9 months and 25 days. He was educated at Wallkill Academy, entering the office of the SIGNS OF THE TIMES, and being

associated with his father in the publication of the paper until Elder Beebe's death in 1880, when he assumed sole control of the paper, and continued in charge of it until his death. His heart was in the work, and even when his physical condition was such as to call forth unusual exertion in order to perform his daily labors, he was found in his office bearing his afflictions patiently, and entering into the work before him with as much earnestness as though in perfect health. He lived and died a firm believer in the absolute predestination of all things, eternal vital union of Christ and the church, and salvation by grace and grace alone, for time and eternity. Many of God's dear children have been comforted by his writings upon these and other points of the glorious doctrine of God our Savior. During his management of the SIGNS he never yielded a point of doctrine or practice to please friend or foe, and allowed nothing but sound doctrine, and the things which become the same, to be printed in its columns. May the Lord still give wisdom and strength, that the SIGNS OF THE TIMES be continued, ever contending for the same blessed truth it has advocated since its first issue, to his own glory and the comfort of his poor and afflicted people.

In 1860 brother Beebe was married to Miss Josephine Travis, who survives him with two children, Lillian J., wife of Harry M. Hayes, and Gilbert, of this city. He is also survived by one brother and four sisters, Hon. George Beebe, of Ellenville, N. Y., Mrs. Harriet La Rue, of Castlemans Ferry, Va., Mrs. Phoebe McNally, of Goshen, N. Y., Mrs. J. O. Bailey, of Kent Cliffs, N. Y., and Mrs. Thomas Simons, of New Foundland, Pa. Our hearts go out in sympathy for the family, especially the widow, our dear sister, in

this time of sorrow, and pray that she may be sustained and kept by the power of God. May the son and daughter be taught to look to the Lord for help and comfort. We also desire the blessing of God upon the church of his membership, and upon each subscriber to the SIGNS OF THE TIMES. We all have lost a good, faithful and kind brother, but we know he is at rest from all his sufferings, toil and pain, having entered into the fullness and glory of that salvation he so many years hoped for, which inheritance awaits all the redeemed family of God, through the blood and righteousness of Jesus Christ our Lord, to whom be praise forever in our salvation.

His pastor, H. C. KER.  
MIDDLETOWN, N. Y., Jan. 16, 1904.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS VIII. 20.

DEAR BROTHER BEEBE:—Will you please give us your views on Rom. viii. 20? "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," particularly the *him* who hath subjected the same, &c. As there are various and conflicting opinions among brethren on the subject, I would be glad to see an exposition from you, if convenient, and oblige, your brother in gospel bonds,

JOHN R. MARTIN.  
FRANKLIN, Va., March 9, 1861.

### R E P L Y .

The text on which Elder Martin desires an exposition, is one on which we have been greatly perplexed, and we confess our mind has been somewhat vacillating for years. We have read the views of able brethren, and they have seemed to us plausible and satisfactory for a time, but some difficulties have been suggested, which have, from time to time, confused our mind in regard to the *creature* intended by the apostle.

We have felt, and still feel reluctant to attempt a solution of the subject. We have not sufficient confidence in our own understanding of the subject, to willingly oppose any views we have to the views which have been expressed by others. Still, as brother Martin desires *our* views, he will receive them only as *our views*; and from our personal acquaintance we feel sure he will only indorse them so far as he feels satisfied they are sustained by the Scriptures. The particular point on which brother Martin desires our views, seems far more clear to us than some others which are involved in the text. We are satisfied that he who has subjected our vanity in hope is Christ. But who is the creature? When and how was he made subject to vanity? and what vanity was he made subject to? And in what sense was it by reason of him who hath subjected the same in hope? And what is the hope in which it is subjected? All these questions, to our limited mind, are involved in more or less obscurity; and we now approach them in much weakness and in fear and trembling, lest we should darken counsel by words without sufficient knowledge. The preceding chapters show that Paul was speaking to and of christians, as complicated beings, brought into manifestation by a first and second birth, a natural and spiritual birth, and possessing two elements distinct in origin, nature and propensity, and yet identified as one person or individual. These two are in the context called flesh and Spirit. The one is dead because of sin; the other is alive because of righteousness. With the one we serve the law of God, and aspire after holiness; with the other we serve the law of sin, and do the things which we would not. Both of these elements are *creatures*, that is, they are not self-existent. Whatever

is created is a creature, whether it be spiritual or temporal, animate or inanimate, but which of these, the *old man* or the *new man*, the spiritual or natural creature, was made subject to vanity? That the *new man* is in conflict with the flesh, annoyed, perplexed, troubled and wearied by the corruptions of the carnal, depraved and wicked propensities of his fleshly nature, is apparent to all christians; but is it true that the new man is subject to them? The christian who is an identity, and who possesses both the flesh and the Spirit, is alternately subject to some extent to each of them. If he lives after the one he shall die; if after the other he shall live. The one christian possesses both, and is subjected to the one or the other; but the two elements are essentially different, and opposite as sin and holiness, as life and death.

Our present impression is that *the creature* in our text is the christian, as personally including the two elements of which in his present state he is composed. Whether we be correct in this position or not, it is certain that the christian as such is subject to vanity, and that he is not so, willingly, or with his consent and acquiescence, but by reason of him who hath subjected the same in hope. There are creatures of God who are not subject to vanity. The holy angels, for instance, who surround the throne of God. And had it been the divine pleasure, we cannot doubt the power of God to have placed all his children as remotely from vanity, as the angels in glory. But God has chosen us in a furnace of affliction. It is his all-wise and righteous purpose, that in this world his people shall have tribulation; for their tribulations are necessary to work patience, and experience and hope that maketh not ashamed. By *vanity*, the things of this world are in-

tended. Vanity of vanities, all is vanity, saith the preacher; but of them, more especially the trials, tribulations, persecutions, suffering and the mortality of our bodies, from the connection, seems intended. This world, to the christian, is like Bunyan's Vanity Fair, on a large scale. The young child of grace, in his early joys, feels like cutting loose, flying away to the arms and bosom of the Redeemer; he would not remain in the flesh, or live always, but aspires to better joys on high. But the trial of his faith requires that he shall wait all the days of his appointed time, till his change shall come. Describing this vanity, in the context, Paul shows its universal effect on the whole creation, which groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. The vanity in which the saints participate, makes the whole creation to groan and travail in pain. And we who have received, in the new and spiritual birth, the spirit of adoption, as the first fruits of the Spirit in us, which is to be followed by the fulfillment of the promise in the eleventh verse of this chapter, even we, with this spirit in us whereby we are sealed as children of God, joint-heirs with Christ, with the certain pledge that even these vile bodies shall hereafter be changed and fashioned and made like the glorious body of Christ, even we do groan within ourselves, waiting for the adoption, to wit: the redemption of our body. And this adoption of which we have now the sealing witness, namely, the spirit of it, will be the deliverance of the creature from the bondage of corruption into the glorious liberty of the sons of God. And



Paul, who was a good reckoner, reckons that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. But how is all this subjected in hope, and by whom? Christ took part of the same flesh which his children are partakers of, that through death he might destroy death, and deliver them who, through fear of death, were all their lifetime subject to bondage. He was made under the law to redeem them that are under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit into your hearts, crying, Abba, Father. Now read the sixteenth and seventeenth verses of this eighth chapter. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. Unto the saints it is given, on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake. Whom he (God) did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. How could we be thus conformed if we do not suffer with him, that we may be also glorified together? If he was a sufferer while here in the flesh, and we are predestinated to be conformed to his image in suffering with him here, and being glorified together hereafter, then do we not clearly see that our subjection to vanity (suffering) is by reason of him who hath sub-

jected the same in hope? Well might Paul with this view of the subject, according to his mode of reckoning; say to the Philippians, iii. 8-11, Yea, doubtless, I count all things but loss (vanity) for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection; and the fellowship of his sufferings; being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. No afflictions for the present seemeth joyous, but grievous; still, regarding them as the certain and infallible evidences that we shall be glorified together with our divine Lord, do we not desire, with Paul, to know the fellowship of his sufferings? All these sufferings, vanities and all things are subjected in hope by our glorious Redeemer, for whose sake we count all things but vanity. In themselves, these vanities are trying, distressing, appalling, and some of them exceedingly terrifying to christians; but when we are taught by the Spirit to reckon them all up, as Paul did, with him we say they are light and momentary; but they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, (vanities) but on the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. All things, then, which christians encounter here, are brought in subjection to Christ, and by him ruled for the good of his people, "For we know that all things work together for good to

them that love God, to them who are the called according to his purpose." This is a perfect subjection of them all, in hope to the christian. In view of the subjection of all things, by and under Christ, in which nothing is excepted but him who hath put all things under him, even the last enemy which shall be destroyed is death. What immortal hope looms up before the suffering saints, a hope both sure and steadfast, entering within the veil, hope full of immortality; hope that maketh not ashamed.

"A hope so much divine,  
May trials well endure."

A hope which defies the chilling damps of death, and the dreary chambers of the tomb. In defiance of the raging powers of hell, we may challenge the powers of unbelief to say, Who shall separate us from the love of Christ? Shall tribulations, or distress, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed, (or subject to vanity) all the day long; we are accounted as sheep for the slaughter. Nay, in all these things (vanities) we are more than conquerors, through him that loved us: For I am persnaded 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.

This is truly a great and blessed hope to those who have the first fruits of the Spirit; though still they may groan within themselves, waiting for the adoption; for being sealed with the spirit of adoption, the redemption, or deliverance of their mortal body is perfectly secure. "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall

also quicken your mortal bodies, by his Spirit that dwelleth in you."

The hope in which this is subjected, is the hope of the resurrection of the dead, for which Paul was a prisoner, the hope of eternal life which God, who cannot lie, promised before the world began; the hope that all our conflicts will soon be over, that these mortals shall put on immortality, that death shall be swallowed up of victory, and we shall swell the exalted notes, O death, where is thy sting? O grave, where is thy victory? Even now is Christ risen from the dead, and become the first fruits of them that slept, and in his resurrection he hath brought life and immortality to light. Those sealed bodies of all his saints in his perfect image, shall as certainly be presented before the glory of the Father, as it is certain that they have received the sealing of the spirit of adoption, and that Christ has arisen from the dead. Then let the inspired writer pronounce on all the things of earth, vanity of vanities. We shall be subject to them but little longer, and for that little moment they shall work for us a far more exceeding and eternal weight of glory.

MIDDLETOWN, N. Y., April 1, 1861.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHERN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$870 65
Mrs. H. J. O'Bannon, Va., \$1.00; Isaac Larowe, N. J., \$2.00; Archer Holloway, Md., \$3.00; L. R. Groom, Mo., \$18.00; Mrs. A. E. Walker, Va., \$1.00; Elder T. J. Wyman, Mich., \$1.00; A Friend, N. Y., \$3.00; Mrs. Wm. M. Sharp, Pa., \$.50; Mrs. George R. Yard, N. J., \$.50; A Friend, N. Y., \$1.00; Wm. B. Bizzell, Ga., \$1.00.—Total.....	32 00
Total to date.....	\$902 65

## ERRATA.

THE second marriage notice on page 60, current volume of the SIGNS, should read, "Harold Calvert and Miss Louvenia M. Wicks."

## MARRIAGES.

By Elder H. C. Ker, at the residence of the bride's parents', Oct. 28th, 1903, Wm. A. Bradner and Miss Lillie Faucher, both of Warwick, Orange Co., N. Y.

By the same, at the bride's home, Dec. 2nd, 1903, Burr E. Giveans and Miss Grace E. Reeve, both of New Vernon, Orange Co., N. Y.

By the same, at the home of Mr. Himan S. Collard, of Winterton, Sullivan Co., N. Y., Dec. 23d, 1903, Miss Jennie Sayer and Chester A. Rogers, of Roscoe, N. Y.

By Elder A. B. Francis, Oct. 28th, 1903, at Pittsville, Md., Elijah T. Warwick, of Somerset Co., Md., and Miss Ethel T. Dennis, of Wicomico Co., Md.

By the same, Dec. 22nd, 1903, at Salisbury, Md., Louis E. Wilkinson and Miss Mary E. Hearn, both of Wicomico Co., Md.

By the same, Dec. 23d, 1903, at his residence, Delmar, Del., George T. Jones and Miss Stella F. German, both of Sussex Co., Del.

By the same, Dec. 24th, 1903, at the residence of the bride's father, Mr. Wm. W. Hastings, Delmar, Del., Rozier L. Francis, of Bryn Maur, Pa., and Miss Katie May Hastings, of Delmar, Sussex Co., Del.

By Elder W. W. Meredith, Dec. 2nd, 1903, at Delmar, Md., Charles C. Hastings and Lenora M. Parsons, both of the vicinity of Delmar.

## OBITUARY NOTICES.

By request of Elder J. T. Rowe, their pastor, we have prepared the two following obituaries. Brother Rowe made this request of us because we have known the two dear sisters so much longer than he, and knew more about their early life in the church. It is a sad duty that we now have to perform, because both of them were very dear to us as members of the body of Christ, and as personal friends.

Sister **Celia Ensor**, relict of our brother Aquilla Ensor, departed this life Dec. 28th, 1903, aged about 42 years. With her husband she was baptized in the fellowship of the church at Black Rock, July 7th, 1889. Her husband was taken away from earth in December, 1895. Since that time she has made her home most of the time with her father, near the meeting-house at Black Rock, Baltimore Co., Md. She had always been frail in strength, and during the past few years she has been able to go out but very little, yet she was possessed of a remarkable ambition, and did in the house more than she was able to do. It has been our privilege to know her ever since she was a girl, and to hold her in high esteem always. The Lord's work began with her at an early age, and she obtained a good hope through Christ not long before she came to the church and was baptized. Many of us still remember with what feeling and earnestness

she narrated the dealings of God with her at that time, and with what joyfulness she followed her Savior, the next day, into the watery grave. Often afterwards she has spoken to us of the gladness, and yet deep solemnity, which was hers at that time. She was never a talker on any subject, but we have seen the tears of deep feeling roll down her cheeks when she has been speaking at times of the goodness of God to her, and of the hope which was hers in Christ. Often also would tears of deep emotion be upon her face when listening to the word preached. She was a good, loving and well loved member of the church. No better nor more devoted wife, nor better and kinder mother ever lived, and it need not be said that she was an obedient and loving child to her parents; all who knew her will mourn for her. She leaves an aged father, with whom she spent the last years of her life, two brothers and one sister and two children, who feel deeply bereft. Elder Rowe writes us that her end was peaceful, and that she said she was recouiled to depart, if it was the will of God.

A large congregation attended the funeral service at Black Rock meeting-house, and the funeral services were conducted by her pastor, Elder Rowe, who used as a text the words found in 1 Cor. xv. 21. We do not doubt that she sleeps in Jesus, and that she awaits the better resurrection at the last day.

ALSO,

Our aged sister, **Mrs. Elizabeth Kemp**, departed this life at her residence near Arcadia, Md., in November, 1903. We are not informed of the exact date. She was, we think, 92 years of age. She was baptized in the fellowship of the Ebenezer Church, in Baltimore city, with a daughter, Feb. 13th, 1870, and she remained a faithful member of that church to the end. Her lot in life had been one of much affliction and sore trial; her husband passed away from earth some years before we knew her. If we mistake not she was the mother of eleven children; all but one of these were called away from earth before reaching the age of twenty-nine years, and the other, a son, died with consumption at about the age of forty years. For many years she has been childless, but amid all these multiplied griefs we always found her the same; patient, cheerful and resigned to the will of God. It was at times, to those who knew her and all the sad circumstances of her life, inexpressibly touching to hear her words of resignation and trust in God. The burden of all her testimony concerning these things was, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Yet she was a very tender mother, and her children were to her as the apple of her eye. What wonders grace can work in poor mortals! The last years of her long life she was compelled to spend away from her brethren in Christ, with distant relatives. She but seldom could visit her brethren, or attend the meetings, but her faith remained firm, as we can witness.

Elder Rowe writes us that he does not know anything about the funeral rites, as he was not sent for to attend the funeral. But a patient and humble-minded believer has fallen asleep. We are sure that the end was peace. From sorrow and trial she is at rest. C.

**Mrs. Rebecca Wells** departed this life at the house of her son, Mr. George Wells, Echo Place, near Brantford, Ontario, which had been her home for many years. She was born at Ryarch, Kent Co., England, April 6th, 1817, and was baptized in the fellowship of the Particular Baptist Church at Meopham, not far from Ryarch, by her uncle, William Frenlin. She came to Canada in 1875. She spent the winter of 1890 and 1891 with us, and her daughter, Bertha, whose home was then with us. She felt so much at home with this church that she asked to be received into our fellowship. The church felt a warm love and fellowship for her. Sister Bertha also brought her letter from the Covenanted Baptist Church of Canada, as they then thought their permanent home might be in this part of the country.

Sister Wells was a very spiritually minded woman, and had been very deeply exercised upon spiritual things. The revelations made to her in her experience of the grace and salvation of our Lord Jesus Christ were most wonderful, and she manifested a remarkable gift to tell them in private conversation with those with whom she could feel at liberty. She had passed through great and fearful troubles of a temporal nature, and had experienced fiery trials in her soul, which had been sanctified to her good by the rich grace of our God. She had been greatly chastened, and was of a tender conscience. Her experience will be found published in the SIGNS OF THE TIMES of Feb. 6th, 1895, and will well repay a reading.

Her visit at our home and with the church was very pleasant and profitable to us, and was greatly appreciated by the friends. I felt that her conversation was most comforting and helpful. Her membership has remained here, and I have visited her occasionally at her son's home, and have preached the gospel to her and the family, and the friends who would come together there. Other brethren have also visited and preached for her. For three or four years past she has been greatly afflicted in body by rheumatism, which has rendered her almost helpless, and confined her to the bed. Her son and his wife have given her devoted and tender care during her long and painful illness. Her daughters also have been with her from time to time, as they were able, and have helped to minister to her comfort.

By request of the family, and according to her desire, I attended the funeral on Wednesday, Dec. 30th, at 2 o'clock. Her children, two sons and four daughters were all present, also five grandchildren and her youngest brother. One sister lives in England.

Three of her daughters are members of the church; two of them are members yet in England. It was gratifying that all the children could be present to say the last "good bye." It was a tender and affecting parting, for she was very dear to them all, yet they could not but be thankful that she is released from her sufferings. Her pain and suffering were very great, but she bore all patiently and without complaint. How she will be missed from that house where affectionate hearts and tender hands had ministered to her needs so long, and by all the children who will see her patient, loving face here no more. May the Lord comfort them.

I read Psalms xc. and some of I Cor. xv., and spoke particularly of the words, "Let thy work appear unto thy servants." I read also hymn No. 1252 (Becke's Collection). Snow covered the ground, and the cold was severe as we buried the dear body out of our sight, but we buried her in the wonderful hope of the resurrection, and believing that she is now with her dear Redeemer in a state of perfect and eternal blessedness in glory.

I send with this a letter written to sister Wells by Elder William J. Purington, which was found among her papers.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 6, 1904.

**DIED**—At his home, Dec. 29th, 1903, near Grassy Lick, Montgomery Co., Ky., **James Green**, son of Thaddeus Green. Mr. Green was born in Bourbon Co., Ky., Dec. 17th, 1821, was therefore just past his 79th year. He was married to Catherine H. Oldham, Oct. 28th, 1852, and celebrated their fifty-first marriage anniversary last October. To them were born nine children, six of whom survive him and were favored to be with him in the last days of his sickness, and together with the devoted companion of more than half a century lovingly and faithfully attended to every possible need that care could give to alleviate pain and give restful moments. Mr. Green had never made a public profession of his faith and hope, but had long since given full evidence of a gracious work within. He was a firm believer in the doctrine of grace, was a regular attendant at the meetings, loved the doctrine advocated by the SIGNS, and was a subscriber I think for many years. I was informed by his dear daughter that he often requested them to read the Scriptures to him, and the twenty-third Psalm and the eighth chapter of Romans seemed to be special favorites with him. His disease was organic kidney trouble, from which he was a great sufferer, yet bore all with becoming grace, patience and resignation to the will of his God, whom he desired to reverence and adore. Before his demise he gave sweet counsel to the dear family, and unmistakable evidence of a happy exchange. His last dying words, faintly spoken, were, "All is well," and sweetly fell asleep in Jesus. What a comfort to the surviving

ones that while they mourn, they are comforted. We treasure up the fruit of our loved ones that have been born on the living trees of righteousness.

The funeral was largely attended on the 31st inst., at their home, after which the casket with its precious treasure was conveyed to Machpela cemetery, near Mt. Sterling, and deposited in the tomb to await the resurrection. May our God comfort the dear sorrowing companion and children who mourn the absence of a loving, devoted husband and father. May he grant you grace, that as thy days thy strength shall be.

P. W. SAWIN.

By request we send you a notice of the death of **Elder Joseph Richardson**, who was born in Ramsey, Huntingdonshire, England, Dec. 19th, 1814, and died of old age at his home in Minonk, Ill., Dec. 31st, 1903, aged 89 years and 12 days. He was married to Ann Furnes in 1835. To them six children were born, four sons and two daughters. The two daughters and two of the sons died many years ago, one son dying in the Andersonville prison during the war. Two of his sons, Thomas, of Lake City, Iowa, and Samuel, of Minonk, Ill., survive him. He united, being baptized into the fellowship of the Particular Baptist Church in England in 1840. He was a firm believer in election and predestination, and remained steadfast in the faith of salvation by grace until death. He with his family emigrated to America in 1845, settling in Indiana until about the year 1855, when he moved to Illinois, where with the exception of living in Iowa about ten years, he has since resided, living in Logan, Livingston, Woodford and Marshall counties. Soon after moving to Illinois his wife died. He was again married to Miss Ruamy Springer, in 1856. She also preceded him to the grave about thirteen years ago. He was ordained to the gospel ministry about thirty years ago.

His funeral took place at his late home Jan. 2nd, after which his remains were interred in Mt. Zion cemetery to await the resurrection of the dead.

A FRIEND.

**Sister Amanda J. Wren** was born in Champaign Co., Ohio, in the year 1835, died Jan. 13th, 1904, in her 68th year. She was united in marriage to **Francis Vanwelzer**, Oct. 3d, 1856, and to this union were born eight children, four boys and four girls, six of whom with the husband, survive her. Sister Vanwelzer received a good hope in early life, and united with New Hope Church, at Greebush, Warren Co., Ill. in the year 1867, in which church she gave a life of true and humble devotion to the cause of her Master, which was most precious to her through life. She was confined to her bed only about one week when the messenger came and led her through the valley of death to the sunlit hills of eternal day, where dwell the spirits of just men made perfect, and Jesus Christ,

the Mediator of the new covenant, which was the fullness of her hope, and on this let us dry our tears and bow our heads to heaven's King and say, Thy will be done.

The writer was called on to offer words of comfort to the bereaved, using for a text Psalms lxxxviii. 11, "Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?"

In her death the church has lost a true and devoted member, the husband a faithful companion, the children a loving and indulgent mother, and the friends a true neighbor, but may we look through our tears and see the justice of God in taking her from us to dwell with him forever and forever.

LEWIS E. FRAZEE.

BENTLEY, Ill., Jan. 20, 1904.

**BROTHER D. M. Leonard** desires us to add the following to the obituary notice of Peter Hull Leonard, which appeared on page 61, current volume, of the SIGNS:

Peter Hull Leonard died at his home at Bainbridge, N. Y., Dec. 15th, 1903, and was buried at Otego cemetery. His membership was with the Otego Church for several years before his death.

## M E E T I N G S .

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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2:30 P. M.

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

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., FEBRUARY 15, 1904. NO. 4.

## CORRESPONDENCE.

### A GOOD WORK BEGUN.

“BEING confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.”—Phil. i. 6.

It is written in the new covenant, “They shall all know me, from the least unto the greatest of them, saith the Lord.”—Jer. xxxi. 34. It was from this knowledge of God that the apostle Paul was so confident that there would be a glorious consummation of the good work that was wrought in the saints. To know the Lord is of infinite importance, all things, however highly valued among the children of men, are vanity when compared with this inestimable blessing to know the only true God and Jesus Christ whom he hath sent. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.”—Jer. ix. 23, 24. Paul put such an estimation upon the knowledge of

God, as declared in the only begotten Son of God, that he writes, “What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.” Paul knew that the Lord is gracious, immutable and omnipotent. He is our “faithful Creator.”—1 Peter iv. 19, our covenant-keeping God, who in his matchless love and grace performeth the counsel of his own will. He repents not of the work that he begins in his people, it is done assuredly with his whole heart and with his whole soul. (Jer. xxxii. 41.) He fainteth not, neither is he weary. His good work begun is not as an experiment that possibly may not come up to his desire, and therefore he will leave undone his work begun, and abandon to fall into ruins the work of his own hands. The Lord of hosts our God is wonderful in counsel and excellent in working, having begun to build he is able also to finish. What he hath promised he is able also to perform,

“The work which his goodness began,  
The arm of his strength will complete ;

His promise is yea and amen,  
And never was forfeited yet.

Things future, nor things that are now,  
Not all things below nor above,  
Can make him his purpose forego,  
Or sever my soul from his love."

The apostle singles out in very emphatic language that concerning which he is abidingly confident, it is, "This very thing." He knew the temptations and rugged pathway of the saints; he knew they are subject to fears that all will not end well with them; he knew that at times the depravity of their flesh is felt to so abound that it appears hardly discernible that there can be such a thing as a good work of the Lord in them, and their misgiving heart says, If there ever was such a gracious work of the Lord in me it has been swallowed up, the spark has been extinguished by the floods of my sinfulness and the temptations of the devil. But for the good cheer of such tried, tempest-tossed, halting people of God, this inspired servant of God declares this very thing of which he is confident, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." God begun the good work. If he had not begun the work, who would or could have wrought such a work? The good work would ever have been undone. What folly is the doctrine of the world that represents the Lord as demanding that the sinner shall "take the first step." The Lord our God is the Alpha and Omega, the beginning and the end in the good work in his chosen. It is he who called us by his grace, quickened us when we were dead in trespasses and sins. It was God that sought us out, it was Christ the Son of God who apprehended us, laid hold of us and taught us to lay hold on himself. (Phil. iii. 12.) It was the Lord who called us that we

should call upon him. The hand of the Lord has laid the foundation of this good work in his people, and his hand shall finish it. (Zech. iv. 9.) There has been a glorious work of God done for us in the obedience, sufferings, death, resurrection and ascension to glory of the incarnate Word, our Lord Jesus Christ. In that good work of our mighty Redeemer was wrought our justification and reconciliation before God; we were thereby made free from our sins, redeemed from the curse of the law, redeemed unto God, no one could have begun, and no one could have finished such a good work save Christ the Head of the church.

But this good work of which Paul now speaks with such confidence of its being performed till the topmost stone shall be laid is "a good work in you."

This workmanship of God in the elect has many presentations in the Scriptures for our contemplation, it is described in the language, "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. Truly this fear of the Lord in the heart is a wonderful work. That a creature, who by nature is alienated from God should have a good work wrought in him that in consequence he is moved toward God in affectionate reverence, and in his heart is found saying, "Hallowed be thy name." This is wonderful indeed! Before this good work, this fear of the Lord was put in our hearts, our faces were turned away from God, but he turned us from the paths of folly to himself; turned us, his enemies, to be his friends. We are no longer saying, "Depart from us for we desire not the knowledge of thy ways," but the good work of God in us is saying continually, "Seek ye my face," and our responding heart exclaims, "Thy face, Lord, will I seek." Now, we come to



God in prayer, yearning for his mercy, and for such discoveries of his loving-kindness as shall bind up the wounds of a poor sinner, and enable him to hope in his salvation. All of this evidences that God hath begun a good work in us, fulfilling in us the work of faith with power. (2 Thess. i. 11.) The good work in us makes us believers in God, our faith is in him, in his holiness, justice, mercy and grace, and all these divine attributes are revealed in Jesus. The Holy Spirit opens up to us the gospel of Christ, and we are moved by his gracious power in us to believe with all our heart in Jesus; our faith is in his righteousness, not our own. His obedience and atoning sacrifice are all our reliance to give us vile sinners acceptance, reconciliation and sweet friendship with the Lord our God. Truly this is a good work, to the everlasting praise of him who hath begun it, and will perform it until the day of Jesus Christ. It is because of God's good work in us that we are brought to commune with God, to him we tell our burdens and griefs because of our sinfulness; in his bosom we pour forth our sighs over our unlikeness to Jesus, and humbled and heart-broken we fall at his feet. Very blessed is that man who lives in the sacred consciousness of the omnipresence of the Lord, and the consoling persuasion of his special love. Is such a life in any measure mine?

The good work of the Lord in his people is the illumination of the soul. (Heb. x. 32.) And this is no less than the light of life, (John i. 4,) the light of life eternal in Christ Jesus. God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Once we were darkness, but now are we light in the Lord. This light is opposed to darkness, to all unrighteous-

ness, to all falsehood, to all that is unholy. No longer does the soul look downward to that which is sensual, to impurities, the depravities of our earthly nature for its delights, but its glance is heavenward to see the face of the Lord. Our faces are turned upward to him who is our everlasting light and immortal glory. (Isaiah lx. 19.) In the light of life we begin to see things in their true forms and colors. How hideous is vice! The glitter of sinful allurements is dimmed to very blackness when God shines in the heart, then how amiable is virtue, how lovely are all the attributes of God.

"Lord, 'tis an infinite delight  
To see thy lovely face."

We were in gross darkness before we experienced God's good work of grace in our hearts, we loved darkness rather than light, because our deeds were evil. Like the owl our eyes were shut to the glories of the day, the rose of Sharon and lily of the valley charmed us not; we were wretchedly blind, we had no eyes to behold things that are excellent, we had no light to discern the beauty of the Lord. In the face of Jesus Christ immortal loveliness beams forth, so ravishingly beautiful in Jesus, to me, a poor sinner, I sing,

"His loveliness has won my heart;  
Dear Jesus, let us never part."

"He will perform it until the day of Jesus Christ." He will maintain that spiritual, divine life in the quickened sinner, all the called of Jesus Christ shall be constantly taught of the Lord, God will fulfill all the good pleasure of his goodness in them, and the work of faith with power, he will work in them to will and to do of his good pleasure. Having by his good work in them been brought to fear his name and to affectionately worship him, he will carry on his good work and they shall cleave to him forever. God

has said, "I will not turn away from them to do them good and they shall not depart from me." What a precious, glorious God is ours!

"He will perform it." Amidst afflictions, dire heart-rending providences, sickness and pain, in summer and winter, in prosperity and the regions of adversity, in spite of the world, the flesh and the devil, he will perfect that which concerneth them. Can we not look back to times when it appeared that all was undone, that the work of grace in us had ceased, had died within us? We feared that never again would our souls be brought into divine intimacy with God and his only begotten Son, Jesus Christ our Savior. Ah, some of God's dear children are sometimes brought exceedingly low through inward corruptions, the buffetings of Satan and the cares and vanities of this earthly life, then we look, but look in vain, for evidences of God's good work in us. Ah, there are times, dreadful times, experienced by some of the family of God; times of the whirlwind and the storm, when the once delightful land is swept with the besom of destruction, and all is reduced to a dreary waste. O it is dreadful when the imaginations and emotions of our vile flesh rise up, break forth in open insurrection against the precepts of our God, when in all the moments of the day, so strong is our consciousness of our sinfulness that it would appear that evil only had possession of the city, and was running riot its streets.

"Swarms of ill thoughts their bane diffuse;  
Proud, envious, false, unclean;  
And every ransacked corner shows  
Some unsuspected sin.

Our staggering faith gives way to doubt;  
Our courage yields to fear:  
Shocked at the sight, we straight cry out,  
'Can ever God dwell here?'

It looks like presumption to entertain such a thought. But God worketh effectually in his people, and the gates of hell shall not prevail against his divine workmanship in them. Look at the following words of the doctrine 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."—Eph. iii. 20. "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."—Jude 24. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery, which was kept secret since the world began."—Rom. xvi. 25. So, amidst all the inward tumult of our iniquities, the fear of the Lord in us lifts up its head once more. O the fear of the Lord in us is a gracious fountain of life to depart from the snares of death. Though such a sinful being, unprofitable, unworthy, I am turned to the Lord, I find my heart sighing, throbbing with grief over my unlikeness to the Lord. My heart aches over my sins and implores the tender pity of God. "He will abundantly pardon," so I find it, I cling with all affection to the exceeding great and precious promises, and I am dissolved in melting gratitude that once more the Lord hath remembered me in my low estate. Then, as one that was slipping over a dreadful precipice and has been snatched by the hand of our almighty Friend, as a brand from the burning, I cry out of my trembling, grateful heart unto the Lord, O what a mercy, O the exceeding riches of that grace of thine that keeps me from outward depravities, from acts of iniquity. I said my foot slippeth, thy mercy, O Lord, held me up. Keep me as the apple

of the eye; hide me under the shadow of thy wings, for thou hast not cast off my soul. The surges of evil that would overflow my soul subside, and again for a little space I dwell in tranquillity, for my mind is stayed, O Lord, on thee. He restoreth my soul, he leadeth me in the paths of righteousness, for his name's sake. This, this is our comfort, that he which hath begun a good work in us will perform it until the day of Jesus Christ. O the unwearied, condescending goodness of God, hath he not said, "I will never leave thee nor forsake thee"?

"Until the day of Jesus Christ." This is "that day" of which the apostle speaks. (2 Tim. i. 12.) This is the day of our ultimate redemption unto which we are sealed by the Spirit of God. (Eph. iv. 30.) The day appointed, (Acts xvii. 31,) the great day, in which Jesus Christ will judge the world in righteousness. (Jude 6.) The day when the Lord Jesus shall be revealed from heaven with 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. (2 Thess. i. 7-10.) It is called also the day of the Lord, the day of God. (2 Peter iii. 10-12.) The last day, (John vi. 44,) and the dead in Christ shall be raised incorruptible, and we shall be changed. (1 Cor. xv. 52.) The last enemy that shall be destroyed is death. Yes, in this day of Jesus Christ, he himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise

first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. It may well be called the day of Jesus Christ, for this is the crowning day. Then shall all the loved, elect, redeemed, regenerated church appear with him in glory, Their bodies, which are the members of Christ, (1 Cor. vi. 15,) while on earth, corruptible, vile, shall then be fashioned like unto his glorious body. We shall be like him, for we shall see him as he is.

FRED. W. KEENE.

NORTH BERWICK, Maine.

OAK LANE, PHILADELPHIA, Pa., Nov. 2, 1903.

DEAR BROTHERS AND SISTERS:—I feel constrained to write once more to you, and very particularly to those whom I met at the Salisbury Association, who saw me in my gloom in a lone path. No one seemed to be going that way. It was a bitter time to me. But now I can see it was for good. The Lord knows our every need, and give us just what his all-wise will sees best. We are so short-sighted, and cannot see it as it is at the time, but although the bud may have a bitter taste, sweet will be the flower. I will go back a few months. I have been doubting, and feeling at times that I knew nothing about the things that I had professed to know, when I was received into the church. I have so often questioned whether I did really know that there is a Christ, or if the Bible be really true, or is it a fable? At times, for a season, these doubts would be removed, and then they would return again. I wanted to know if I had any good hope that I was one of the elect for whom Christ died. Sometimes, I would be permitted to hope that it might be so, for I loved the works of

those who professed his name, and desired to abide with them. I knew that I had no trust in anything outside of God, for the arm of man is puny. The world, with all its religion, had no charms for me. I wanted a thus saith the Lord for what I believed. I have long been done with works, only the works of Christ, and they are good works indeed. When my doubts would arise in such numbers, I would feel that if I could but hear some sermons as I used to do, by some of the dear elders now laid to rest, when they seemed to bring me up from the very depths, so clearly did they divide between the law and the gospel, perhaps I would have more hope. My hope, it seemed to me, never was at such an ebb as now. My desire was granted me, and at the one hundredth anniversary of the Harbourton church, I was once more permitted to hear, and I feel sure with a truly hearing ear. Sermons were preached by Elders Durand, Eubanks and McConnell. And what liberty was given them! How wonderful it seemed to me! They were preaching just such sermons as I was longing to hear. Wonderful! wonderful! And I was so strengthened. I felt that surely I could not doubt again. Then again I had been so troubled that I did not seem to have a love for some of the brethren, such as I should; indeed in all my journey this has troubled me so much. The word reads, "We know that we have passed from death unto life, because we love the brethren." I would read this promise, and feel condemned, for sometimes I felt that I could only say that I loved some of them, or probably most of them; some I can never doubt my love for; I never have felt free from trouble about this. I went to the two hundredth anniversary of Welsh Tract church, and again I was greatly strength-

ened, there were such wonderful sermons preached at that meeting. They were so appropriate, and filled me with so much comfort in listening. The history of the church, which was read, was so interesting to me. To me it was a solemn, wonderful rejoicing to think the articles of faith are to-day as they were two hundred years ago. I did feel, This is the true church of God, without any doubt, these poor, despised ones are the true followers of Jesus, for they have not changed, and they are in Christ, God is their Father, and how could they change, for he changes not? How strong, how built up, I did feel. I was sure that I would not doubt again.

On Wednesday morning I started for Delmar, for the Salisbury Association, I was talking with Elder Eubanks, I said, How strange it seems that we can get so low sometimes, even when our hope has before seemed bright. He said, "Yes, sister, the deeper their sorrows, the louder they sing." Right then came the thought as a boast, I am so established in the faith, and it seemed to me a terrible boast. But after we came on the train, the words came to me as a question, "Examine yourself, and see if you be in the faith." I thought of them at the time lightly, but at the meeting, the first day, the question came with more power, so that I had to heed it, it made me tremble, for as I searched myself, I saw that I had boasted, and now I wondered if I really knew what the faith meant. I kept searching, and as I listened to the preaching, that showed me that instead of knowing very much, so as to be established in the truth, I had nothing, and was growing less all the time. What was I to do? I was getting so gloomy. Did I ever know the truth? Had I ever tasted of the fruit of the vine? I was not sure that I ever had

really known what the fruit of the vine was. I was shown that day that I had no charity, or gentleness, or goodness, or meekness; for these could not dwell with a boaster. Had I ever been longsuffering? I tried to claim this, and the fruit of love. I was permitted to enjoy Elder Ker's sermon. I was so lost to self in listening that I had no thought of examining myself. But, after his sermon, I was put to searching again after the promises to find some comfort. I could not claim one of them as mine, and I was so dark again that I could not realize that I ever had enjoyed one of them. Elder Durand's sermon was one that all seemed to enjoy, but how it searched me. He spoke of the love of God, and at once it seemed that I could lay no claim on love, for my love could not be of Christ, for it was not perfect. I could not love my neighbor as myself, and I had not this love as the first and great commandment. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Could I say, I know that my Redeemer liveth? No, I seemed like one that had never known these things, and I felt to doubt that I ever had. O, what a darkness of soul. I did not know that any one had ever been so led. What and where was I? It seemed as though these words were spoken to me as an answer to my question, A mourner in Zion? No! no! but a real hypocrite. Such anguish of soul, it seemed that there was no eye to pity, no heart to understand. All were so kind to me. I could not make myself clearly understood, for my voice was so choked with my grief. Brother Francis told me that this all would soon be removed, but I felt as though it never could be. Why did I find so much fault with my neighbor, if I

loved him? Surely I did not know God, for he says, If we love not we know not God, for God is love.

I looked over the people, the brethren and sisters did look so lovely to me, but I was far away from them. Now where was my boasting? Pride had been so great with me also, because so many had come to me and told me how much they had enjoyed my writing in the SIGNS. At the first, I had felt melted with it, but when several had come, I began to think that my writing must have some good in it, and that if ever I felt like it, I would write again, that they might have more enjoyment. Now it is all right to desire to write for the comfort of another if so permitted, but these thoughts came in the way of pride, and then in my distress, pride pointed at me, and asked me the question if I was proud to weep so, for no one understood me.

On Friday, however, I received some comfort, and the next Sunday at the meeting I received some comfort from brother Coulter's remarks, yet could but weep nearly all the time there. I desired, if it could be the Lord's will, that he would show me what I wanted to know. I had many sweet thoughts, and much light when I read, but soon as the book was closed was in the dark again. Then the desire would arise to be shown how I could love my neighbor as myself.

Yesterday Elder McConnell was with us and preached such a good sermon. I felt that he had been sent here if for no other reason, to show me where I was, and I was much comforted, but not yet released. We met at brother Coulter's in the evening, and a dear sister said to me, You had a sad time at Delmar, I hear. Well, I just wanted to tell her the whole trouble, and as I was quoting the second commandment to her, "Love thy neigh-

bor as thyself," with it came light; I saw that I did not love myself at all, but abhorred myself, for as filthy rags I saw myself, and I had so much selfishness and pride, I was vanity of vanities, all was vanity. I feel to thank God that in his light I do see that I love my neighbor as myself, yea, more than myself, for I see in his forehead the mark of Christ; I hate all in him that I hate in myself. Now I am as one out of prison; all these years past I have been told this many times, but could not see it. So I do feel sure that man cannot impart anything to another, only as the Spirit grants the hearing.

Elder McConnell spoke again in the evening for a time so beautiful to us, and I could hear, for my questions were gone. I wanted to tell them of my joy, but I am of a stammering tongue, and felt that I could not. To-day has been one never to be forgotten by me, I have had such a sweet peace of mind, and I have not wanted to be interrupted. Like the poet, I must say,

O that my soul could stay in such a frame as this,  
And sit and sing herself away to everlasting bliss.

There has been no voice that could be heard by any one, but such a sweet melody within. There has been such sweet melody with these words, "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee."

I have not written as I wanted to, but I am so imperfect in all things, that I must be content. Love to you all. It seems to me that I never had so much love for the church as now. May God bless us in our lone sojourn here. May I ever trust him, and remember that his promise is sure, he will never leave nor forsake us.

Your sister,

MARY HILL TERRY.

[THE travel of the children of Israel

did not close when they had crossed the Red Sea, indeed it had but just begun. The travel of the children of God does not come to a close, when they come to the banks of deliverance when the Lord triumphs gloriously in the revelation of Christ as their perfect Savior. It is good to tell the after experiences, as well as the deliverance from Egypt. It is good to tell how the Lord has triumphed over the Ammonites, and the Jebusites, and the Philistines in the land, as well as over the Egyptians, whom we have left behind, and whom we shall see no more. Christian experience or travel goes right on. Let others speak of the daily conflicts and victories also, as has our sister in this letter. The Lord is just as mighty in our daily life as at the beginning of the manifestation of his power. We are just as poor, helpless and dependent as we were at the beginning, and all the way along, we decrease and Jesus increases. Let these daily travels be mentioned that through them the Lord may be exalted.—ED.]

MANASSAS, Va., Jan. 18, 1904.

MY DEAR BROTHER CHICK:—Since I heard of the death of our dear brother Benton L. Beebe, my mind and heart have been full of many thoughts and feelings, in connection with which you have been very prominent. I received the inclosed letter from sister Wright a few days ago, and in complying with her request to send it to you, I venture to trouble you with a word from myself. I say trouble you, for I am sure that you are flooded with letters and communications from all over the country, more than you can attend to as you might wish. I only wish to say at this time that my heart and soul are deeply stirred in behalf of the SIGNS, and your connec-

tion with the paper. I have known brother Beebe ever since I have known any one this side of Maine. I loved him dearly, and admired his faithfulness in bearing the burden put upon him by the death of his father, in the publication of the SIGNS OF THE TIMES. Very many things crowd upon my mind, of which I forbear writing to you now; but it seems to me that we never more needed the paper as it has been conducted always before, than now. Many periodicals flood the country which claim to advocate Old School Baptist principles, but which do not compare with the SIGNS in steadfastness to the truth, and in faithfulness, and in presenting the marrow and fatness of the gospel, unmixed with the notions and opinions of men, which of late have sprung up and are advocated by the periodicals to which I refer.

I have heard that brother Beebe had made provision for the continuance of the SIGNS in the event of his death. May God in mercy to us grant that such may be the case, and that the paper may continue in the same old paths as heretofore. I wish that I could be of any help to you in the very difficult work which is now put upon you, my dear brother; but that is out of the question. You have my best wishes and sincerest desires for wisdom, strength and courage to meet the obligations resting upon you.

Now excuse the length of this letter. The inclosed letter speaks for itself; you will use it as your judgment dictates. Sister Wright is a loved member of the church at Bethlehem. Mrs. Badger and her mother unite with me in love to you and your family.

As ever, your unworthy brother,  
J. N. BADGER.

SANTA CRUZ, Cal., Jan. 8, 1901.

DEAR BROTHER BADGER:—It has been

a long time since I wrote to you, and I have no excuse to offer save that of unworthiness; have thought of you all again and again, and always with love and a desire to be with you once more.

How rapidly time passes! It is more than two years since I was baptized by you, since I have had the privilege and pleasure of hearing an Old School Baptist preach, or of mingling with them. Many changes have taken place during that time; many have been called to that country from whence none ever return. My greatest loss was that of my dear mother, but I sorrow not as those who have no hope, for I believe she is at rest. She had suffered many trials and many disappointments, but her faith continued to the last, for I understand she was patient and resigned all through her sickness. I believe she fell asleep in Jesus, and I would not wake her if I could. Many a time her eyes were dim with tears here. I can see her now as she looked when bidding me good bye; then she was grief-stricken and crushed, but now God has wiped away all tears from her eyes, she having awakened in his likeness and is satisfied. Of myself I scarcely know what to say. Of one thing though I am sure: God has been much better to me than I deserve. I hope I have been thankful, for out of a full heart I have been led to exclaim almost daily, "Praise the Lord, O my soul, and all that is within me, bless his holy name." I have not been without sin since we parted, nor have I lived at all times as my conscience dictated. I find that in my flesh dwells no good thing, and it is only when I look away to the author and finisher of our faith, that I can see how I ever became reconciled to God, and how I came to hear his pardoning voice. Then faith and hope become living issues,

and I can face a frowning world.

Brother Badger, it is lonesome out here, and sometimes the way is so dark. You do not know what it is to be one by yourself in the midst of a crooked and perverse generation. You do not know what it means never to have the companionship of one believing as you do, or to be denied the privilege of hearing a gospel sermon. You do not know the temptations that beset me on every hand. Pray with me and for me that I may be faithful to the end. I have the dear old SIGNS, and they are truly comforting and refreshing. If brethren Durand and Chick could only know how I enjoy their writings, they would feel some encouragement, for I find in "Fragments" much that is good and beautiful; the christian spirit displayed in all brother Chick's letters serves greatly to strengthen and confirm me. I read so many good letters in them, and my heart suggests at once, "Write and tell them so," but I express myself so imperfectly that I hesitate; yet I do know that I am still trusting the same God that you all are, and still loving his people.

It is thirty-five years now since my eyes were opened to the truth, and it is more beautiful than ever. There has been no departure in a special sense; I have hesitated, have deliberated, and for a few days at a time have followed strange gods, but the Lord has in his own way and in his own time delivered me. I am at present rejoicing in a hope that seems to have anchored my soul in a faith that is more firmly fixed than ever before, and my love for the brethren is almost past understanding.

I do not nor have I ever known anything about conditional salvation, and I thank the blessed Redeemer for it. He fulfilled the law in every jot and tittle.

If anything had been left for me to do, I am surely more incapable of doing it than was he who suffered and died on the cross. If he could not or did not do it all, then I am barred from ever attempting anything. I believe the Lord has a people, and that he knows them, and sometimes though I hardly dare write it, I believe that he numbers among them even me. I cannot say this much to the world, but to you who hope you have life in you wrought by his Spirit, who desire to have meekness and humbleness through unmerited grace; who are hoping and trusting in a free and finished salvation, I write it tremblingly, for I want you to know that the God who changes not is out here in California, watching over and caring for the most unworthy of the flock. But it is only when I look away from myself that I can lay claim to any such things. I must sink if my joys rise, and the more his glory is revealed to me, the more humble I shall be. I feel that all of you know more about these matters than I. God speaks to me by his Spirit, but I need to be taught by word of mouth what he has revealed to others. I remember how beautifully my cousin, Mariana Murphy, talked to me the night before I was baptized, and I long to be with her again. I loved dear brother Murphy, too, but I will never again have the pleasure of listening to him. I will not while memory lasts forget how dear sister Cox looked when she took my hand at Bethlehem and asked if I had not something to say to them all; nor will I forget the kindness of the Johnson family, and there are many things in connection therewith that are indelibly stamped in my mind. First the goodness of God in permitting me to be there, then the pleasure of meeting my mother, and again of seeing and knowing the one to



whom this is addressed. But I said as much in my last letter; it is the same old, old story, but I mean it, and much more; this would really be a letter of love were I to write all that my heart feels.

We are usually well; that is, my husband and I; the nestlings plumed their wings and flew away long ago. California is beautiful now, as always; we need but little fire. We have fruit and flowers in abundance, in fact everything to delight the eye, but there is a dearth of all that sustains and supports spiritually. The life that the people live is meat and drink to them; they are satisfied with their own likeness. I have met but few who are dissatisfied with themselves, and how I wish they and I had the privilege of hearing the truth proclaimed occasionally; they would rejoice with me I sincerely believe. If they are included among those for whom Christ died, it will be well with them at last without it. What a comfort to know our Redeemer below.

I wish you would be kind enough to say to all the little flock at Bethlehem that I hold them very dear, and hope that the new year may be a fruitful one in that which will redound to their good and his glory. I pray for you all that you may have charity, faith, a brighter hope, and such other christian graces as may be well pleasing to him whom you so willingly try to serve. I would be glad if you will send this to brother Chick; not for any merit it contains, nor that I may be known for my much writing, but that he may know that I esteem and love him in the Lord, as I do you all. Remember me especially to sister Badger. May God's watchcare be over us all until we meet again.

Your sister in a blessed hope,

B. E. WRIGHT.

#### BENTON BEEBE.

WHEN I heard of the death of brother Benton Beebe I was filled with a train of sad, solemn and holy reflections. He was one to whom I was bound by the strongest cords of godly friendship and the most peculiar ties of spiritual fellowship. Last night I lay upon my bed for hours thinking of him and the seasons of conversation that I have had with him concerning the things that pertain to life and godliness.

To brother Beebe godliness was a thing of vital importance. He had been led by grace to know himself, and therefore he hated his own life, and thus he had been turned from himself to Christ, and had been led deeply into the treasures of the everlasting covenant, and made to love most vitally every principle of the doctrine of God our Savior. To him the doctrine of predestination was no mere theory, to be advocated or quibbled at for the sake of popularity or vain speculation, but as a living tree it was rooted deeply in his heart, and twined its everlasting tendrils around his living soul, and brought forth its unfailling and wholesome fruits of meekness, temperance, patience, reliance upon God, faithfulness in duty and steadfastness in the doctrine and order of the elect church.

He was not ignorant of the devices of Satan; they assailed him from without, ever ready to make war upon the doctrine which he published, and besieged him within, tantalizing him with the black horrors of unbelief, even threatening at times the overthrow of his faith, which was more precious than gold. These deep trials of faith in the bottomless pit of unbelief brought him peculiarly near to me, made me love his companionship, and praise God for giving me one at least to walk with me in the belly of hell, from

where I am so often made to cry.

I loved and admired him on account of his steadfastness in the apostles' doctrine. We were most heartily agreed in every doctrinal principle upon which we ever conversed, and he was satisfied with no other authority in doctrine than God's holy word, which God himself had made to him the man of his counsel. He was fenced with iron when he handled the sons of Belial, who are as thorns thrust forth, but clothed with charity when he admonished the church of God.

His position for a number of years was a trying one, that of editor and publisher of the SIGNS OF THE TIMES, the oldest, most widely circulated and most unyielding paper published among our people in the United States, and perhaps in the world. As successor in this work to his illustrious father, Elder Gilbert Beebe, at whose very name Arminians hiss and tremble, and lovers of God's truth praise God and rejoice, he acquitted himself in a very satisfactory manner to his many critical readers. He did not remove any of the ancient landmarks from the columns of that paper, but the Lord led him strictly in the old path, so that not a sentiment in the prospectus which was sent out nearly three-quarters of a century ago, has been contradicted, suppressed or recanted. His work in this most arduous service of the church and the cause of truth has been most efficient and satisfactory indeed, and bears testimony to the fact that he was a man of ripe judgment, rare discernment, meek sincerity and noble steadfastness in spiritual matters. The bread which he has so patiently cast upon the waters shall doubtless be gathered many days hence.

If he were living, his modesty would doubtless make him slow to publish this encomium, but he is gone, his eye will

not see it, his modest soul will not shrink from it, but those who read this, who were acquainted with him, will agree that this panegyric is not overdrawn—that this poor eulogy is not a florid exaggeration; yet if he could speak he would say, Not unto me, not unto me, O Lord, but unto thy name be glory; and so say we all, for we know that it was by the grace of God he was what he was in this world, and it is by the same grace that he will be what he shall be in the world which is to come.

Our dear brother is gone. He will be missed; missed in his home, missed in the office of the SIGNS, and missed in the church. May the God of all grace give dear sister Beebe the unspeakable peace of his love, in this the hour of her deepest distresses, and minister comfort to the bereaved children according to his will. The following beautiful lines from Montgomery are a fitting tribute to our dear, departed brother:

“ Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.

The pains of death are past,  
Labor and sorrow cease,  
And life's long warfare closed at last,  
His soul is found in peace.

Soldier of Christ, well done,  
Praise be thy new employ,  
And while eternal ages run,  
Rest in thy Savior's joy.”

May God continue the publication of the SIGNS, and preserve it in its former clearness and steadfastness in the truth, to the disappointment of the children of the bondwoman, and the consolation of the children of the free.

H. M. CURRY.

### THE CHURCH OF GOD.

WHAT is this church? Of what is it composed? And where is it? These are momentous questions which I am not able to fully answer. But if it pleases the Lord to direct me I will say a few things that are impressed upon my mind. In the first place, the church of God is one body with one head, composed of many members, who are men and women, children of Adam, and manifested as such by being born into the world in sin, and under its curse, there forever to remain, so far as aught that man can do to extricate himself. All that man can do to save himself will not manifest him as a member of the body of Christ.

Among these sons and daughters of Adam, God has a people chosen from the foundation of the world, and in time they are made manifest as such, by being born again (not born over again) but born from above, not again by a natural or Adamic birth, but a spiritual birth, a manifestation of God in the flesh. A new life is given, a life that gives light to see the sinfulness of sin, and the corruption within. And then while grieving over his sin and wretchedness, the Lord manifests his loving-kindness and his salvation, which is life and light to his blind eyes, and he is given power to glorify the Lord of glory, and to sing the new song which is put in his mouth.

Of such as these is the church of Jesus Christ on earth composed. No one can make himself a member of this glorious and wonderfully made body. This body is composed of spiritual stones, made and fitted into this glorious building without the touch of man, as one body with many members. I wish to specially impress upon the minds of all who read this, that this one body or church cannot be divided. But it is one church or body

with one head, and if each organized body be separate or independent of the other then there must of necessity be many bodies and many heads. The Scriptures do present many churches throughout the world, but only as members of the great church or body of Christ; all are members of Christ's body, formed and knit together so closely that they cannot be separated without destroying the whole structure. Separate churches so-called are organized all over the world for convenience in meeting together for worship. But the Scriptures recognize them as the church of Christ in such a place, and Christ as the ruling and governing head in all; one body and one head. Christ's body cannot be divided either in numbers nor by distance. Therefore, let us recognize the church of Jesus Christ which is set up here in time, as one church with one Shepherd, as one body with one head. Each organized body is the church in that place, it is not said to be a part of the church, or a church, but the church in that place. In this militant state there are changes in numbers and in members, both of which are unavoidable, but this does not change the unity of the church of Christ nor her unity with Christ her head.

The leading thought in my mind is the dividing of the church in our practice, form and government. I have not found anything in the Scriptures to justify any separation of the manifest children of God even in this time state in their organized bodies. Now, with reference to an old and common practice among the organized bodies of the church, that when members move out of the reach of his or her home church, they must take letters of approval and dismissal before they can become members of another church, I wish to say a few words. It may be all

right when they are unknown in the place where they are going, but even this I have not found to be authorized in the church. But it is said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Why is this not enough? No sound Baptist would want to impose upon any one, and others would soon show their horns as belonging to the other side. The love of God binds his members together in union and fellowship, and enables them to sit at the table of the Lord and feast upon the rich provisions of his house, and to sit together in heavenly places in Christ Jesus, and to say, It is good to be here. This is unfeigned love. God is love, and we know that love is of God. What I am trying to get at is this: that the church of God is one, wherever the members are situated, and it is composed of spiritual members, who are sons and daughters of Adam by nature, and sinners who are born again, and Christ is in them the hope of glory; God is manifest through Christ in their flesh. Christ's kingdom is set up in their Adamic bodies here in this time state. It is a militant state, or a state of warfare, and brethren, in all the afflictions of this life there is one head, one heart, one soul, one body, and one God and Father of all. They are heirs of God, and joint-heirs with Jesus Christ. Then should we not be one in all our meeting together, whether we have been baptized here or there? Should not all mingle together as two drops of water, and be partakers together of the joys and sorrows of each other, and also partakers in all the ordinances of the one church, and interested in each other's welfare, and be received in the arms of unfeigned love without letters from each other, and be brethren in all the business of the church? Brethren,

think of these things, are they right or wrong? If they are not authorized in the Scriptures drop them, and let us be one church with one Shepherd, who is Christ Jesus the Lord; and may we all rest and abide in him forever.

Your imperfect brother,

MILTON DANCE.

KNORREB, Md., Jan., 1904.

[WE commend this thoughtful letter from brother Dance to the consideration of our brethren generally. Truly all the children of God are one in spirit, one in faith, hope and love; and when such are brought together in providence, their hearts will be as the heart of one man. Love will bring those from distant parts to sit together as one, and each will desire the welfare of the other. We do not recall that letters of dismissal from one church to another are spoken of in the word of God, but in two places letters of commendation and approval are mentioned. In Acts xviii. 27, the brethren at Ephesus are said to have given a letter to Apollos, exhorting the disciples wherever he might travel to receive him. And Paul in 2 Cor. iii. 1, says that he does not, as some others, need such epistles to commend him, for he was already known through them. This would seem to imply that to some were given such letters of commendation and approval. But such letters would seem to have been given where the bearers were unknown among the brethren where they expected to journey.—Ed.]

HAVANA, Kansas, Dec. 14, 1903.

G. BEEBE'S SON—ESTEEMED BROTHER:—For forty-two years I have made my annual remittance to the SIGNS. Through all those years it has come laden with doctrine, reproof, correction and instruction in righteousness, because it has con-

tinued steadfastly in the apostles' doctrine and practice. Because of its steadfast course it has often been made to pass through deep waters, where the floods would overflow, but you have put your trust in the Lord, and he has never put you to confusion. Your last editorial, December 1st, is worthy of all consideration. It seems that it should go a long way to remove the seeming differences among precious brethren upon the doctrine of predestination. Differences of opinion, that gendereth strife, are not the Spirit of Christ within us. It is manifestly the work of our carnal nature. "As many as are led by the Spirit of God, they are the sons of God." Are God's children dutiful and obedient while contending about some non-essential? It should be the delight of God's children to walk about Zion, and go round about her; tell the towers thereof (places where the watchmen stand to give the certain warning of danger from without). It is supposed that within the sacred enclosure all is peace and love. Mark well her bulwarks. Behold the firmness of its walls, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord. Brethren all agree that this wonderful, spiritual temple is the only sure abiding place for all the children of the household of faith. Therein is found all the goodly fruit that nourishes and sustains the inhabitants thereof. For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. There is an inseparable unity in the above quotation, but to mar or destroy one, the others are of no force. Fruit being used in the singular denotes undivided beauty.

If we are void of love, can we claim either of the other spiritual virtues? If peace does not control our actions, or characterize our lives, what other virtue can we cling to? Where the Spirit of the Lord is, there is liberty. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. None of God's children ever contend about that truth. Their own experience causes them to love it, and love all who are brought under its blessed influence. Now if the children of the kingdom were always under the gracious influence of the Spirit, there would be no strife, no contention nor bitterness found within Zion's walls. Then, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James iv. 1. Then the child of God must have within him two opposing forces, warring one against the other. Then if there are two characters in one, there must have been two births. One must be a natural or sinful birth, the other a spiritual or holy birth. Christ shows the difference in "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Now if there is found strife, bitterness, heresies and envyings among the professed followers of Christ, from whence do they spring? "By their fruits ye shall know them." The Spirit of Christ never generates disorder, never causes brethren to fall out by the way. The loving advice that Abram gave to Lot should be gratefully accepted by every believer as his governing principle: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren." James defines the condition of man, or rather believers: "Do ye think that the Scripture saith in vain, The

Spirit that dwelleth in us lusteth to envy?" Then he gives the consoling testimony showing God's great love toward his children: "But he giveth more grace."

Among the Baptists of our country for many years there has been a seeming difference upon the doctrine of predestination, especially to its limitation. The contention has at various times and places produced bitter strife and divisions. O, brethren, you can walk together in unity of peace on every other christian virtue, every other gospel truth, until you touch upon that deep and mysterious subject of the limitation of Jehovah's wisdom, knowledge and power, then strife is generated, variance comes where love should flow. Brethren, these things surely are the works of the flesh. We should not be contentious about words. I believe the doctrine of unlimited predestination, and never felt, in my weak, finite knowledge, able to measure the knowledge, power and wisdom of God, who hath declared, "My counsel shall stand, and I will do all my pleasure." Who hath known the mind of the Lord? or who hath been his counselor? "Justice and judgment are the habitation of thy throne." When we poor mortals cannot fathom his power and majesty, why contend about his authority? "Be still and know that I am God." If we cannot understand his purposes, do we not feel to bow in humble submission to him, and acknowledge his wisdom in dealing out justice and judgment to the children of men? Take the history of Joseph and his brethren. Can any deny that the hand of God was in every detail of that interesting narrative? Did he not know and purpose it all, fully knowing the end from the beginning? The malicious action of Joseph's brethren toward him, the

dipping of his coat in blood to deceive their aged father; their sale of him to traveling Ishmaelites for silver; all their base ingratitude toward him characterized their wickedness, yet who will claim that Divinity did not shape the whole? The immediate actions of the brethren could be understood, but the purpose of God in the matter was beyond solution. "God moves in a mysterious way, his wonders to perform."

Jesus chose twelve disciples, and declared in his early ministry, "I have chosen you twelve, and one of you is a devil." He certainly knew why he chose him, but Judas did not. Did not he perform his terrible part in the great tragedy according to prophesy? Was it not by the determinate counsel and foreknowledge of God? To the believer predestination is very precious. The denial of it leads to Arminianism and self-righteousness. Predestination precedes revelation; revelation is the rock upon which the church is built. It is that spiritual work by which the Father manifests himself to his children. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock [revelation] I will build my church." I am aware that there are differences as to what this rock refers. I have noticed some of the writers in the SIGNS call it Christ. I do not understand that he was referring to himself, but to a great principle that emanated from him, the sublime truth upon which his church is founded. Every true believer loves and rejoices in the doctrine of revelation; it makes known to him that spiritual relationship existing between the Father, the Son and

the child. "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."—Matt. xi. 25. O, how sweet was that word when Jesus was first made known to you as your Savior and Redeemer, when old things passed away and all things became new.

Paul loved the doctrine of revelation, and well knew from whence it came. But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ; that revelation, the rock upon which he built his church.

May God's children everywhere be led by that revealed Spirit that will enable them to keep the unity of the Spirit in the bond of peace, and lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. May that God who has sustained the SIGNS for nearly three-quarters of a century comfort and support you in the coming time.

Your brother in hope,

T. R. PITTMAN.

HERNDON, Va., Dec. 28, 1903.

DEAR BROTHER BEEBE:—I inclose a copy of a letter we received some time ago from dear sister Lester. She is the widow of deacon A. B. Lester, who fell asleep in Jesus two years ago next February. I was in correspondence with him for nine years up to the time of his death. Since then I have in my weak way been corresponding with her. I have her consent to have it published in the SIGNS if you think it best. Sister Lester is one that has had many afflictions, and is still

having them, but believes that the Lord can and will deliver his people out of them all.

Your brother, I hope,

J. F. OLIVER.

MANKATO, Minn., June 28, 1903.

DEAR BROTHER AND SISTER OLIVER:—It has been five months since I received your highly prized letter, and I must humbly crave your pardon for not replying sooner. Did you know the circumstances, you would freely accord your forgiveness. I thought when I received your letter I would answer it right away, but ill health, trouble and anxiety, and more than all else, such an overwhelming sense of my own unworthiness, ignorance and inability oppressed me so that it seemed as though it would be imposing on your time and patience for me to attempt to write to you. I kept thinking that my mind might yet be in rather a better state. But if I do not write to you I will not get any more of your cheering epistles. I will now make the attempt, hoping the Lord will direct my mind and guide my pen. O, brother Oliver, if I could write such letters as you wrote to me, I would not so much dread to write to you and sister Oliver. Your letter gave me a great deal of comfort, for you expressed so many of my feelings that it seemed to cheer my drooping spirit. O, can it be possible that I have the least, yes, the very least knowledge of Jesus? Can it be possible that his love has ever been shed abroad in my heart, and that I have ever been brought from nature's darkness into his marvelous light? O, I am so cold, lifeless and dead, and such a wretched sinner; prone to wander in by and forbidden paths; seeming to say by my daily walk and conversation that I never knew the

Lord. I used to think when I first united with the church, that as I would grow older I would know more, and would not be so ignorant, but I find the older I get the less I know. O, how I would love to see you and sister Oliver, and hear you talk of Jesus and his love for poor, wretched sinners.

JUNE 30.

Dear brother and sister, I have just been looking over my letter, and I find it so imperfect, like the author, that I feel ashamed to send it, but if I destroy it and try again to do better, I might do no better, so I might as well let it go, hoping you will cast the mantle of charity over it all. If it were not so that his promises are to his poor and needy ones, and that he has said he would never leave nor forsake his little ones, O, if it were not so, how wretched would be our case. O, shall I dare to hope that I am included in that band of little ones? Surely if I am it seems to me I would have more light, and would not be so beclouded the most of my time. Of one thing I feel well assured: the Lord knoweth them that are his, and will bring them off conquerors, and more than conquerors, through him that loved us. The hymn commencing with these lines, "Keep silence, all created things," has been on my mind a great deal of late, especially the last two stanzas:

"My God, I would not long to see  
My fate with curious eyes;  
What gloomy lines are writ for me,  
Or what bright scenes may rise.  
In thy fair book of life and grace,  
O may I find my name  
Recorded in some humble place  
Beneath my Lord, the Lamb."

I must stop lest I weary your patience. Hoping this may find you all well and enjoying the best of God's blessings, your unworthy sister, if one at all,

S. A. LESTER.

NORTH YAKIMA, Wash., Jan. 20, 1904.

B. L. BEEBE—VERY DEAR BROTHER IN CHRIST:—Herewith you will find inclosed an obituary of my dear old father-in-law, S. R. Darland, written by request of his children, also his last writings on his experience, directed to his oldest daughter, Mrs. May A. Baker, and her husband, and it is their request that it be published in the SIGNS OF THE TIMES, the paper that he so highly esteemed all his life.

Yours in bonds of love,

W. H. GILMORE.

FOREST GROVE, Oregon, Jan. 16, 1903.

MARY A. AND DAN BAKER—DEAR CHILDREN:—I desire to write a little account of my life. I was born in Indiana, in the year 1825, May 25th, and was a sinner from my earliest recollection. I remember when I was quite small I went to see my grandmother Darland at the time she died. My father and mother were there to attend to her at her death. I was at her funeral. Elder Aaron Harlan preached, and I have never forgotten it; his words seemed to reach my inmost soul. I do believe that Jesus blessed me there, and yet I have been a rebellious sinner ever since. I have never intentionally done anything to injure or hurt any mortal. I have lived in good faith toward God to this day, yet I have stepped aside in forbidden paths, and I feel as Paul said, what I would not, that I do, and what I would, that I do not. Then I know it is sin that dwells in me. My father died in August, 1841. Then I was a lost sheep, and I hope God showed me what a wretched sinner I was. Yes, God showed me that I was a great sinner, and without hope and without God in the world; not by chance, for I always believed that God was almighty, and had a



purpose in all that he created and made, but what purpose there was in me I could not tell. I had trouble night and day; my pillow would be wet with tears in the morning. This trouble continued for nearly two years. One day I was alone in the field chopping wood. While there something like a dove seemed to fly down by me, which caused me to drop my axe and stand in amazement. I thought then, What is this life to eternity? it is nothing. I then thought I could preach to my comrades if I could see them, but doubts and fears came, from then till now, as to myself, but my faith is in God. It seems I am worse to myself than any one else, and have prayed to God to give me repentance, and sometimes think he has forgiven my sins.

This is probably the last that I will ever write.

Your father in tribulation,

S. R. DARLAND.

(See obituary notice on page 126.)

MARSHALL, Virginia.

EDITORS OF THE SIGNS OF THE TIMES:—The SIGNS contains all the preaching I get in the winter months, as I am so far from our place of meeting. Our pastor, Elder J. N. Badger, cannot get there very often either, on account of ill health. We would sorely miss the messages from the different members of our Father's family, if the SIGNS did not come as it does, laden with fat things from a far country. Truly everything the children need must come from a heavenly source; this earth yields nothing satisfying to me; everything I try to take pleasure in turns to bitter dust and ashes. If I could only crave heavenly things how glad I would be, but my stubborn, rebellious heart is continually going after the vain things of this world. I hope all are not so rebel-

lious and stiff-necked as I am. I would like very much to see something written on the words, "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Isaiah liii. 1, 2. Sometimes this whole chapter seems a complete store-house of gospel treasure, but alas, most of my time I go mourning like a pelican in the desert.

I must close; am sorry I have troubled you with so long a letter; if it is too tedious to be read burn it, I will not be hurt.

Your poor, unworthy sister in hope,  
HATTIE L. WALKER.

MERKEL, Texas, Jan. 22, 1904.

DEAR BROTHER BEEBE:—I want to write a few lines to let the brethren and friends know that I have changed post-offices from Pyron to Merkel, Texas, and I want to say that if there are any Old School Predestinarian Baptists in Taylor or adjoining counties, I would like to hear from them, that is, if they believe in the purposes of God in all things, and the resurrection from the dead, and the one salvation, which is Christ; he is the Rock of ages, the Rock of our salvation; he is our salvation for time and eternity.

Brother Beebe, the SIGNS is all the preaching we have here in this country, and it is a welcome visitor in our house. I have been a reader of the paper for thirty years, and it seems to me that it is just as firm in doctrine and principle as it was when I first read it.

Brethren, pray for me, and may the God of Abraham, Isaac and Jacob bless you.  
W. T. MYERS.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1904.

Entered in the Middletown, N. Y., Post Office as  
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*Middletown, Orange Co., N. Y.*

**2 PETER I. 8.**

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter i. 8.

No portion of the word of God can be of more interest to the child of God than this first chapter of second Peter. No language could set forth more clearly the anxiety of a true servant of God for the spiritual welfare of the churches over which he has been made overseer, the wonderful grace of God in salvation, the certainty of the testimony of the apostle to the divine glory which he had witnessed, and the supreme importance of having an earnest remembrance of the things which grace has wrought for believers, and within them. Beside, no language could more impressively set forth the need of carefulness in giving heed to the things which they had learned.

But it is not our purpose to call attention in particular to all that this chapter contains; this would be indeed impossible to do in the limits of an editorial, even were we possessed of the ability to do so comprehensively.

The apostle first calls attention to the exceeding grace of God toward them in giving to them righteousness in Christ, and faith in him as their Savior. He

then beseeches the favor of God upon them through the knowledge of God and Jesus Christ their Lord, according to the divine power which had given them all things that pertained to life and godliness. He also proceeds to state that God had called them to glory and virtue, which calling could never fail. By this effectual calling he then proceeds to tell them exceeding great and precious promises have been given them, by which they might be partakers of the divine nature, having escaped the corruption which is in the world through lust. Truly most wonderful blessings have been accorded them from God; and these blessings are infinitely enhanced in value when we remember the state from which we have been called, and the state to which we have been called. They and all who love the Lord have been called out from the corruption of this world, and called to the glory and virtue of the kingdom of God.

Now this exalted state to which they had been called is summed up by the apostle in the word "faith." This use of the word faith is not peculiar to Peter alone. Paul uses the word in like manner often, speaking of "obedience to the faith," of "the word of faith," and of "continuing in the faith." The word faith in its primary meaning refers to the principle of faith in the heart, which is one of the fruits of the Spirit. But sometimes the whole system of doctrine, including all the promises of God, is meant by the word faith, and this is the use which Peter makes of it in this connection. Of course the primary meaning of the word is never absent from it wherever it is used. What is called "the faith" as relates to the doctrine and the promises of God's word is of no avail to any one unless that one has faith as a principle dwelling in his heart.

Having this indwelling faith, and having come into the knowledge of God and his salvation by revelation, Peter proceeds to urge upon their minds a remembrance of other things which are inseparably connected with this faith, if indeed these things be in them at all. The apostle is very urgent in behalf of the brethren to whom he was writing. The affection of his heart was with them, and he sought their true welfare. Like Paul he desired not so much worldly prosperity for them, but spiritual prosperity, and so he adds the words that follow: "And beside this, giving all diligence, add to your faith virtue." We desire here to remark two things especially. First, he does not say, Add to virtue faith, nor does he call upon them to form within them faith, as the first step in this new and better, this redeemed life. No; faith is the gift of God, and one of the fruits of the Spirit. These were men of faith to whom he was writing, and they and he knew the source whence this faith that was theirs had been begotten. Here is the dividing line between two classes of men. A man either has faith or he has it not. If any man has it, he has it from God as a special, direct gift. If any man has it not, he is still dead in his sins. If any one has it he is alive unto God, and God has made him to be so. Now, having faith, the following things are to be added. The second thing which we wish to especially notice is that the word "to" (add to your faith) is rather "in." The original Greek word in most places is translated "in," and rightfully so, and here also it ought to have been the same. It is as if the apostle had said, which indeed he did say, in your faith add virtue, and going right on with the language of the apostle we should read, "and in virtue, knowledge; and in knowledge, tem-

perance; and in temperance, patience; and in patience, godliness; and in godliness, brotherly kindness; and in brotherly kindness, charity." By the use of the word "in" we come to see a much closer union between faith and these other fruits of the Spirit, than is conveyed to us by the word "to." All these fruits of the Spirit are thus seen to be wrapped up in each other, so that one cannot be without the other; and these fruits grow out of each other as flowers and fruit grow out of the vine and out of the branches. Faith leads all this band of spiritual fruits, and charity or love brings up the rear. Faith begins, and charity, or the love of God, completes the gracious work, and each one leads on to the next, and in turn is completed by the next.

The fruits of this faith specified here are seven, a perfect number. They are, first, "virtue," which means strength, or strenuous excellency; "knowledge," which signifies the ability to discern between good and evil, and to know the will of God in each detail of our practice; "temperance," which signifies here self-control, and which is the natural fruit of the knowledge of that which is good and of that which is evil. Then "patience," or endurance of whatever trials may befall us in the christian race; "temperance," which signifies abstaining from worldly allurements. Then "godliness" is added, which seems to us to signify here "God-trusting," out of which trust alone patience can grow. Then "brotherly kindness." Not a solitary, selfish manner of life, but all gentleness, kindness and courtesy to all those who love the Lord, is included in this word; and then "charity," or "the love of God," which will lead to love for the brotherhood, and indeed for all men, even our enemies.

Now, reversing the order of these words, he that has the love of God shed abroad in his heart will love and show kindness to the brethren, and he that has brotherly kindness will feel godliness to be needful, and he who has godliness will be patient, not stoical, but patient or enduring, without murmuring, the will of God and all the trials of the way; and to him who has patience, temperance is easy, for temperance is but another form of patience, and he who has temperance weighs things well, and so has knowledge, and knowledge guards against that which would overcome virtue and carry it away. Thus we see there is an inseparable and divine connection between all these fruits of the Spirit; for indeed all these things are included among the fruits of the Spirit in the enumeration of these things by Paul, and that more than once in his epistles.

Now let no man say that all this would prove man to be but a mere machine, like an axe or a watch, moving only at the will of another, and having no will of its own at all. No; the believer is indeed moved, not so much upon as within, so that he labors, yet not he, but the grace of God, which is in him. He loves indeed, and yet he confesses that every emotion of love is but the shedding abroad of it in greater, and still greater measure, by the Spirit. He remains steadfast, and thus commends himself to his brethren, and to the spirit of the apostles, yet he knows that his steadfastness is not of himself, but of God. He hears, and is put in remembrance of the will of God concerning him, and his mind is stirred up by what he hears, yet he confesses that this is because God in mercy has bestowed upon him the ear to hear, and the heart to desire and understand these very things. He willingly does the will

of God, sorrowful alone because he has not done that will more perfectly, and yet rejoices to believe that all his willingness is because the Spirit of Jesus, whose meat and drink it was to do his Father's will, dwells within him. He believes with all his heart, and yet confesses that he had never believed, unless the faith of God had been given him by the Spirit. It is not God that believes in him, as Arminians have always charged as an objection to the doctrine of free grace, but yet he would not believe, did not the Spirit of God produce belief within him. Often his prayer must be, "Lord, I believe, help thou mine unbelief." Lord, increase my faith. He that has not faith, never prays for the gift of faith, but he that has it, prays for more of this heavenly favor; and the prayer for more of it proves its possession and indwelling. Again, God does not love within us, but by the shedding abroad of his love through the Holy Ghost, we love. It is said that a poor Indian woman, when asked to tell how she came to love the Lord, said, "The Lord loved right down into my heart, and I loved him right back again." A volume could not have made it more plain to any spiritual mind. She was only saying in another form, what John had said centuries ago: "We love him because he first loved us."

The same things might be said of all the other graces of the Spirit named in this connection. The same things are true of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. All are of God, and we confess them to be so, and in the word are taught that they flow out of faith, and are to be exercised in faith, rather than to be added to it, as we would add one regiment of troops to another in the

field. Where faith is, these things are, and believers are here exhorted to manifest them, live them out, as things having a vital union with faith and the spirit, and belonging to the life of Christ in us. Peter here is saying just what Paul said: "As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure." Both of these Scriptures agree, and both contain the whole substance of vital godliness as it dwells within and appears in the outward life. What wonderful mysteries are involved in everything relating to the faith and the obedience of every believer. He labors, and yet not he, but the grace of God, and both statements are true. Paul does not deny the first, "I labor," by adding and yet not I, but grace. Paul's body was often weary, and his mind burdened by all that he did and suffered, and yet he does not claim one word of praise; but gives all the glory to God. "I labored, and yet not I." Here is summed up all the mystery of godliness, as it appears in the daily life of believers.

Now the text quoted at the beginning of this editorial sums all this up. The apostle says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The word "barren" has the thought in it of a field untilled, where nothing good can grow. If these things be in you, ye shall not be as a barren field, destitute of that which is good, and if they abound in you, ye shall not be unfruitful, but shall bear fruit to the glory of God. Their subsisting in us constitutes us not barren, and their abounding in us constitutes us

not unfruitful. And the end or goal toward which all that has preceded tends, is the knowledge of our Lord Jesus Christ. Here is growing in grace and the knowledge of our Lord and Savior Jesus Christ. This is following on to know the Lord. It is not through human teaching, or through reading the Bible even, that we come to the knowledge of Christ. It is by the knowledge of the fruits of the Spirit that we come to know the Spirit, and this holy Spirit was fully manifested in the Lord Jesus. If we ever come therefore to know Christ in any degree, it is as he is formed in us the hope of glory, and if he indeed be formed in us, then these fruits do also dwell within us, and so far as they are made manifest in our daily life, Christ will also be manifest by us to others. This will be the sweet savor of his knowledge. In all these fruits there is a sweet savor to all who have ever known the Lord in the sanctuary.

Now the apostle says in the ninth verse that "he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." We are sure that this also describes a believer, but one who has forsaken his high privileges. He indeed lives, (if such condition can be called life) but he is blind to what God has done for him to the glory of God, and to the hope set before him, and he is as one who has forgotten his exalted state as a redeemed vessel of mercy, and who thinks, feels and lives as one who is yet in his sins; unredeemed, impenitent and unbelieving. Such an one is asleep, and is lying down among the dead. He is not dead, but he makes his home with the dead. He is as the lunatic who dwelt among tombs until Jesus gave him again his right mind. How sad is such a state. This was well

calculated to stir up the minds of the brethren to whom Peter wrote, and it is calculated to also stir up our minds. Nothing will so well avail to keep the believer walking softly, humbly and obediently before God as to see and remember the atonement, which purged him from all his sins.

Now, in conclusion, we want to add that the apostle in all this solemn language of exhortation and warning was laying no grievous burden upon his brethren which they could not bear. He was on the contrary presenting to their minds the very things which must be dear to them as the redeemed followers of the lowly Lamb. They knew these things already, (verse 12,) and so Peter was encouraged to call them up to their remembrance. It was meet or fitting that he should. Two things are good to have with us: first, a heart to know the Lord, and second, some faithful servant to remind us of the things which we know.

C.

#### TO DISCONTINUE THE SALE OF BIBLES.

WE have only eight self-pronouncing Bibles left in stock, as follows; four of No. 8707, three of No. 8313, one of No. 8701, and only two Testaments. These books will be sold at the usual prices. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

#### EXPLANATION OF DATES.

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

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### EPHESIANS VI. 12.

DEAR BROTHER:—If it be not asking too much, I would like to have you publish your views on Eph. vi. 12, last clause, "Against spiritual wickedness in high places."

D. M. YARNER.

SOMERTON, Ohio, March 18, 1861.

### R E P L Y .

IN our polyglot Bible, we have the marginal rendering of this clause, *wicked spirits*, instead of *spiritual wickedness*. The apostle has very clearly presented the church of God as the body of Christ, in this epistle, and traced the vitality of the whole body to Christ, as the Head of the body, and the church as the fullness of his body, who filleth all in all. And, having given the more cheering assurances of this vital and indissoluble union, its eternity and vitality, in closing the epistle he is inspired by the Holy Ghost to urge upon the saints such wholesome admonitions as they require; such as loving one another, as Christ has loved the church. The relative duties of husbands and wives, children and parents, servants and masters; for although in the body of Christ, which is spiritual, they are all one, yet in the flesh their relations to each other are unchanged, and their relative duties are as imperative, by the law of Christ, as they were before, so that the husband, the wife, the parent, the child, the servant and the master cannot disregard these relations and duties, without disloyalty to Christ, who is their Head. In urging these with all other obligations which devolve on the saints, and knowing the many temptations and oppositions rising from the flesh and from Satan to a faithful performance of all that he enjoins, he exhorts them to put on the whole armor of God, and describes

the armor of God, from head to foot, as in all respects differing from and opposite to that kind of armor which is used in contending merely with flesh and blood, or with our fellow-men, for instead of a carnal warfare requiring carnal weapons, such as Sharp's rifles, or any other kind of rifles or earthly weapons, we require the whole armor of God, that we may be able to stand, for our conflict is against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. By principalities we may understand all the organized forces of the kingdom of Satan, which indeed are many. As in the type, Babylon had an hundred and twenty and seven provinces, and the number of the antichristian beast is the number of a man, six hundred, three score and six, so we may infer that the organized powers of spiritual wickedness has its plurality, its rank and file, its officers and subalterns, against them all the saints are called to wrestle; and against powers, such as the powers of darkness, and the powers of our own corrupt nature, and against the rulers of the darkness of this world. The darkness of this world is what this world calls light, for the rulers of it put darkness for light, and light for darkness. Among the rulers of the darkness of this world we may class the clergy and the professors, who teach what they regard as the science of divinity, and oppose their science to the light of divine revelation. By their schools of divinity, including their infant schools, Bible classes, Sunday and Theological schools, together with such machinery in connection as Missionary and Tract Societies, their pulpit and printing influences, they certainly control to a very great extent the darkness and delusions of this world, corrupting the in-

fant mind with false notions in regard to spiritual things, nurturing in them a prejudice against the truth, which must, if not arrested by divine interposition, ripen into violent hostility, and, perhaps, open persecution. And in their higher schools heaping teachers, having itching ears, which in the present running capacity of their machinery, they can supply to order. If antichrist requires Catholic, Episcopal, Presbyterian, Congregationalist, Methodist or New School Baptist preachers, those institutions can turn them out in any quantity or quality required, provided only that a paying amount of cash accompany the orders. And if to thicken the darkness and involve the country in anarchy, abolition preachers be required for the north, or fire-eaters for the south, the gearing of the engine is easily shifted to accommodate that object, so that their graduates may be prepared to cry, Lo here, or lo there, as will most effectually intensify the darkness, delusion and fanaticism required to turn away the ears of men from the truth, and incline them to fables.

Spiritual wickedness, or the abominable corruptions of high places by wicked spirits, appears to us to signify wickedness which assumes a religious or spiritual garb, having a tendency to corrupt in high places, embracing all the antichristian abominations of the man of sin, the son of perdition, whose coming is after the working of Satan, with all deceivableness of unrighteousness, with all signs and lying wonders. This wicked had already begun to work in the apostolic age, but was restrained until the time when the *let* or hindrance should be removed, and that wicked revealed. Some of the characteristics of this wicked are given by inspired writers,

thus, "Who opposeth and exalteth itself above all that is called God, so that he as God, sitteth in the temple of God, showing himself that he is God."—2Thess.

ii. 4. These characters are too clearly drawn by the pencil of inspired wisdom to admit of any doubt that the spiritual wickedness against which the saints are called to wrestle, contend and struggle, is the same which we are now resisting; it has become more fully developed since the date of Paul's letters to the Thessalonians; evil men and seducers have waxed worse and worse, deceiving and being deceived. None doubt that the inauguration of the pope to his pontifical throne, and his usurpation of the spiritual affairs of the church, and his claim of divine power also to rule over the temporal affair of the kingdoms of this world, was, so far, a fulfillment of what Paul had predicted, and it would have been happy for the world if the whole development had been confined to the papal beast. But alas, the image of the beast presents the same outlines. As the pope assumed the control of the spiritual affairs of the church of God, so he took his seat in the temple of God; and as in claiming, as vicar of God, an absolute right to subject the temporal governments of the world to his mandates, he exalted himself above all that is called God, or that is worshiped, for Christ as the King of Zion had made no such claim, in his spiritual connection with his church, but had distinctly declared that his kingdom is not of this world. And as all that the christian worships as God is embodied in Christ, so the pope exalted himself above all that is called God, by assuming such power as Christ disclaimed. It is true that Christ is exalted in his providential power as the God of the whole earth, and has power over all flesh, the King of

kings and Lord of lords, but it is equally true that he clearly draws the line between his kingdom and the world; between his spiritual and his providential governments. When he was called on to divide an inheritance for certain heirs at law, he said to them, "Who hath made me judge?" &c., declining to decide their temporal matters. The high places of the papal spiritual wickedness were the assumed headship of the church, and a place so high in temporal power, as to rule over the kings and potentates of this world.

But we have intimated that this spiritual wickedness in high places is not confined to the papal beast. The setting up of the image of this papal beast by the protestant, or two-horned beast, which rose up out of the earth, and the investment of their image with all the power of its prototype by them. See Rev. xiii.—"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him." Is it not obviously true, that the Reformed church, which came out of the papal establishment, exercised the same power, that is the civil and ecclesiastical and temporal power that some of the potentates of the earth were inlisted and elevated as being By the grace of God, Defenders of the faith, &c., and that they did exercise that power by pains and penalties, and enforce their faith by armed forces in the field? But this is not all: the same power of *all signs and lying wonders, and all deceivableness of unrighteousness in them that perish*. For John testifieth in verses 12-14, "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly



wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

The same self-exalted spirit which was betrayed by the two-horned beast, has made its marks so as to give evidence of its existence in all the so-called puritanic and other protestant establishments so far as they have had opportunity. Their violent persecutions have been restrained in our country, since the organization of our national confederacy, by our constitution, which every wisely provided that no religious denomination should be preferred by the government. This restraint, however, has never set easy on the Puritans or Protestants, the former of which had previously, from their landing from the May Flower, at Plymouth, enjoyed the luxury of whipping, banishing, burning, torturing and driving out of the country the Baptists, the Quakers, the witches, and, in short, all who could not, or would not, embrace their creed; while the latter had power to deprive the saints to some extent of their religious privileges, by arresting and imprisoning their ministers.

But even under the best form of constitutional government the world has ever known, which has guaranteed to every citizen of our great republic liberty to worship his God according to the dictates of his own conscience, this spiritual wickedness, though restricted and restrained, has continued to exist, and to make some astonishing developments, by aspiring to the high position of the temple of God,

to a seat, a power and dignity; assuming the seat of God, by professing to have authority from heaven to do what none but God can do: the conversion of sinners, the evangelizing the heathen, the salvation of mankind, the calling, qualifying and employing of ministers, the organization of churches on creeds, rites and policies of human invention, ignoring the New Testament, and with it the supreme authority of Christ. And down to the present day they claim and receive from men the honors and reverence, the confidence and prerogatives which belong alone to God, and they exalt themselves above all that is called God, by claiming for their human contrivances a far greater efficiency in the salvation of men than they allow to God's method of salvation. This is spiritual wickedness in high places. But it is not in the nature of this wicked spirit to be satisfied with its extravagant and blasphemous assumption of ecclesiastical influence, its insatiable desire for temporal power demands the reins of our civil government, and the right to control the domestic institutions of the states and territories of our country, and to direct the action of Congress, threatening the states and the nation with the thunderbolts of heaven, if they do not respect their aspirations. The demoralizing and corrupting influences are manifest in the growing degeneracy of the citizens of our country, in the prevalence of crime of every revolting name, and upon the high places of our government in the alienation of fraternal fellowship and genial co-operation, in the disruption of the bonds of our federal union, and in fanning the flame of discord, prejudice and hatred, and in urging our country into the horrors of a civil war.

To wrestle against all this, the saints are not to use carnal weapons, such as

the enemy relies upon. We require the armor of God, and no other armor will do for the disciples of the Lamb of God. But may we have on the whole armor of God, and having done all to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all taking of the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer, &c.

MIDDLETOWN, N. Y., April 15, 1861.

### OBITUARY NOTICES.

**Miss Anna Lane** died Wednesday afternoon, Jan. 13th, 1904, at her home in Mt. Sterling, Ky. She was a member of the Particular Baptist Church at Mt. Sterling, of which church her mother and four of her sisters were also members. For several years I have visited that church both spring and fall, and have never failed to see her until last September, when she was too ill to be seen. There was then apparently good prospects of her recovery. Her mother and the family circle have been greatly afflicted in the loss of a very dear and most excellent daughter and sister; her relatives and friends, which include the whole community, have lost one most highly esteemed, and I feel a personal grief in the loss of a dear friend and sister. That pleasant home will be none the less pleasant should I enter it again in the spring, but the pleasant face of one heretofore among the dear inmates who so cordially welcomed me will be missed. It is a sweet consolation to feel the restful assurance that she is forever beyond the reach of sorrow in that world of eternal joy, with Jesus her glorious Redeemer. Her father passed away within two or three years, and a brother not long ago. May the Lord comfort the dear widowed mother and her remaining children.

I will leave the rest to be told by her sister, Miss Lulu Lane, in her letter to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

DEAR BROTHER DURAND:—Death has again visited our home, and taken from us one of the dearest, sweetest daughters and sisters that any one ever had. Just about six weeks since our dear brother was taken. O, it seems so hard. Our cup is full, it

seems, but I know that our heavenly Father will not put more upon us than we can bear. I do not believe there lived two better christian people than they both were. Anna lived and died a true Old Baptist. She first joined the Missionary Baptists, but was not satisfied with them long. In October, 1893, she was baptized in the fellowship of this church, by Elder Eubanks, and has lived a faithful and devoted member ever since. She loved her church, her home and her God. She had been sick since the first of June; she suffered intensely, was never out of pain a moment, and died one of the happiest deaths I ever witnessed. She talked so much about the end; spoke as calmly as though she were going on a visit, and made all arrangements herself. Said she was not afraid to die; she knew it would be a happy exchange for her. Said she only dreaded crossing the dark river, but she knew Jesus would be with her. "O," she said, "if I could only see dear brethren Durand and Eubanks, and tell them both how much I love them; and don't forget to mention my name when brother Durand comes in the spring." She said she wanted one of you to write her obituary for the SIGNS, and I will ask you to write it. I only wish I could tell you all she said. She talked to our dear mother and each of the family, and gave us all such sweet advice. She was devoted to her church and ministers. She wanted Elder Sawin, who lived the nearest, to be at her funeral, but saw that it would be about impossible.

The funeral was Thursday morning. A prayer was offered, and three hymns which she selected: "How firm a foundation," "Asleep in Jesus," and "Safe in the arms of Jesus."

She died so easy. The day before she died she was looking up. I asked her what she was studying about? She said, "I am praying to my God; I know he will hear me." Remember us, dear brother, in your prayers.

Your sister in sorrow,

LULU LANE.

My father, **David Lee Reaves**, was born in Greene Co., Ohio, Oct. 1st, 1822, and died suddenly from rheumatism of the heart Jan. 23d, 1904, aged 81 years, 3 months and 23 days. He was sick only a few hours; had written in his diary that afternoon, and walked across the room fifteen minutes before his death. Father was the third of eleven children of Elder George Reaves, one of the pioneer Baptist preachers of this part of the country. (Many of your old readers will remember him, he died in 1854.) His mother's name was Mary Lee. Only two sisters survive him: Mrs. Abigail Powers, of Port William, Ohio, and Mrs. Henry Hussey, of Richmond, Ind. Elder Elias Reaves, who died about eight years ago, was a brother. Father was married Nov. 21st, 1843, to Mary Stewart, who died in 1849, leaving two daughters, now Mrs. Mary Robinson, of Dayton, Ohio, and Mrs.

Rachel Hussey, of this place. In 1858 he married Mary Ann Pownall, who died eight years ago. To them were born four children, all living, viz: Mrs. Ella Harness, of Bowersville, Ohio; Edson C. and Morris C. Reaves, of Paris, Ill., and Jonathan P. Reaves, of Chicago. Two of the above are members of the Old Baptist Church. Father was one of those meek, quiet, gentle kind who always said he was too unworthy to ask for a home with the church, but he had spoken of a bright experience, and was a firm believer and lover of the cause, and was always found at the meetings when it was possible to go, and attended many of the associations. His home has been a stopping-place for the Baptists for over half a century. He had a personal acquaintance with such old soldiers of the cross as Elders Gilbert Beebe, Wilson Thompson, George Tussing and many others. He held many years the offices of township assessor, treasurer and trustee, and was a director of the home bank, and beloved by all who knew him.

The funeral took place Jan. 26th, and although a terrible blizzard raged was largely attended, six of his old, gray-haired neighbors acting as pall-bearers. A very comforting discourse was preached by Elder Levi Bavis, from John xvii. 24. Hymns "Rock of Ages" and "How firm a foundation," were sung. His remains were laid to rest in Bowersville cemetery, there to await the final resurrection, when we hope through the righteousness of Christ to see him as he is, and to sing praises to his name and be satisfied.

His son,  
MORRIS C. REAVES.  
BOWERSVILLE, Ohio, Jan. 30, 1904.

**Sallie Ann Meece**, wife of Elder G. W. Meece, was born Jan. 24th, 1849, and died Jan. 11th, 1904. She was born in Webster (old Choctaw) Co., Miss., was married to the writer Dec. 25th, 1870. We were married and raised our family in Mississippi, and in December, 1900, we came to Texas. She was taken sick the night we boarded the train in Mississippi for Texas, and has never enjoyed good health since. She was taken with the terrible disease, black jaundice, Jan. 4th, 1904, and lived one week. She was attended twice a day by one of Texas' best doctors, and had the best of neighbors to wait on her. I stood by her bed day and night while she was sick, almost without eating or sleeping, but with all of our attendance we could not stay the hand of death; the Lord saw fit to take her. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. I can say of a truth in behalf of my dear companion, that though she had her faults and imperfections as well as other human beings, she was a noble woman. Truth, honesty, virtue and industry were sacred principles with her. There were two principles she was so devoted to that she would not sacrifice them for anything; they were love and service to her family, and love and service to the doctrine and practice of God our Savior. She was in fellowship with the old order of

Primitive Baptists. Truly she was a helpmeet indeed. O, how I am to live without her God only knows, but while the stroke is heart-rending, and my soul in deep distress, I am perfectly satisfied about "Sallie." I have no doubts about her salvation. I think she was as good a woman as I ever saw. She lived and died in the full confidence, love and fellowship of the Primitive Baptists, who hold that the Lord's government rests upon his shoulders, and not on conditions. She was one like all other sound Primitive Baptists, willing to sacrifice numbers rather than truth and order. O, dear reader, I could write a volume on her life as a devoted companion, mother and lover of truth, but it would not be prudent in this article, so I will close, hoping this will suffice to give notice of her death to all who knew her. If any one has a word of comfort for poor, unworthy me, please write me at Delia, Limestone Co., Texas.

G. W. MEECE.

**DIED**—At her home near Franklin, Ind., Dec. 4th, 1903, **Mrs. Caroline Park**, our only remaining sister, in her 57th year. She was born July 31st, 1846; was married Jan. 5th, 1876, to brother John Turney, of Coles Co., Ill., where they remained until his death, which occurred Feb. 8th, 1890. To them were born five children; two died in infancy, leaving three which survive her. After brother Turney's death she with her three little ones returned to Indiana, where she was married Dec. 13th, 1891, to our dear bereaved brother R. H. Park, who faithfully performed the duties of step-father in providing for and raising the children to womanhood and manhood. She united with the Cons Creek Church, (now dissolved) Shelby Co., Ind., the second Saturday in May, 1875, giving evidence of a good hope through grace, and was joyfully received, and baptized on Sunday following by Elder Asa Nay. She has lived a faithful and devoted member of the church of her home, ever faithful in her attendance. She has long been a sufferer from a complication of diseases, with nervous prostration, but now it is all over; she peacefully fell asleep in Jesus in the full consummation of her hope, of which it can be truly said,

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep."

The casket containing that which is mortal was conveyed to Bethel Church, the place of her membership, where for many years she had met for worship, where Elder Lawrence Ragan, her beloved pastor, preached an excellent discourse suitable to the occasion, presenting with much clearness the doctrine of the resurrection of the body. She leaves a devoted husband, one daughter and two sons, our dear aged mother (now in her ninety-sixth year), five brothers, with many relatives and friends, to mourn her absence. The Lord alone can comfort the bereaved ones. May he grant that grace which is sufficient for the day.

P. W. SAWIN.

DIED—Dec. 19th, 1903, at the home of her grand-nephew, Mr. Elmer Davidson, in Cecil Co., Md., **Mrs. Phebe Lees Willard**, relict of the late Deacon Charles Willard. Brother Willard was for many years a faithful member of the church in Wilmington, Del., serving as deacon with acceptability during a large part of the time. He died in New Castle Co., Del., in 1897, and was buried at Southampton, Pa., beside his first wife, and the graves of his relatives in the flesh.

Sister Willard was full of years. She was born in Chester Co., Pa., Oct. 16th, 1809, making her 94 years, 2 months and 3 days old at the time of her decease. She was baptized at London Tract, by Elder Thomas Barton, in the year 1832, and continued a faithful and devoted member of that church until called home to mansions above. She was married to brother Willard about twenty years ago; never had any children, but leaves quite a number of devoted nephews and nieces, all of whom were kind and devoted to her. But I must here especially mention Mr. Elmer Davidson and his excellent wife, at whose home she spent the last few years of her life, and who carefully nursed and tended her during the long months of illness that preceded her death, doing all in their power, in a noble and unselfish spirit (without hope of pecuniary reward) to alleviate her sufferings.

She was buried at London Tract, Pa., beside her kin, December 22nd, in the hope of the resurrection of the dead. One less of the number of the church on earth, but one more in heaven above. We mourn, but not without hope.

A. B. FRANCIS.

DELMAR, Del., Jan. 28, 1904.

**Samuel R. Darland** was born in Indiana, May 25th, 1825, died at Goldendale, Wash., June 18th, 1903, aged 78 years and 24 days. He was married to Miss Susannah Hutton in 1844. To this union were born sixteen children, five boys and eleven girls, of which twelve survive him. His wife died Jan. 4th, 1901. When he was sixteen years old his father died, and at the same time it pleased the good Lord to show him that he was a lost sinner, which caused him to shed many tears, and to walk about two years in mourning, after which it pleased God to grant him forgiveness, and reveal to him the hope of eternal life. He united with the Primitive Baptist Church when quite a young man, and lived a consistent christian life, honored and respected by all who knew him. He was faithful in his church duties; his brethren were always welcome at his home. But God bade him lay his armor by and enter into rest. He was favored with many kind friends, and children that ministered to his wants in his old age and sickness. Six of his children were present to see him pass to his long quiet sleep. He was gathered as a

full ripe sheaf, yet we cannot help but mourn our irreparable loss.

The funeral was attended by a large concourse of friends, and a discourse preached on the occasion by Elder Silas Williams, assisted by the writer.

W. H. GILMORE.

**Mrs. Lucinda Emerline Sellers**, wife of J. S. Sellers, and daughter of Joel and Elizabeth Carter, joined the church at Beulah, Troy, Pike Co., Ala., August 27th, 1864, was married Sept. 17th, 1865, and died Dec. 20th, 1903, at Tuscaloosa, where she had long been under treatment of the State specialist. God gave this dear mother, wife, sister and friend to us 56 years, 8 months and 6 days. She was a sound Baptist, and while in good health wrote several nice pieces on different subjects for the Baptist periodicals, which were comforting and instructive. She was a woman of deep thought and feeling, always contending earnestly for the faith once delivered to the saints. She was the mother of thirteen children, of which eleven still survive her, together with the husband and other dear relatives, to mourn their loss.

HER DAUGHTER.

## M E E T I N G S .

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., MARCH 1, 1904. NO. 5.

## POETRY.

### ANXIETY.

O, how anxious is the thought,  
Does the precious Christ on high,  
Who in Salem wonders wrought,  
Plead my cause above the sky?  
Bruised and wounded, sick and faint,  
Helpless at his feet I fall;  
Will he notice my complaint,  
He who is my trust, my all?  
Yea, within the sacred vail,  
Does he carry all my woe?  
O, all hope does almost fail  
When I feel so dark and low.  
Will this faithful Advocate,  
Full of tender pity, love,  
Own my dark and low estate  
At the Father's side above?  
O, my heart does overflow  
For to tell him all my grief;  
He who does already know  
All my shame and unbelief.  
There's a secret something sweet,  
That does draw my soul from hence,  
Softly, softly to his feet,  
He who is my confidence.  
To his portals I would go,  
Trusting, there confide my all,  
And await his will to sparrow,  
He who marks the sparrow's fall.  
Will my restless heart be stilled  
By the answer from above?  
And my anxious soul be filled  
With a sense of pardoning love?

SEMMA E. CORDER.

PHILIPPI, W. Va.

## CORRESPONDENCE.

NORTH BERWICK, Maine, Dec. 14, 1903.

DEAR BROTHER CHICK:—With this I send the experience of which I spoke last September when you were here. It was written by your dear uncle, Elder Quint, so long ago that many of the older members, as well as the children and grandchildren, would like to see it published I am sure.

Will you remember us all at the throne of grace.?

Hastily, but very truly your sister in hope,

JENNIE J. HAM.

NORTH BERWICK, Maine, June 25, 1856.

BROTHER BEEBE:—Sister Ham, wife of brother Gilman Ham, of this place, and a member of our church, is now confined to her bed with that disease called consumption, and has been, for about two months. I have been in the way of calling to see her within that time, holding forth the sure promises of God to her, and she in return, at times, has had such a great and sublime view of the goodness of God to her, and has felt free to talk of the same; I, the other day asked her if she was willing to have some of

her experience penned down, to which she answered in the affirmative, saying that it had been on her mind for some time to have it done, if she only knew that it would be right. And, as it is past the time for her to write, being so feeble, she has related it to me, and I have penned it down the best I could. Still I know that I have come far short of writing it in its true light as she related it to me.

WILLIAM QUINT.

THE EXPERIENCE OF SISTER HAM.

I, with all the family of Adam, was born by natural birth, dead in trespasses and sin, and I grew up as careless and as unconcerned about being a sinner against God, and about my unpreparedness for the better world than this, as ever any one could, I dare say, until I was sixteen or seventeen years old, at which time, under some circumstances that took place, I felt different from what I ever had before. It appeared that I had but a short time to live, and that I was unprepared to die; it troubled me at times, much. About that time a young man died in the neighborhood, very suddenly. O, thought I, if it had been me, what must my eternal state have been? All things seemed to look gloomy. At that time there was a reformation in this place, and some were baptized. That ordinance looked solemn and good to me, and I had a great desire to go to meeting and hear christians talk about themselves and of what they had passed through; they looked good to me, and O how I wished that I might be under conviction, and then be liberated as they had been; then I thought I should know that I was a christian, and then I should be happy like them; for I thought every one that was a christian, knew it. I seemed to

have a hope that I should experience what christians do, and then I should know of their happiness. I had no idea that God had commenced a work of grace in me. But at times those feelings would, in a measure, wear away; and so I continued in this way until I was in my nineteenth year, at which time I was brought down on a sick bed, and there had a view of my wicked heart I never had before. I thought that I had but a short time to live, and that the justice of God would sink me among the damned to all eternity, and that it was out of my power to do one good deed towards saving myself, or to cause God to save me from eternal woe. It seemed to me that I was the most guilty, self-condemned, lonesome, unhappy creature, that could be found in the whole world, and what ailed me I did not know; but I told no one of the state of my mind. I soon began to recover in bodily health, but my mind got no better; this was in March, 1833. I continued on with the same sense of condemnation resting upon me, so that I could not appear sociable with my young mates as before; some thought that I was in a discouraged state of mind naturally, and tried to get me out of that, but it was all in vain; they did not understand my case. Although at that time earthly prospects seemed flattering, it was nothing to me. I often repeated these lines,

“As on some lonely building-top  
The sparrow tells its moan,  
Far from the tents of joy and hope  
I sit and grieve alone.”

I dragged along in this discouraging way until the first of the next September, at which time, one day, my husband being away from home at work, which left me alone with my eldest child, then about six months old, I think that I never did feel worse. I had to go, just as night was coming on, a short distance after the



cows, and while going it did seem to me that the earth was all in mourning on my account; a dark shade seemed to be upon everything that I could behold; it was hard work for me to drag one foot after the other; I did not know but that the earth would open and swallow me up before I should reach home. It would be impossible for me to tell but a small part of my feelings at that time. But I finished my work the best that I could, and then retired for the night, feeling very doubtful about my living until morning. I seemed to be beyond all hope of ever feeling any better. O the agony of soul that I endured, to think that I must be banished from God for all eternity. And yet I had no reason to complain, for it would all be just. After lying some time in that condition, I lost myself in sleep; but after I was asleep, in my dreams, I was still in the same condemnation. But I dreamed that a person came into the room where I was, and he repeated this to me,

We for whom God the Son came down,  
And labored for our good,  
How careless to receive that crown  
He purchased with his blood.

I was then as happy in my dream as any one could be, for he had forgiven me all of my sins. When I awoke I was still in that happy frame of mind; everything seemed new. I thought that I could praise God for what he had done for me, and I continued in that frame of mind two or three days, but did not open my mind to any one, but thought it my duty to go and tell Elder Hartwell, (who was then our preacher) and Mr. Daniel Chadbourn, our neighbor, how I then felt; but as I had not been in the habit of, at that time, going there, I reasoned thus: What would they think if they should see you coming? and if you should go, they may not be at home; perhaps you

are too fast. I then wished that one of them might call in, and then I could freely tell them how I felt. But as no one called, just at night I concluded to write down some of my feelings, and commenced, but had written only in part, when some one came to the door, and I put what I had written in a place where I kept my work, thinking after they had gone to finish it. But as the person came to stop with me some days, my husband being from home, I had not a chance to finish it. But on Saturday night my husband came home, and I still felt well in my mind, but could not say anything to him of how I felt. I wanted to go to meeting the next day, and as he had been in the habit of offering to take care of the child, for me to go, I was in hopes that he would then; but as I had been in the way of not going, often he went that morning, saying nothing to me about going. O the disappointment I met with; I went into the bedroom and cried like a child. In spite of all that I could do, my old nature would rise, which made me think that I was deceived in the whole matter. I was glad that I had not opened my feelings to any one, and wholly concluded never to do so. But that same week I sent some work to my mother in the same thing that I had put my letter, and forgot to take it out. She found what I had written, and being overjoyed with what she had found, informed Elder Hartwell and wife of the same, and before I knew anything about it the Elder called to see me, looking very smilingly and taking me by the hand, said, "You feel better in your mind don't you?" I could not deny it, but how he had found it out I could not then think. I continued along in this way of disobedience until the year 1850, the first year that Elder Quint was with

us. But within that time whenever I passed by water, the ordinance of baptism would be before me, and as Elder Quint that year baptized quite a number, I a number of times went to the water. O how good the ordinance did look to me, for christians. But I had such a view of my life, and my case looked so doubtful to me, that I thought I never would be baptized. I reasoned thus: If I am an heir of God, to be baptized will not add or diminish anything in relation to my eternal salvation, and if I am not, what an awful wicked thing it would be for me to be baptized. So concluded that the safest way was for me to remain where I was, and there I decided never to go forward; but I found no resting-place, the ordinance was still before me, and what to do I did not know; but on one Saturday, it being conference day, Elder Quint, and others, invited me to go. I thought I could not tell anything to satisfy them that I was a christian. At last I concluded to go, and if I could not satisfy the church that I had passed from nature to grace, the church would be satisfied, and I should then get rid of the impression that it was my duty to be baptized. When I was called upon to tell my feelings, I thought that I could not say anything to satisfy them that I was a christian, but after the church asked me some questions, to which I answered according to my understanding, they received me as a candidate for baptism. That night I felt very dark in my mind, and the next morning almost concluded to go away by myself, and not go near the meeting, but finally gave up to go, still feeling dark. After I entered the meeting-house Elder Quint commenced reading this hymn,

"How can I sink with such a prop  
As my eternal God,  
Who bears the earth's huge pillars up,  
And spreads the heavens abroad?"

He no sooner had read those words, than my darkness had all gone; I cannot tell the joy I then felt, I felt that I never could sink with such a prop as my eternal God. The way looked so plain that I could not be denied the privilege of being baptized, and while going to the water, I felt in a hurry to get there, and although many people were there, the fear of man was all taken away. The water looked so good, and after I was baptized, I felt the answer of a good conscience. Since that time, my health being poor and having a family of little children around me to look after, I have not had the privilege of going to church, and being with the church as many others have. Now I am wholly confined to my bed (except to have my bed made) and have been for over two months. I have lived already far beyond what I, or my friends, thought that I could. How much longer I shall live God only knows, but I wish to wait all my appointed time with patience, till my change come. So I bid you all good bye, hoping for a better world than this, where parting will be known no more.

HANNAH HAM.

NORTH BERWICK, Maine, June 25, 1856.

[THE above experience has been of great interest to us as we have read it. As will be seen, it was written nearly fifty years ago, by Elder Quint, at the bedside of a dying believer in Christ. It is of interest as the dying testimony of one who was living in Christ after the toils and burdens and temptations of this life were nearly past. It is interesting also, because it shows that the work of the Lord does not change with the passing years. The works and thoughts of the creature change, but God's work in salvation abides ever the same. All who know the Lord in deed and in truth will

feel, as they read, that the dear sister is telling just what the Lord has taught them in these later years. It shows clearly that self must be abased and Jesus exalted. Such as have passed through any part of this experience will make mention that the Lord is exalted. We think that it is good to sometimes read the travel of the children of God in former years, it confirms our faith and hope, and many doubts and fears. As Abraham, David, Paul and all the saints of old were led about and instructed, so are the children of God to-day.—ED.]

**PRIVATE LETTERS OF ELDER GILBERT BEEBE.**

MRS. JOSEPHINE E. BEEBE—MY DEAR SISTER:—In my letter to your dear husband, and my loved and valued brother in Christ, Benton L. Beebe, published in the SIGNS of January 15th, I mentioned that I had some letters written by his father which I wanted to publish in the SIGNS after awhile. How little did I think when writing that letter that he to whom I wrote would be called away from time to his eternal and glorious home before that letter should appear in the SIGNS. It appears to me now quite remarkable that I should have felt just then such a strong impression to write to him and express my feeling concerning his late editorials. I am glad that he received it, and was gratified and encouraged by it, as you tell me he was. His last short editorial, published in the last number of the SIGNS, is peculiarly good and comforting. Among those from whom I have heard expressions of pleasure in reading it is Elder L. H. Hardy, of Reidsville, N. C., who says in a letter to me: "I read this morning the last editorial of our dear departed brother Beebe, and it felt so good and tasted so sweet to

me, that I feel the Lord directed him to write it as a parting consolation to me."

I met him first when he was about twelve years old, when I was occasionally at his father's house for a few weeks. How far was I then from thinking I should ever be a member of the Old Baptist Church; much less did I think of ever being a preacher. From the time of my baptism in 1864 by his father I have met him often and known him well, and my love and esteem for him have increased, especially for a number of years, since he began to bear burdens. Under the weight of serious responsibilities his spiritual character has steadily developed, and the grace of God has been manifested in sustaining him.

My dear sister, a great responsibility has come upon you, and I do not wonder that you feel a shrinking and trembling as you contemplate it. I feel assured the Lord will sustain you, and more confident am I of that since my pleasant, solemn interview with you. You are looking to the true and only Source of strength and wisdom for help. I think it is of the Lord that you have a clear minded and faithful editor in brother Chick, a good adviser at hand in your pastor, Elder Ker, a good business man who, I am persuaded, knows the truth, in your son, Gilbert Beebe, and hundreds, yes, thousands, of brethren, near and far, who wish you success in this great work, and who will be glad to help you in any way they can. I count myself one of that great number. I have known and loved you as a dear sister in Christ for nearly forty years, and my good wishes and prayers are in your behalf.

I will now send to you two of the letters of your dear husband's father of which I spoke to him. The first is to my sister Bessie, written in 1864, and the

other to my sister Rosina, written in 1865. The relations of portions of his own experience, and the breathings of the exercises of his own soul, make them peculiarly interesting, comforting and profitable to spiritual readers. Sister Rosina passed away many years ago; sister Bessie is still with us.

Your brother in christian love and fellowship,

SILAS H. DURAND.

MIDDLETOWN, N. Y., March 1, 1864.

ESTEEMED SISTER IN CHRIST:—I have received your letter, and have read with deep interest and delight the record of the dealings of the Lord with you, and only wonder how or why you should object to its publication. You acknowledge the pleasure you have enjoyed and benefit you have received in reading the experimental communications of others; will you, can you withhold from them the like pleasure and profit?

My dear sister, suffer me to so address you, unworthy though I am, your history has in many particulars been very much like my own, only it seems to me I can more clearly trace the work of the holy Spirit in yours than in my own. Like you my mind was seriously impressed upon the subject of religion at a very early age. Indeed, as far back as I can remember anything, I had seasons of reflection on the subject. At as early as seven years of age I think I was so convinced of my guilt and depravity as to feel the need of a Savior, and before I was ten years old I felt an assurance that I should through grace abounding to the chief of sinners, reign with Christ in immortal glory. The tumult and deep anxiety of my mind was calmed, and I really thought if I had a thousand souls I could freely trust them all into the hand of my Redeemer. But

still I had no idea that I was then born again, but I felt an abiding hope that I should be born of the Spirit, and become a christian before death. Like you, from infancy I had been in the habit of hearing much conversation on the subject of vital religion in the family of which I was a member. My mother was a member of the old order of Baptists, and we frequently had preaching at our house. Often before my parents had any knowledge of the state of my mind, I have sought a corner or secret place in the room where I could listen to the christian conversation passing between my dear mother and those engaged with her on the subject, and have often had to use some effort to conceal the deep emotion of my own soul.

In a great revival which took place in 1810, very many young people professed a hope in Christ. I was very much interested, and when I heard of one and another being under conviction, and others brought to rejoice in the assurance that their sins were forgiven, O how I longed that I might be the next. But I supposed my convictions must come first, and after due process of grief, anguish and despair, I was to be entirely released from all that was vile, even in my nature. Yes, I tried to lash my mind into distress; I courted the terrors of death, judgment, and tried to imagine what were the terrors of the damned, but still I could not feel that load of guilt and condemnation which I heard others describe; and when I heard them tell of peace and joy in the blessed Savior, in spite of myself I could not help entering (as I then thought prematurely) into their joys. It seemed that my heart was wretchedly hardened that I could not feel the weight of my sins, which I knew were very many and very great, nor could I feel uneasy about

death and what should be my future destiny. But as I cannot now write the whole history of my early exercises, I will only say, I was at length brought to go back to my still earlier exercises, in which I had felt the weight of my guilt with crushing power, and had lived from day to day in constant dread of death and fear of hell; and I could remember when I was released from my bondage and distress, and felt that love to God and confidence in him to which I have already alluded.

At the early age of eleven years I stood with great fear and trembling before the church. O, what a sacred place it seemed to be! I would have put off my shoes, as Moses was commanded to do when approaching God in the burning bush, for the place where I stood seemed too sacred for my feet, it was consecrated, holy ground. What I said to the church I do not know. For many years I feared that I had told them something which I ought not. My great desire to be enrolled with them I feared had drawn from my lips more than the simple language of my heart. I was received and baptized I think in December, 1811. More than half a century has passed since that solemn, happy day; I have become an old man in years, and a sinner in practice, but my covenant-keeping God has been still merciful to my unrighteousness, and I hope that my sins and iniquities he will remember no more.

"O to grace how great a debtor  
Daily I'm constrained to be!"

I feel greatly obliged to you for the account you have given me of your travels; the perusal has been refreshing, and I can most confidently assure you it is the work of the Spirit, and testimony that you have passed from death unto life, that you are an heir of heaven, a child of

God, and companion of the saints of the Most High.

Now, my blood-washed sister, let me entreat you to withdraw your restriction of "private," with which you prefaced your very interesting communication. Let all your heavenly Father's children participate in your joys. Say to the praise of your Redeemer, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." I shall anxiously await your permission to publish the letter, but if I cannot obtain it I hardly dare to promise that I shall not commit a breach of politeness in publishing what you design only as confidential. Yesterday I received your letter; to-day I received one from your brother, Silas H. Durand. By his order I have to-day mailed to you and your sister Rosina each one of my best bound hymn books, and at his special request I have written your names and my own in them both. You will probably receive them before you will this, as they were mailed to-day, this to-morrow.

Remember me very affectionately to your dear parents, and to all the members of your family. May brother Warren's health improve, and may the peace of God our Father, through Jesus Christ our Lord, rest on you, my sister, and on all the dear ones of your father's family and household, and on all who love and fear him everywhere.

May God bless you all. Amen.

GILBERT BEEBE.

P. S.—Please write again soon, and often, and to the extent of my limited ability I will try to respond.

G. B.

MIDDLETOWN, N. Y., Sept. 20, 1865.

MY VERY DEAR SISTER ROSINA:—I was highly gratified to receive your very

welcome letter. It gives me much pleasure to know what have been the leadings of your mind, and the comfort and assurance you felt when buried with your divine Lord in the sacred ordinance of baptism. Your reference to the disclosure to me of the secret exercises of your mind in regard to a hope in the salvation of our Lord, when you were here, recalls vividly to my mind the trembling timidity with which you expressed to me how your mind had been led along from your earliest impressions on the subject. "When Ephraim spake tremblingly, he exalted himself in Israel." And so, my dear child, your trembling hesitancy and absence of confidence in yourself confirmed the conviction of my heart that you had indeed passed from death unto life. Had you told me that you had great confidence in yourself, in your prayers, your sighing or your tears, or in anything you had done or could do, I should have trembled for you. But in the way in which the Lord our God has brought you, every step has been disputed by the tempter, and yet despite all the cruel temptations of the adversary, and all the doubts and fears arising from your own unbelieving nature, grace, matchless, free, sovereign, almighty grace, has triumphed. Satan, sin, unbelief and darkness and doubts are all defeated, God has triumphed gloriously. The brand is plucked from the burning, and your eternal salvation accomplished in a way that excludes boasting, and compels you to acknowledge from the very fullness of your joyful heart that "salvation is of the Lord." When poor old Jonah was compelled to use these words he had been plunged to the bottom of the mountains, and from the gloomy depths below he had cried unto the Lord. I feel humbled under a sense of the goodness of God to me, that I have been per-

mitted to speak a word of encouragement, which the divine Spirit has applied with any comfort to your fearful or trembling heart, and the delightful privilege with which I was favored to administer to you that blessed ordinance, by which you took on you the yoke of him who is meek and lowly, and also the kindness of our dear brother Schoonover, in allowing me not only that privilege, but also to welcome you and your dear, loving companions into the church of the living God, by the right hand of fellowship. O, how I delight to wait upon the dear converts who come by grace divine to Zion's gates. Yes, my trembling sister, I can heartily repeat, Welcome to the cross, and welcome to the crown. May the Lord strengthen your confidence, not in yourself, but in him. O, cast yourself wholly upon his strong arm; trust him; yield all to him; he will guide you with his counsel, and afterward receive thee to glory. Let me say for your edification and comfort, that your doubts and fears which unbidden rise to oppose your faith, arise only from that unrenewed nature which you must still bear about with you until the earthly house of this mortal tabernacle shall be dissolved and fall. That new imperishable life which God has implanted in you has no doubts, no fears, no unbelief, no sin; it is pure and holy as the fountain from whence it emanated. But, my dear child, in your flesh you will and do see another law (or governing influence) which wars against your mind, and subjects you at times to bondage and fear. Do not be alarmed at that, for it is the common lot of all saints, but it is utterly unknown to hypocrites. Hypocrites or deceived souls know nothing about the christian warfare; nor do they know that perfect love which casteth out fear. "Think it not strange when

tempted, as though some strange thing had happened to you," but "count it all joy." It is an additional evidence that you are born of God. He will not suffer you to be tempted beyond what you are able to bear, but will with the temptation make a way for your escape. Although you may seldom enjoy the privilege of attending the stated administrations of the word and the ordinances of the church, still your lot is cast in a pleasant place; you have a goodly heritage; you have a church in your father's house; dear and gifted companions, those whom you know, love and confide in; not only your kindred in the flesh, but what is dearer and more lasting, they are also your kindred in Christ, fellow-members of him who only hath immortality dwelling in the light. May you with thanksgiving to God appreciate the blessedness of such society, and by grace abounding be kept as the apple of the eye of our Lord, while he shall lead you about and instruct you.

Your kind words of christian fellowship for and confidence in me as a servant of Christ and minister of the gospel, and the childlike manner in which you address me as a father, touches a tender place in my heart. O, that I were worthy of such affectionate, confiding regard of the precious lambs of our Redeemer's flock. The highest honor and greatest happiness to which my humbled soul aspires while this side of heaven, is that I may enjoy the esteem of those who love our God, and be made of use to them as a servant of the bride of the Lamb. Nothing I could so much dread as to be left to betray the confidence of God's little ones, and forfeit their love and fellowship. But full well I know, if left of my God, I should become a castaway; but he who has succored and kept me for

more than fifty years, I am persuaded is able still to keep that which I have committed to him against that day.

"His love in times past forbids me to think  
He'll leave me at last in trouble to sink."

And the same assurance I have also for you, Rosina, and for all the dear children of our God everywhere.

Before this reaches you I presume brother Silas will be with you. I hope he will write me as soon as he gets home. I received a few lines from him, dated at Georgetown, Ky., in which he intended to be home the last of this week. I hope if convenient he will be with us at our church meeting on the last day of this month, that is, if he does not go to North Carolina; it is the same day on which Kehukee Association is to meet. Give my kindest regards to sister Mary; I intend to reply soon to her interesting letter. My love also to father and mother, Bessie, Urania, James, Silas and Warren, John and William, and all inquiring friends, and be assured that I entertain for you paternal solicitude and christian love.

GILBERT BEEBE.

P. S.—Although I have filled up my paper, I have not responded to many of your expressions, every word of which gave me great satisfaction, and I feel to bless God on your behalf. I think if you knew how much delight the publication of your letter would afford to many, you would feel no reluctance to have it go into the SIGNS, but without your consent I will not publish it.

Hoping to see you soon, with our dear brother Silas, I remain your brother,

GILBERT.

ST. THOMAS, Ontario, Dec. 18, 1903.

MR. R. SCATES—DEAR BROTHER:— You will no doubt be surprised to hear from me. For some time it has been on my mind to write you. I have thought to put it aside, thinking what could I write to you that would be of any comfort? yet it would come to me to write you some of the Lord's dealings with me in bringing me from darkness into light, from the power of Satan unto the living God. O, what a marvelous work! Who can understand it? None but those to whom it is given to know the riches of his grace.

In the summer of 1900, while in Detroit, I heard Elder Wyman speak from Malachi iii. 3: "And he shall sit as a refiner and purifier of silver," &c. The discourse, and what he said to me afterward, was such as I never heard before. I was much troubled in mind about myself for some time.

In June, 1901, it pleased the Lord to lay upon me the hand of affliction, and show me what a poor, helpless creature I was on a bed of sickness, steeped in sin and wickedness. Should I die in that state what would become of me? How could I meet death without a God, without hope, without mercy? I tried to pray to the Lord to spare me, and not cast me off in such wickedness. It seemed to me I could not pray, as I never prayed when I was well; now it seemed like mockery on my part. I thought if some Old Baptist would come and offer one prayer in my behalf how thankful I should feel; but no one came, this was not the way it was to be. Some weeks later my physician told me I must submit to an operation, that I had not long to live if I did not do so. Then came my sore trial; I had such fear of death, and no hope beyond the grave. I could see

nothing but death before me. I prayed to the Lord to have mercy on me, to take away this fear, to give strength at this trying time. I dared not look in the Bible lest every word should condemn me, yet felt I must. I took the Bible one morning; it opened at Psalms lxxv: "Praise waiteth for thee, O God, in Zion: unto thee shall the vow. be performed." I closed the Bible quickly lest the next sentence should be against me. Those words stayed with me day and night for a time; I did not know their meaning. In a few days I was in the hospital. While there if ever a poor, wretched sinner was brought to the foot of the cross, I feel I was. I looked for death. O, the thought, if I was not one of the number I certainly would be lost. I prayed to the Lord for mercy, to give me some word of comfort. The weight of sin and guilt seemed crushing me down. I looked back to find some good thing that I had done in past days, but to my dismay not one good deed had I ever done, no, not one; I had daily sinned against the God of heaven and earth, who had cared for and watched over me all those days. My sinful life rose before me as I lay there, a condemned, wretched sinner. O, why was I ever born? That I were a bird or beast that had no soul; how happy they were, while I was in agony.

Dear brother, it is a fearful thing to stand before the living God; to be arraigned at the judgment bar. I felt I was in the presence of an angry God, before that all-seeing eye that sees and knows the wickedness of my heart. I was down at his feet in the dust of the earth; all I could say was, "Lord, if thou wilt thou canst make me clean." There are no conditions here. What could I do? where could I go? there was no way of escape. It seemed as if the heavens



closed in upon me, and were as brass or iron; my room seemed the same. Not a prayer of mine could ever reach the God of heaven; no use to pray any more; there was no hope for me, I was not one of the chosen. I tried to think of some Scripture that might comfort me. Not a word could I think of; the Bible was closed, sealed against me; all I could say was, Lord, thou knowest all, have mercy, O, have mercy. I felt it was all over with me; only a thread that kept me out of the pit; in a few hours it would be severed, and how just the Lord was. I rightly deserved the sentence, "Depart from me." But O, the thought to be without a God; had I the wealth of this world I would cast it at my feet for one ray of hope.

I went in this state of mind to the operating room. I shall never forget that morning. Towards the close of the day as I returned to consciousness and opened my eyes in this world, my weak heart went up in gratitude to the Lord who saved me from everlasting punishment. As weeks passed I felt my dreadful state as a sinner. I did not want any person to know how I felt; all I could do was sigh and groan. One evening these words came:

"I feel at my heart all thy sighs and thy groans,  
For thou art most nigh me, my flesh and my bones;  
And the palms of my hands, when I look on I see  
The wounds I received when I suffered for thee."

O, if I knew these words were for me; if I could get some comfort. No minister could do me any good. Were there ever any like me? While in great distress one night these words came, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I could not find them in the Bible, and did not know their meaning. Could I hear some Old Baptist minister speak from these words I would be glad. As I was

going to Ekfrid meeting (a year ago) my heart's desire was that I might hear something that would comfort me. I desired to know if this trouble I felt was of the Lord; something kept telling me it was not of the Lord; it was all a delusion, all my own excitement. I longed for the meeting to begin. Saturday, as Elder Curry preached, had any one told him my trouble he could not have touched my case much better, yet I knew I had not told any person my state of mind. I felt my guilt right there; I thought every one could see how guilty I was. Elder Durand's discourse was beautiful, but it was all for the Lord's people, those blessed people; I was not one of them. Elder Carnell spoke about the covenant; if our names were not in that covenant we were not of that number. O, that I knew my name was written there. Sunday, as the members were seated for communion, I sat back looking on. O, the love that filled my heart towards those dear people; the beauty I saw in those people I cannot describe, while something said to me, Look at them, look at them, Christ dwelling in them the hope of glory. My poor heart and soul went up to the Lord. If he would only make me like the most miserable one in mind there, the one that had the very least hope, and give me a place at their feet, how thankful I should be; I would praise him while I lived. I was confident those people were the redeemed of the Lord, the chosen; I wanted to be near them, to hear them talk; I wanted to get away from former companions, they were no company for me now; these were the people, Christ dwelling in them. How could I keep away from them?

Next day I went to the sanitarium; when there about a week in such distress, these words came to me as if spoken by

some one: You have I quickened, who were dead in trespasses and in sin. I trembled with fear. Also paraphrase 66, first and second verses: "How bright these glorious spirits shine," &c. What did all this mean? Would the Lord have mercy on me? I was afraid to be alone. Something said, I will bring them by a way they knew not. I believed the Lord would bring his people, but I was not one of them. Satan was busy telling me it was all a delusion. I sank lower than ever; I was tired of self and sin; wished I could sleep the time away. I cried, Lord, thou knowest all, O, have mercy. Suddenly these sweet words came: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." I was lifted up, and tried to praise the dear Lord for those beautiful words of comfort, when Satan, as before, said, How dare you take his holy name in your evil lips? this is not for you. I knew I was vile and unworthy, yet I wanted to praise his dear name. I had such a sight of my sinful self, and how the dear Lord died for me; my sins were laid upon him. I saw my Savior on the cross, surrounded by a mob; I was there and helped nail him to the cross. In great agony I prayed to the Lord to appear for me if it were his will. The answer came, I have redeemed thee. Again I was lifted up and comforted for a time, and praised the Lord for his mercy and love; yet something kept me back. Satan, as before, said, You are deceiving yourself; the Lord speaks to his people with power; they will see as it were a light round about them; you have seen none. I sank again. My burden was increasing; I could not stand much more. O, for a resting-place. I clung to those words of comfort. I prayed the Lord to make it known to me if all this

was from him, or was I deceiving myself, when suddenly I was surrounded with great power that made this body tremble, while something smote my breast with these words, I have chosen you before the foundation of the world, why doubt any more? I cried out, My Lord and my God. Praise be to thy holy name, thou Lamb of God. "Praise the Lord, O my soul, and all that is within me, bless his holy name" for his goodness and mercy toward me. While in the midst of those praises I noticed my burden was gone; my heart was so light. I thought of Christian when the burden rolled off his back. My sins were forgiven, I was free; I felt I could not praise my Redeemer enough. I called on the angels of heaven to help me praise his holy name. At once the answer came: Doth he not leave the ninety and nine in the wilderness and go after that which was lost? And the angels in heaven rejoice over one that is found. O, my glad heart broke out anew in praises to the Lamb of God. I was not alone; what royal company I had. I was lifted out of this body. On the wings of his love I was carried above, and the world was put under my feet. O, the power and peace that surrounded me. The brightness of that noonday I shall never forget; everything in my room helped me praise my dear Redeemer for his wondrous love toward me, the vilest of sinners. I wanted to leave this wicked world right then; I had no fear of death; Satan had fled, and I was singing,

"'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."

Also,

I'm not ashamed to own my Lord,  
Or to defend his cause;  
Maintain the glory of his cross,  
And honor all his laws.

Jesus, my Lord, I know his name,  
His name is all my boast;  
Nor will he put my soul to shame,  
Nor let my hope be lost.

Was there ever a greater miracle performed than what was done for me? I thought I would never doubt again, that I should always be happy; but alas, there came a time when I thought I deceived the Lord's people, deceived myself, and all this experience was imagination, when Elder Chick came with blessed words of comfort to my poor soul. Again I was made to rejoice; I was brought back to that day that the new song was put in my mouth. I felt I could say with one of old, "I know that my Redeemer liveth."

"Amazing grace! how sweet the sound!  
That saved a wretch like me."

I am not always on the mountain top, yet I am blessed more than I deserve.

I have written you a lengthy letter, more than I thought I should at first. I write you this because you were one of four that came to me that day while rejoicing, that I should tell my story to, that you might help me praise his holy name.

I trust this may find Mrs. Scates and yourself in good health. Excuse all errors for the writer's sake.

I remain sincerely yours in hope,  
BESSIE GILLIES.

[IN sending the above feeling narrative of christian experience to us for publication, brother Scates wishes us to add to it that the consent of the writer was obtained with difficulty. While we can fully understand this, yet we desire to say that all such narratives of the dealings of God with his chosen are good to

read, because they glorify God as the sole author and finisher of the faith that is possessed by believers. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." The writer has learned that salvation is of the Lord in the only way in which such a lesson can be learned. Where there is deep and long continued trouble there is generally a more clear and bright deliverance at last. It was so with our sister, the writer of the above letter; and yet in all the above narrative there is nothing that any child of God cannot respond to as his or her own experience.—Ed.]

MACOMB, Ill., Sept., 1903.

DEAR KINDRED IN CHRIST:—For eighteen years I have enjoyed the love and fellowship of the dear people of God, and they have borne with me in all my faults, my weaknesses, my short comings and my unworthiness. During all these years I have never felt worthy of their love and esteem, but most unworthy and undeserving. How many times I have felt that did they know me as I know myself they would have no fellowship for me. Yet I am sinful enough to wish they should not see me as I see myself, for then I should lose that which I prize above all earthly things, the sweet fellowship of my dear brethren. This mutual feeling of love and companionship, I believe, exists among no people except Old School Baptists. It is written, If we walk in the light we have fellowship one with another. How dark and lonely must be the way, when deprived of the sweet companionship of our dear, spiritual kindred. I feel to say that I have never been grateful enough to my heavenly Father for the inestimable privilege of meeting with and enjoying the

society of his chosen people; he has given them the spirit of charity toward me, they giving me a place among them, receiving me with words of welcome. O, this is most precious, and it makes one rejoice, while it also humbles me to think that I should be enabled to so live as to retain the love and confidence of this "royal priesthood," this "holy nation," this "peculiar people." The reason they are "peculiar" is, because this sweet union exists among no other people. It is only by the grace of God, and not by any goodness in ourselves that we, poor, weak creatures, are enabled to so live as not to bring reproach upon his cause or mar the peace and fellowship of each other. This fellowship cannot be brought about of ourselves, it is not a work of the flesh, but is surely a work of the Spirit. Only those that are born again, know anything of this mystery, for it truly is a mystery to the world, for the world cannot understand spiritual things. This tie or invisible bond of love and kinship is made manifest when the people of God come together from different parts of the world, as strangers in the flesh; yet they soon discover they are not strangers in the Spirit, for they are traveling the same road, have the same experience of trials, tribulations, discouragement, doubts, fears and darkness, as well as times of rejoicing. Their hearts go out in love to each other, they feel they are companions and fellow-travelers on the pilgrimage journey. It is said, "Misery loves company," it surely is true that when a poor, trembling child of God is in darkness he loves to seek those of his kindred, and learn if it is thus with them. While bowed down with the weight of trouble, he is brought into the fellowship of the sufferings of Christ, who says if we would reign with him we must also suffer with him. If we

could only know that all our trials are for Christ's sake, it seems we could bear them without so much murmuring, but here we walk by faith, we only know in part. God's children are to bear each other's burdens, bear with each other, speak often together, comfort, instruct and build up each other in our most holy faith, and thus strengthen the sweet bond of fellowship.

These thoughts were brought to my mind while at meeting not long since; it was a yearly meeting of one of the churches of our association, and was held at the residence of brother John McFadden, who cared for the association, as well as other meetings at his house. He and his wife and their son have been Baptists but a few years; but they manifest the true spirit of hospitality and fellowship in making every one welcome. Quite a number of Baptists were present at this meeting, Elders J. L. Scott and S. A. Sanders came a long distance to preach for them. Those who are acquainted with these ministers of the word can bear witness to the kind of preaching we had. They shunned not to declare the counsel of God, being not ashamed of the testimony of Jesus. The saints were fed strong meat as well as the sincere milk of the Word, and feasted on the rich provisions of the King's table. The time between services was spent in singing, and conversing on spiritual things.

Nearly all one afternoon was passed by those present in the relation of their christian experience. Perhaps many of you have been at such a meeting, but I had not, and it was very interesting as well as comforting to hear each one tell what great things the Lord had done for them. A calm, sweet solemnity seemed to pervade the room as one after another, some aged, bent with the weight of near-

ly four score years, and some quite young in the cause, told how the Lord had opened their blind eyes, had led them about and instructed them, had brought them through great tribulation, to trust in his name, had relieved them of the burden of sin, and brought them into his banqueting-house, to the church of the living God, where they found a resting place. No two were exercised in the same way, yet all were led by the same Spirit, all testifying to this one most important truth, that "salvation is of the Lord," that it was by grace, and grace alone, they were saved. All spoke in a meek and humble manner, claiming no merit or goodness in themselves, but as helpless and dependent creatures, needing daily grace and strength. Some had a bright and clear evidence of their acceptance with Christ. Highly blessed are such, who amid the darkest seasons and sorest trials of life can go back to that spot to them most dear and receive fresh courage and hope. While others said all the evidence they had was that they loved the brethren and had loved them for years, but had waited for a better hope, trembling, fearing and waiting outside the fold until they were at last gently forced to enter in, where there should be no great or small ones, but all one in Christ.

I enjoyed all this very much. The sweet fellowship manifested by all, each preferring others to himself. One dear sister said if she could only be allowed to sit at the feet of her brethren and enjoy the good things set forth, she desired no more. As for myself, I said I had many doubts as to whether I had a christian experience. I was one among those who had no clear manifestation of God's mercy and pardon, but felt I loved God's people, his cause, his truth, and the rela-

tion of their experience was sweeter to me than the grandest music, and if they could have fellowship for such an one, I wanted to be one among them. I wish above all things to see peace and unity among God's people, if I am saved it is all of grace. This, my dear kindred, is my little experience, this the ground of my hope; it seems small, but it is all I have, this love, this irresistible drawing toward the people of God which the world knows not of, neither by wisdom or learning can they attain to it. This was a most precious meeting, and was so enjoyed by all present. Elders Scott and Sanders said it was one of the most enjoyable meetings of their lives.

While beholding the love and fellowship manifested at this time, I felt like giving expression to some thoughts on the subject, and have done so in my weak, imperfect manner. How much better thus to spend the time while together, speaking words of cheer and comfort to the weak and poor of the flock, than in striving over words to no profit, which only bring confusion and dissension among God's people. I am glad, and I hope, thankful that I have never heard any of these things. Our ministers are God-fearing men, firm in the faith of God's elect, preaching Christ and him crucified, with the ability God gives them, without the fear of man, realizing their high calling, humbly making use of their talents as God wills. Why should poor, finite creatures make excuses for God or his ways? "To whom shall ye liken God?" he is infinite, holy and great, and as the "Heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." We, as creatures of his hands, should greatly fear and tremble before him, and it becomes us, poor worms of the dust, to

"Be still and know that he is God." The flesh is not always submissive; but may we be enabled to pray for grace to keep us from doing aught to offend our brethren, but ever strive for peace and unity. If I could have the blessed assurance that God ever had thoughts of mercy towards such a poor sinner as I, if I could claim a well grounded hope in his name; if I could with Job, exclaim, "I know that my Redeemer liveth," it would be enough to employ my tongue in praise to him in time and eternity.

JANUARY 20, 1904.

You see by the date of this that it has been written a long time; but after reading it over it seemed so full of imperfection I could not make up my mind to send it, but being requested many times to write for the SIGNS, I will send it trusting to the charity of my brethren. With this I send christian greeting to all the household of faith, with prayer that the new year may be fraught with God's richest blessings to the editors and correspondents of the SIGNS OF THE TIMES.

I am, I hope, your sister in bonds of fellowship,

SARAH E. RUNKLE.

JANUARY 24, 1904.

DEAR BROTHER CHICK:—Your last letter was received in due time, and it gave me a degree of pleasure and satisfaction to know that you still thought enough of such a poor sinner to write to him. I know that I am unworthy of your notice, and yet how sad I would feel to be deserted by those with whom I have been associated so long, and whom I hope I have loved for years. Yet now that love seems to have grown cold, and I seem to have become indifferent; still it is with shame that I acknowledge it, for it is a pleasant theme

to love others, and a sad one to have the opposite feelings toward any one. Yet I am troubled with such feelings more than I can tell. How sad for one who is a professor of the religion of Jesus to be compelled to make such a confession. It is so much better and so much more to one's credit to love than not to love, yet how can I control my affections and my sentiments of any kind? Can it be possible that any one who has ever felt the love of God shed abroad in the heart, can be so filled with such feelings of iniquity as is the case with me?

I have been very much exercised in my mind over dear brother Beebe's last editorial; to me it seemed most wonderful. I see in it the experience of the natural mind of the child of God during his whole pilgrimage in this world of sin and death. "Let him now come down from the cross, and we will believe him." O yes, "If I can only have joy, peace and comfort, and worldly ease, and prosperity, the esteem and love of friends, and above all, have the foes within, which are my worst foes, subdued and crushed out of sight, and if my life may pass along peacefully, and in resignation to God's will, then I will believe in God, without any of these terrible questionings of heart, as to whether there be a God or no, and as to whether I have not been deceived in the whole matter.

"So am I made to possess months of vanity, and wearisome nights are appointed to me," and I wonder where the scene will end. Can all this be the crucifying of the flesh; and is this the body of death of which Paul spoke, and over which he agonized so much, and inquired so anxiously as to who should deliver him from it, or is it all but the vagary of a morbid, despondent mind? If I could but realize that it is God's hand which is leading me all the way, how satisfied I

would be. I read that Jesus cried out on the cross, "My God, my God, why hast thou forsaken me?" If the holy Son of God endured the terrible temptation of being forsaken of God, O may I not still hope that I will be raised up from this terrible state of gloom and death and arise with the dear Savior from the tomb, and be satisfied? But it is a painful experience to be crucified, or as one of old said, to be "killed all the day long."

I am glad that dear brother Benton Beebe wrote that article before he passed away, and that he gave, as it were, such solemn and weighty testimony to the dying of the Lord Jesus in the hearts of his people, for to me, at least, it was a most solemn and weighty testimony to the truth. We feel sad indeed to think of him as gone from among us, and that we will no more read his comforting testimony, but with him it will be, I am sure, a welcome rest, which no tongue can describe. As for his companion in life, who, but those that have passed through the same, can know the sadness and painfulness of the experience through which she has passed, and must pass in the future? But there is a hand which can sustain and comfort, and to him alone can she look in this dark hour of her life. But what a blessed thought, she sorrows not as those who have no hope, and we all trust that this hope will sustain and comfort her in this great conflict of trial and trouble, and it is sure that thousands will mourn and sympathize with her.

I remain your unworthy brother,

\* \* \*

[THE writer of the above, expressly forbids that his name should be given, if we saw fit to publish it. We can but say that the deep soul conflicts named by our dear brother are not altogether strange to ourself, and we are sure that

the children of God will all of them recognize their own travel in the above. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." This is a blessed promise, and its fulfillment is sure. Our brother has, we know, found it so in the past, and he will find it so again.—ED.]

ALLENTOWN, Pa., Jan., 1904.

TO THE CHURCH AT HOPEWELL, N. J.  
—DEAR FELLOW-PILGRIMS:—I desire to send you a New Year's greeting, and to express my love for my kindred in Christ, if indeed it be that I am one of his. My heart goes out to you, my brethren, with inexpressible longing. It is but seldom that I can meet you in the flesh, yet I fondly hope we do meet in the Spirit at times. In looking back over the past year, I find much to regret, and find that I have not grown better, but rather the worse. As my mind travels back, it stops at the period where my travel from nature to grace began; there I behold wonderful things. It was at my grandmother's home, when she talked of the Scriptures, and related to me some of the wonderful works of Jesus, that a desire sprang up in my heart to become a better girl; it was there that the Spirit began to work in my heart like the leaven in the meal. Yet how far I wandered into dense thickets, swamps and miry clay. I dishonored this wonderful Jesus in whom I did believe. I think that I believed in him as a wonderful Savior, but not as my Savior; I was too bad for that. But the leaven was working all the time, and the desire to become better was growing stronger and stronger, yet I was still held captive by the awful monster, sin. I enjoyed it to the full, yet not without a troubled conscience.

Afterwards I joined myself to a strange

people, whose God I was led to believe, would tear me in pieces in his wrath, if I failed to perform their works. They gave me husks for bread, and they did not nourish me. My mind now travels on to the time when I could no longer eat their pottage, and how hungry and homesick I was, with not a place to lay my head. If I heard the name of Jesus, it was not the almighty Savior in whom I believed as a child. The Jesus whom they declared, must have the help of poor, puny man to assist him in this great work of salvation. This was not the Jesus in whom I believed, for I did believe in his almighty power to save his people to the uttermost; none of them shall be lost, no, not one.

But in the travel of my mind, I pause to ask, "Am I one of them?" I can but say,

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

He led me on in the footsteps of the flock, and established my goings. Then he received me into the sheepfold of the good Shepherd, whose tender care is over all his sheep, and who carries the lambs in his bosom, and there, dear kindred, how safe we are. But I know that if I am one of his sheep, I am a very black one indeed. I do want the good Shepherd to guard me in my wanderings, and to keep me at his feet, I want to hear his voice calling me, that I may not follow strangers. Should I be permitted to live through this new year, I want to spend it in his service, but I know that I shall fail unless he works in me to will and to do of his good pleasure. My pathway has not been composed of thorns entirely, there have been glimpses of sunshine given me in my love for the brethren, and, I trust, in their love for me. In all this weary journey I

have never doubted this good Shepherd, or questioned whether he would forsake his sheep. Many of us, dear kindred, have ascended the top of the hill of life, and are now descending the other side.

"We nightly pitch our moving tent  
A day's march nearer home."

Brother Chick, I will leave this to your judgment whether to publish or not. It is a little expression of my love to you all. I know it is imperfect, but what can one expect from such a poor clod of the earth? I will close by wishing you all a happy new year.

Your sister in hope,

MARY E. FISHER.

ASHLAND, Ill., Jan. 6, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Christmas has come again since I last wrote you how much I appreciate our paper, the SIGNS OF THE TIMES. So many times I feel like I would like to write a few lines and tell you, dear editors and the dear correspondents, how my heart goes out to you in love for the precious truth that comes in my home twice each month of the year. While I am not blessed to write on the Scripture, am I not blessed when I can understand the truth when it is written? Am I not blessed when I look back twenty-eight years ago, when God in his mercy rolled the dark clouds away, and gave me a hope that Jesus is my Savior? O, that sweet peace of mind, I could never find words to express. I thought then I should never doubt again, but soon I found that dark clouds would return, the same doubts and fears, and often I would think, Is any one else like me? I wanted to tell the dear brethren all about my heart-aches, but all I could tell them was, I am not worthy of your love, then they would kindly take me by the hand and



tell me how they missed me when I was not with them. And am I not blessed when I tell you twenty-eight years are now passed, and God in his mercy has once more cleared the clouds away, and I can feel his presence in that little hope which was first so dear to me? We know we have passed from death unto life because we love the brethren.

Unworthily, your little sister,  
ELLA M. PARROTT.

NEW YORK, N. Y., Feb. 11, 1904.

DEAR BROTHER CHICK:—The inclosed letter was written by our brother, Deacon A. W. Rittenhouse, the day before he died. It is his last writing. It may be of comfort to those in fellowship. Our brother seldom spoke or wrote of his exercises, but walked and lived as became the gospel of Christ.

What better reason can be given of a good hope through grace than such testimony as this?

Your brother,  
JOHN McCONNELL.

SPARKILL, N. Y., Dec. 16, 1903.

DEAR SISTER NEWTON:—Some of the folks tell me of you sometimes. I am now confined to the bed, and unless there is a change for the better I do not expect to live long.

As for my old sinful nature, I have given it up as beyond help. All the hope I have is in the death and resurrection of Jesus Christ. The question is always before me, Am I one of those embraced in the covenant of love, ordered in all things and sure, and which put no condition on the sinner? "Thy people shall be willing in the day of thy power." I believe I was relieved of that old burden of sin when quite young, but could not for a long time go to the church and ask them for a

place with them. There came a time when I was made willing, and I went, hoping if I was mistaken I would be kept from it.

Ellie and I will be glad to see you.  
Your brother in love and fellowship,  
ARTHUR W. RITTENHOUSE.  
(See obituary notice on page 157.)

SENECA FALLS, N. Y., Dec. 9, 1903.

DEAR BROTHER BEEBE:—As it is time to send on my remittance, I inclose a postal order for five dollars, two for the SIGNS for the coming year, (1904) and three for the SIGNS' debt. I have taken the SIGNS more than forty years, but it cannot be much longer, for if I live until next May I shall be eighty-two years old. I have read the SIGNS with great comfort. They are just as firm for the truth as when I first took them; I thank the dear Lord for giving us such faithful editors to fight for the truth. I hear no preaching, so I long for the SIGNS to come, I do not know what I would do without them, they explain so many things in the Bible that I do not understand. I have been very gloomy of late, and said like one of old, Has the Lord forgotten to be gracious? I feel as I grow old I do not get better. I am a poor, unworthy and ungrateful sinner, but I hope in the mercy of God, and I love his people. I feel, brother Beebe, that you and brother Chick fight nobly for the true doctrine. When I read your editorials my tears flow, and I say, Thank the Lord.

You may not hear any more from me, but hope you both will remember me at the throne of grace.

Your unworthy sister,  
E. CANDLER.

### CHURCH NOTICES.

WE, the members of the Old School Primitive Baptist church, called West Fork, in Hampton, Franklin Co., Iowa, at our regular monthly meeting on Saturday before the fourth Sunday in December, 1903, have claimed the constitution and order of the church, for the following reasons. First, because the exclusion of Elder E. A. Norton, was not according to gospel order. No gospel steps were taken. There was no charge on the church book against him. On the twenty-first day of November, 1903, they took up charges, and excluded him, neither himself, nor any of the members who claim the order of the church, being present.

Elder Norton has not violated the rules of the church in any respect, and we hold him in fellowship and order.

Second, for publishing their act in the SIGNS OF THE TIMES, which we consider a stigma on his personal character and standing among churches of the Old School Baptist faith and order where he is not known, and also in the community in which he lives, as a faithful minister of the gospel. Therefore we ask that this be published in the SIGNS.

Done at our conference meeting, and signed by the order of the church this twenty-third day of January, 1904.

JAMES W. ALLEN, Clerk.

Witnesses, James W. Allen, A. J. Tolberd, Mary A. Norton, Catherine H. Norton, Jane Harlan, Eliza J. Tolberd.

This is to certify that Elder E. A. Norton is in good standing with the Old School Primitive Baptist church of Nora Springs, Floyd Co., Iowa. We consider his exclusion unjust and unlawful.

M. L. JACKSON.

Pastor of Little Cedar Church.

[It will be remembered that some time since we published a notice of the exclusion of Elder E. A. Norton, named above. Some time afterwards we received a letter from him, written in a very kind and brotherly spirit, complaining that injustice had been done him in the notice which we published. In his letter he expressed no censure against the SIGNS at all. His letter contained a statement of his view of the matter. We certainly do not wish to be the medium of injustice toward any one. So we wrote him that if the churches which he was serving would send a brief statement of the matter, but not going into any details, we would be glad to publish it. The above statement has reached us, and we willingly give it space in justice to Elder Norton. In doing so, we cannot, and do not, undertake to express any opinion as regards the unhappy trouble of the churches in that section. We do hope that the spirit of grace and peace may so prevail among brethren in that section, and everywhere, that troubles may not arise, and that where they have arisen they may be healed. We have long had very serious doubts as to whether it is ever needful or wise to publish abroad notice of trouble, or of exclusions of ministers or members from the churches. Is it not generally far better to keep all these things as close at home as possible? We do not wish that the SIGNS shall be the medium of doing harm to any one. We feel our liability to make mistakes, and we hope that all will feel to bear with us, and pray for us that we do no evil. We have now published the statement of both parties, and so far as the SIGNS is concerned the matter must rest here.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1904.

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

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

**ARTICLES OF FAITH.**

WE recall that when at the age of eighteen years it was our privilege to become a member of the church at North Berwick, Maine, we found that church had written articles of faith, embracing the substance of what they believed the Scriptures to teach concerning God the Father, Son and Spirit, and concerning the great work of redemption in Christ. These articles embraced the doctrine of predestination of all things, foreknowledge, election, effectual atonement, limited to the elect, and equally effectual calling by grace through the Spirit, final perseverance of the saints to glory through grace, the resurrection of the dead at the last day, and final glory of the redeemed, and everlasting punishment of the non-elect. These were the things which as it was firmly believed by that church and by our own self, were revealed and taught in the holy Scriptures. We recall also that in those articles of faith, and in the church covenant, the duty of a consistent life was presented and insisted upon. All these things were considered to be in perfect harmony with each other, and with the teachings of the Bible.

In after years we became acquainted with what were called the old Philadel-

phia confession of faith, and the London confession. These were written out at much greater length, and they more elaborately set forth the same principles of doctrine that were presented in the articles at North Berwick. The articles of faith there were not, however, modeled upon these two latter; that is, they were not in any sense copied, but they were written independently as the expression of the faith of that church. They were also written before the articles adopted at Black Rock, Md., in 1832; yet they contained the same principles of doctrine in substance as those adopted at Black Rock. As our acquaintance with the churches has widened in later years, we have found that nearly all of them have thought it necessary to formulate in the way of written articles, the faith which they have believed the Scriptures teach. Forms of expression and Scriptures referred to, differ to some extent, but still all are in substance agreed.

It has been a question in the minds of some, Why have articles of faith in the churches at all? Of late our own mind has been resting somewhat upon this same question, with some others as well, and we have felt like suggesting a few things regarding these questions. It would seem, since such articles are almost universal among the churches, that there must have been some good reason for them. We desire to say in the first place, that in our opinion churches could not make known what they believe and practice in any other way so well, or at least so conveniently. First of all we would call attention to the fact that articles of faith are but a brief expression of what churches believe the Scriptures contain or teach. They are not meant to take the place of the Scriptures, and all who read them ought to search the Scrip-

tures daily, as did some of old, to see if these things be so.

Why have articles of faith? Because there is no professed religious body in what is called christendom, who will not heartily say, "We accept what the Scriptures teach." To say this, however, does not prove that any one occupies right ground, or is in agreement with what they do really teach. We recall that in our early life we met with Methodists, Freewill Baptists and Second Adventists, and when we would enter into conversation with them, all would strenuously insist that they believed the Scriptures, and were engaged in teaching them to all who would hear. But directly we found that while we all would say this, yet there was no agreement between us in what we thought the word of God did teach; and when it came to stating, either by word of mouth or in writing, what we believed the word of God did teach, this would be to state an article of faith. For instance, we insisted that personal, unconditional election before the world was made, was taught in the Scriptures, while others denied this, and thought it a horrible and impossible doctrine. Thus we divided, and election, as stated above, became an article of faith. But we always remembered that our statement of what we believed the Scriptures taught was not authority for it, but was to be considered as being based upon the sole authority of the word of God. It was thus needful that we should more minutely define our faith than simply to say what we believed the Scriptures taught, or that they were the record of all that was needful for the church in faith and practice. Others who differed from us as widely as the east is from the west, said the same thing. What we have here said of course would apply to each and every

principle of doctrine or practice held among us.

From what we have said above, it would seem that articles of faith are a necessity. They are a necessity if we are to be able to clearly state wherein we differ from others as to what the Bible contains. They are needful for those who have come to think seriously of the word of God, and to desire a name and place among those who serve God, not in the oldness of the letter, but in newness of Spirit, that they may readily know what any body of people do believe and teach religiously. No seeking soul could be satisfied to learn from some church that they professed to adhere to what the Scriptures teach, since many such churches do not hold to or teach one word concerning vital godliness, and such an earnest heart would soon starve in their communion. But how shall that one know just what any church or body of people does believe or teach? It is not enough in these days to say, "We teach and believe the Bible." All profess to do that; yet one practices sprinkling and another immersion, or dipping, for baptism. It is then needful that the churches show that they hold and practice that ordinance which is enjoined in the Bible. This statement would be an article of faith. They are a necessity also to keep out those who deny the faith, so as to avoid schisms and strife among us. Any one coming to the church would say, "I believe the Bible to be the word of God revealed, and I believe and accept what it teaches," and yet directly we might find that one denying predestination, election, the atonement, and even eternal life itself.

We find the beginning of articles of faith in the New Testament. The eunuch was required to state his faith: "If thou

believest with all thine heart." He said, "I believe that Jesus Christ is the Son of God." Men of their own selves began to arise in the churches at the earliest age, and to bring in all manner of heresies and false practices. The apostles at once began to write and speak against their teachings. Each statement opposite to these false teachings would be an article of faith in the churches. When the question arose, Acts xv., concerning circumcision and keeping the law of Moses, the apostles declared the faith concerning this, verses 28, 29, and what is contained in those verses would be an article of faith, sustained by the authority of the apostles, which is the final authority always with the church of God. Affirmations of truth, and denials of error, are found frequently in the epistles, as occasion arose for them, and as false teachers sprang up. Brief statements of these would be articles of faith. Then, as time passed on and other heresies arose, it became needful to clearly state just what the word of God did declare regarding these things also, and so other statements of the faith, or other articles of faith, would come to be adopted in the true churches. In the last century floods of error were sweeping over the Baptist churches, and so it became needful to formulate articles of faith against these things, to show that the true followers of Christ would not be entangled in them. These same principles apply with regard to the formulation of the old London confession of faith, and with regard to the Philadelphia confession, and afterwards with regard to the Black Rock statement of the true faith.

These articles of faith, by whomsoever adopted since the days of the apostles, are not in any sense authority as to what we shall believe. What place do they

occupy? Just this, and this only: by the statement of them we simply express what we believe the word of God does teach. Perhaps there is a danger which will always accompany any statement of what men believe; that many will come to regard those who formulate such articles, and the articles themselves, as being authority. But danger accompanies even the ministry of the word, in that some may say, "I am of Paul, and I of Apollos, and I of Cephas." Temptation can enter at any door, unless it be strictly guarded, and the weakness of our nature is such that only divine grace can keep us from mistakes and error. So with articles of faith; some who are weak may come to regard them much as they do the word of God itself; but this is altogether wrong; the Scriptures alone are authority, so what they teach is to be received and believed, and what they do not teach religiously is to be rejected.

Our mind has been led somewhat to these reflections because of the peculiar circumstances of trial through which the church has been passing in the United States during the past ten years. In what has been written and said during this time, frequent reference has been made to the old London confession, and to the Black Rock confession, and occasionally to the old Philadelphia confession. But it must not be understood that those who have referred to these confessions, and who have insisted upon them as containing substantial truth, have intended by so doing to set them forth as having divine authority of themselves. We have ourself referred to these several confessions as containing in the main, Old School Baptist faith, and have insisted that those who have departed from these things ought not to continue to hold the name of Old School Baptists.

This was also claimed earnestly and stated more than once by our departed brother, Benton L. Beebe; but neither he nor ourself intended by so doing to set these confessions up as a standard of authority for the doctrine which is to be believed by the churches of Christ, but as statements of what was undisputedly held as Bible teaching by our fathers, and by the church in all the country at the time they were presented at Black Rock, in 1832. We have referred to the articles adopted by the convention at Black Rock as containing just what we ourself have always held as Bible teaching, and what we still believe to be the mind of the holy Spirit. As we said at the beginning of this editorial, these were the articles of faith held by the church at North Berwick prior to 1832, where we were received into membership more than forty years ago; and it is our recollection that ministers like Elder Wm. Quint, who was then the pastor of that church, and Elders Wm. J. and J. L. Purington, John A. and J. L. Badger, Hiram Campbell, Whitehouse, P. H. Hartwell and others whom we used to hear in that early day, always insisted that the Bible alone contained the true standard. We have often remembered a sermon by Elder Whitehouse, at North Jay, Maine, from the text, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," together with the warm commendation of it by all who were present, in which he insisted that the literal word of God was the one standard to which every thought, feeling and desire of our hearts personally were to be brought and tested, and to which the church was to look for all authority for what she believed and practiced. We recall also how those old and able ministers would

insist that we, as Old School Baptists, did have the authority of the word of God for our faith and practice. This commended itself to us then, and it commends itself to us still, as the one thing to be remembered in all our travel personally, and as churches.

We desire to say in closing, that the expounding of the word so that its true meaning shall be brought forth, is the first great qualification of a gospel minister, and the first requisite of an orderly and faithful church. We must insist that all language in the Bible ought to be given its true and just meaning, as we would deal with any other book or writing. This is more important to be remembered as we deal with the Scriptures, than it is with regard to any other book, since all other books are the words of man, while the Bible is the word of God spoken to us in human language. The words of the Bible are God's words; they are to be accepted without question as altogether true; but we come to understand them by comparing Scripture with Scripture, and by the presence and illumination of the same Spirit that indited them and moved men in olden time to write them. For this illumination of the holy Spirit we have need to pray, and all humble students of the Bible will come to feel more and more the need of divine light to shine in their own hearts and in the sacred page.

In conclusion, we desire to say that it seems to us sure that God has at no time left himself without witness to the truth, so that the true church has at no time very greatly departed from the truth, or failed to see the true meaning of the Scriptures.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### MATTHEW VIII. 11, 12.

DEAR BROTHER:—I address you to-night for the first time, for the purpose of asking your views on Matt. viii. 11, 12.

The Old Baptists here are well pleased with the SIGNS OF THE TIMES, so far as I have heard. May the Lord enable you to continue to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy brother,

LOVETT LEE.

PAINT ROCK, Ark., April 3, 1861.

### R E P L Y .

THE text proposed reads thus: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." These words appear to have been spoken by our Lord soon after he had come down from the mountain where he had preached the sermon on the mount. Having finished the instructions to his disciples, and descended from the mountain, a great multitude of people thronged around him, and in their presence he touched and healed a filthy leper. And when he was entered into Capernaum, an officer of the Roman army came and besought him in behalf of a servant of his who was sick of the palsy and grievously tormented, and Jesus also healed the centurion's servant. This display of miracles very naturally excited the jealousy of the Jews, who regarded the touching of a leprous person as a violation of their laws, and the favoring of a Roman centurion as little if any less defiling. But when he had positively declared that he had not found so great faith in Israel, or among the Jews, as this centurion manifested, the surprise and astonishment of

the self-conceited pharisees must have been raised to the highest degree. And yet he had something more to tell them, that many shall come from the east and west, even of publicans and harlots, as he had elsewhere declared, and shall sit down with the patriarchs and prophets, and these self-righteous pharisees be cast out. Publicans and harlots, redeemed and washed in Jesus' blood, and clothed in his spotless righteousness, shall be qualified to participate in the spiritual privileges of the gospel kingdom, while children of the kingdom, or those who legally occupied that position, should be cast out. As the Canaanites were cast out of the promised land, to make room for the heirs of the promise which God had before made to Abraham, so the carnal Israelites should be severed from Abraham, the true olive tree, for the grafting in of the Gentiles. In the sermon on the mount, Christ had declared, Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom. The kingdom in its gospel organization is spiritual, and human righteousness is insufficient to qualify any one to enter it, therefore Jesus has declared most positively that except a man be born again, born of the water and of the Spirit, he cannot enter it. No legal righteousness can exceed the righteousness of scribes and pharisees; but the righteousness of God, which is by the faith of the Son of God, does exceed. And Christ, who knew no sin, was made sin for us, (his people,) that we should be made the righteousness of God in him. This will do; with this even publicans and harlots are cleansed and made holy, and unto them is Christ made wisdom, and righteousness, and sanctification, and redemption. And this is his name whereby he

shall be called, The Lord our Righteousness. Men are fatally mistaken when they presume that their works of righteousness or obedience to the law will justify them before God, for, by the deeds of the law shall no flesh be justified in the sight of God. Justifying righteousness is not of the law. If a law had been given that could give life, righteousness should be by the law, but that no man is justified by the deeds or works of the law is evident from the fact that, The just shall live by faith. Hence, Paul, who understood precisely the difference between the righteousness of men and the righteousness of God, could cheerfully forego everything else, that he might be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Christ could and did declare beforehand that many of those shall come from the east and west, and, as in another text he adds, and from the north and south, from every point of the compass, and as his members, clothed with the garment of his salvation, covered with the robe of his righteousness, they shall enter his kingdom, come with songs and everlasting joy to his Zion, and inherit the kingdom prepared for them from the foundation of the world. There in his kingdom shall they sit down with Abraham, having the faith, not the flesh, of Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. The children of the flesh, these are not the children of God; but the children of the promise are recognized for the seed. These are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John the Baptist told the scribes and pharisees to think not to say

they had Abraham to their father; that plea was sufficient to admit them to a standing with carnal Israelites under the law, but now the axe is laid at the root of the trees, and every fruitless tree is cut down; and all the trees are barren until they are first made good trees, and then the fruit will be good, for a good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit. But God is able of these stones to raise up children to Abraham.

The carnal Israelites were in the kingdom, as it existed under the ceremonial law, in the types. But that dispensation is abolished, and they, as children of the kingdom, in that sense are cast out, as was the rich man in the parable, while Lazarus is now in the bosom of Abraham, and a great gulf is fixed between them. Gentile sinners redeemed from all the tribes of the earth are gathered into communion with Abraham, and Isaac, and Jacob, and the carnal seed are cast out into outer darkness. The kingdom of Christ is illuminated internally, the Lord God and the Lamb are the light of it; but without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. With these the carnal workmongers are associated, and of their doom they shall partake. The light which is in them, of which they boast, is darkness, and it is outer darkness, and how great is that darkness. Darkness signifies death, the opposite of life. In the Word, which was made flesh, is life, and the life is the light of men. The opposite of that life and light is outer darkness, and in it shall be weeping and gnashing of teeth. Weeping, when it proceeds from contrition, shows a godly sorrow, working repentance which is unto life, and needeth not to be repented of; but the sorrow of



the world worketh death. The first shows the work and yields the fruits of the Spirit, but the latter is accompanied by wrath, violence and gnashing of teeth, unreconciliation to God, opposition to holiness, and implacable enmity to the truth and all who hold and love the truth.

As many as are of the works of the law are under the curse; so we see the declaration not only bears upon the carnal Israelites, but extends to all who are of the works of the law, or rather all who are seeking for justification by obedience to the precepts of the law, and to commend themselves to the divine favor by their own works; they are all of them in outer darkness, and have not light to see that salvation is by grace alone, not of works, lest any man should boast. Not by works of righteousness which we have done, but of his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost. But the very darkness which hides these things from the eyes of the wise and prudent, they call light, while all the things of the Spirit are unto them foolishness, and they call it darkness. Such was the wretched condition of all men by nature, and those who are now translated from the power of darkness into God's marvelous light were by nature children of wrath even as others, but God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ. It surely is no less than the works of God himself. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"Then give all the glory to his holy name;  
 To him all the glory belongs;  
 Be yours the high joy still to sound forth his fame,  
 And crown him in each of your songs."  
 MIDDLETOWN, N. Y., May 15, 1861.

**TO OUR CORRESPONDENTS.**

WE desire to say to our correspondents who have requested our views upon quite a number of portions of the word, that we do not wish to neglect their requests at all, and will reply as soon as we can do so. Some of them we do not feel that we have sufficient light upon to undertake a reply. We hope that none will think that we desire to slight them, if we do not reply, or if our reply should be somewhat delayed. More and more we come to see how little we do know of the things of God, as revealed in the Scriptures. We feel sure of the truth of the doctrine that is dear to us, but cannot present it as we desire. At best we see but in part and know in part.

**TO DISCONTINUE THE SALE OF BIBLES.**

WE have only eight self-pronouncing Bibles left in stock, as follows; four of No. 8707, three of No. 8313, one of No. 8701, and only two Testaments. These books will be sold at the usual prices. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

**R E C E I V E D**

IN RESPONSE TO AN APPEAL OF BRETHERN TO RAISE  
 A THOUSAND DOLLARS  
 TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$902 65
L. M. Baird, Ky., \$2.00; Mrs. Edward Griffin, N. Y., \$3.00; First Ind. Baptist Church in Woburn, Mass., \$4.00.—Total.....	9 00
Total to date.....	\$911 65

**P E R S O N A L S .**

THOSE wishing to communicate with me by telegram, will please send all messages to Glenburn, Pa., instead of Clarks Summit, Pa., as previously requested.  
 D. M. VAIL,  
 WAVERLY, Pa.

## OBITUARY NOTICES.

**Mrs. Ann Eliza Hartley** departed this life surrounded by loving relatives and friends, at her home near Macleay, Oregon, Jan. 2nd, 1904, aged 74 years, 2 months and 11 days. The deceased was born in Laurel Co., Ky., Oct. 22nd, 1829. At the age of eighteen she was united in marriage to Edmund Waller Hartley, Dec. 29th, 1847, thus living together over fifty-six years. To this union were born twelve children, eight daughters and four sons. Two daughters and one son preceded her to the great beyond. After marriage she and her husband moved to their home in Jefferson Co., Ill., living there until the spring of 1865, when they crossed the plains to Marion Co., Oregon, coming with teams; they were six months on this journey. They settled on a farm seven miles east of Salem, where she resided until her death. Mother was baptized in January, 1851, by Elder Joseph Hartley, into the fellowship of the Primitive Baptist Church. Since that time she has lived a consistent christian life, and left to her relatives and friends a lasting memory of her unfeigned piety and devotion to the cause of her blessed Redeemer. Thus a faithful woman has departed to be at rest forever. She had a warm place in the affection of her brethren in the church, and deserved it, because of the virtues that made up her lovely character. She was devoted to the interests of her home, husband and children. She was a kind-hearted woman, and by her many good qualities won the friendship of many, and was loved most by those who know her best. She dearly loved the company of her brethren. Her house was always open to the Old School Baptists at their meetings, and at all other times when they desired it so. She treated the rich and poor alike. But now she is gone; those dear, useful, tired hands are folded, no more to take up life's weary burden, and she is indeed sadly missed by husband, children, the little church and many friends. Mother loved the sound doctrine taught by Christ and his followers, and was quick to detect error either in preaching or practice. She was a victim of that dread disease, cancer of the face, from which she suffered over three years. During all this time she was able to be up a part of each day. She gradually grew weaker, and during the last week could not walk alone. On New Year's morning she seemed better, and sat up the greater portion of the day, but about six o'clock in the evening grew worse, and sank rapidly till the end came at 1:15 p. m., Jan. 2nd, 1904. Her sufferings, which were great, were borne with much patience to the end. All who knew her can bear witness that her faith in the Redeemer, her trust in the God of salvation and providence, were unflinching. Grace had wrought great things for her and in her, the fruit of which appeared in her life. During all her sufferings sister Maggie and I waited

on her, and we never heard her complain, and when she knew the summons must soon come, waited for the call of the heavenly Father in humble faith and hope. She so often said during the last weeks of her life, "I am only waiting." During the last month of her sickness she had her daughter Maggie often read to her from the SIGNS, and said they were such a comfort to her. She had been a subscriber and reader of the SIGNS for a great many years. When she would talk to us about going home, which she often did, and we would shed tears, she would reach out her dear hands and caress us, and say, "Why do you weep? I do not feel like shedding tears."

By her request the funeral services were conducted at her home, by Elders Silas Williams and W. S. Matthews, who paid a loving tribute to the memory of her, whose life was an inspiration to all by whom she was surrounded. After which the remains were followed to their last resting-place by sorrowing relatives and a host of friends. All her children were present on this sad occasion. Interment in the Baptist cemetery at Macleay, Jan. 5th, 1904, near the once happy home.

O, it is so hard to part with mother, never to see her on earth again, but we believe our loss is her eternal gain.

Her daughter,  
IDA M. HARTLEY.  
MACLEAY, Ore., Jan. 25, 1904.

**Mrs. Susan J. Mears** departed this life after a short illness of five days with what was termed softening of the brain. She died at her home in Accomac Co., Va., near the place of her membership, where she had lived all of her married life. Sister Mears was born Jan. 10th, 1830, and was married to J. C. Mears, who was afterward an Elder, about fifty years ago. She was baptized into the fellowship of the Primitive Baptist Church called Messongoes, Accomac Co., Va., in the year 1859, by Elder Thomas Walters, and remained an orderly, loving and steadfast member until death. She filled every place well that falls to the lot of a member of the church of Christ. She was an exemplary woman at her home, in the neighborhood and in the church. Many will remember the hospitality of her home, and also of meeting her away from home, as she attended associations a great deal. She was well versed and a good talker, and made herself known wherever she went. She took great delight in having her Baptist friends at her house, as many will remember. Sister Mears' has been a familiar name so long we all miss her very much, and no one can miss her much more than the writer of this notice. Awhile before she died she said she wanted to die and be at rest with her Savior. She was unconscious much of the time after she was taken sick, and passed away like a lamp burning out; it could hardly be told when she she breathed her last. A good and noble woman is gone, and we be-

lieve she has entered into rest. At the time of her death she was 74 years and 5 days old, and had been a member of the church forty-five years. She leaves to mourn, four children, one son, A. F. Mears, and three daughters, Mrs. Margaret Summers, Mrs. Sadia West and Mrs. Eliza Byrd, and a number of grandchildren, with the church, but not without hope. We fancy we hear her saying, Weep not for me, but for yourselves and your children.

The writer was called upon to officiate at her funeral. Sang as a memorial of her, "Asleep in Jesus, blessed sleep," and took for the text 1 Corinthians iv. 7, after which all that was mortal was laid away in the old homestead cemetery to await the summons from on high, then to come forth clothed with immortality, and thus be prepared to enter into the fullness of that glory that shall be revealed. The children have our sympathy.

Her pastor,

T. M. POULSON.

SISTER **Ann Eliza (Lane) Simmons** was born Sept. 10th, 1834, in Olive, Ulster Co., N. Y., and departed this life Feb. 3rd, 1904, at Hillsboro, Texas, aged 69 years, 4 months and 24 days. Her disease was softening of the brain. She was united in marriage to Mr. A. D. Simmons, Oct. 2nd, 1850. To them were born thirteen children, eight of whom are living: one in Kingston, N. Y., one in Olive, Ulster Co., N. Y., two in Colorado and four in Texas. Sister Simmons united with the Olive and Hurley Old School Baptist Church, Ulster Co., N. Y.; was baptized by Elder Jacob Winchell, in 1854. Truly a mother in Israel has fallen, and O, how we miss her! We miss her loving, gentle face; we miss her kind and motherly advice, and above all we miss her deep, spiritual convictions, which manifested the image of Jesus so plainly in her every word and deed. To know her was to love her. She was ever ready and willing to throw the mantle of charity over the erring and weak of God's little ones, but when thoroughly convinced that the sin was willful and unto death, she stood firm, however painful it might be to her, and would know no man after the flesh, saying, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." O, for more such good and faithful members. It has been our blessed privilege to see her almost weekly and sometimes daily for seven years, and O, the many seasons of rejoicing we have had telling of our joys and sorrows, and feasting on the flesh and blood of our crucified and risen Lord. She was a devoted wife, a kind and loving mother and a most excellent neighbor.

At her request the writer tried to speak at her funeral, using the text and hymns selected by herself: Phil. i. 21, and hymns Nos. 1246 and 1257 (Beebe's Collection). To the bereaved husband and children we would say, Weep not, for her sufferings are over,

and she is now at rest in the presence of her blessed Redeemer. Our loss is her eternal gain.

And now may the God of all grace comfort the husband and children with his holy presence, and guide you in the way of all truth, and when he has accomplished his most holy purpose with you here in this world, may you all be accepted of him, is our prayer for Jesus' sake.

J. B. BUNTYN.

HILLSBORO, Texas, Feb. 7, 1904.

**Elder J. M. Grimm** died at his residence in Callahan Co., near Cottonwood, Texas, Jan. 22nd, 1904, after an illness of two weeks, aged 57 years. His death was caused by a fractured rib, on which an abscess formed. He was born in Kemper Co., Miss., Nov. 17th, 1846; was married to Miss Martha Francis Stovall, April 27th, 1865. He professed a hope in Christ in 1868; joined Harmony Church, in Neshoba Co., Miss., in 1877; moved to Texas in 1885, and joined Providence Church, in Callahan Co., and was ordained to the full work of the ministry Oct. 28th, 1888. He was a minister of the gospel for about sixteen years. He was known all the time of his ministry as a bold, earnest and very able defender of the faith which is dear to the people of God, and which was dear to him. How greatly he will be missed among our friends, and especially the little band of believers of Providence Church will miss him. The fourth Saturday and Sunday in each month he was always willing and ready to go. Salvation by grace was his strong hope and anchor that reacheth within the veil. His greatest desire was to be with his brethren. He was a kind husband and a loving father. He leaves a wife, six children and several grandchildren. Papa talked with us on Sunday before he died, and told how he wanted his business arranged.

The funeral services were conducted by Elder W. B. Johnson, of Seranton, Texas. Papa selected hymn No. 382 (Lloyd), to be sung on the occasion. Our father died in a glorious hope of life and immortality beyond the grave. His remains were laid to rest in the Cottonwood cemetery Saturday. O, it was hard to give him up, but to depart and be with Christ is far better.

His loving daughter,

(MRS.) G. B. EVERETT.

COTTONWOOD, Texas.

**DIED—Arthur W. Rittenhouse**, son of the late Elder E. Rittenhouse, at Sparkill, N. Y., Dec. 18th, 1903, aged 47 years and 5 months. Sadly we have to record the decease of a brother who lived into the love, admiration and respect of all who know him. He was a devoted husband, loving father, faithful friend. In the church he was above criticism, a brother in the truest sense; a deacon that used the office well; a trustee and clerk on whose ability, counsel and faithful discharge of duty we could always rely. The peace and pros-

perity of our church is due in no slight degree to his life and labor among us in always seeking the things which make for peace. He was ill many months, but throughout it all expressed no murmur or complaint. His wife, sister Ella, and three children survive.

The funeral took place from his late residence, and the interment in family plot at Sparkill. The writer spoke from Luke xxi. 25-28.

JOHN McCONNELL.

**Mr. James Bannister** died at his home near Forest, Ont., on Saturday, Oct. 31st, 1903, aged 86 years. He was a native of England, and came to Canada in 1839. He leaves an aged wife and nine children to mourn. Mr. Bannister was not a member of the church, but gave every evidence that he was a redeemed vessel of mercy. The Bible, the SIGNS OF THE TIMES, Beebe's editorials and Beebe's hymn book formed his library. He was firmly established in the doctrine of God our Savior. The hymn which was sung at his father's funeral in England, eighty years ago, had been selected by him to be sung at his own funeral. His reputation as a citizen was attested by the great course of people who followed him to his grave.

The writer of this notice was called to speak to the bereaved family and friends the gospel of the Son of God. The remains were laid in Beechwood graveyard to await the summons from on high, to rise and meet the Lord in the air, and to be ever with the Lord.

H. M. CURRY.

## MEMORIAL.

WHEREAS, It has pleased Almighty God, our heavenly Father, to remove from our midst by death our dearly beloved brother, Arthur W. Rittenhouse, who for many years served us as deacon, as church clerk and as trustee, we, the members of the Ebenezer Baptist Church and congregation, desire to place on record some memorial of our appreciation of his character and of our grief at our loss; therefore be it

Resolved, That in his death we have lost a valued associate, whose presence we shall all sadly miss from our meetings, and whose place in our councils will not soon be filled.

Resolved, That we bear our cordial testimony to the efficiency and fidelity with which our departed brother discharged the various trusts committed to him, and to the uniform courtesy with which his official duties were performed.

Resolved, That we sorrow not, even as others who have no hope, knowing as we do that it is well with our brother, his consistent walk and true love for his kindred in Christ affording clear and conclusive proof of his heavenly birth.

Resolved, That we do tender to the members of his family our warmest and truest sympathy in this their deep affliction, commending them to him who alone is able to comfort them in their sorrow.

Resolved, That these resolutions be entered at length upon the minutes of this meeting, and a properly attested copy be forwarded to the family of our brother.

Resolved, That these resolutions be published in the SIGNS OF THE TIMES.

Ebenezer Old School Baptist Church of New York.  
R. N. GIBBONS, Church Clerk.

## CHURCH NEWS.

DEAR BRETHREN:—By direction of the church of which I enjoy the high honor of serving as clerk, will say that our meeting-house is finished and furnished, and we are out of debt, thanks be to the generous people of York county and a few in other parts of the country.

Brother John G. Stevens was ordained deacon at the December meeting, by the pastor, assisted by Elders John Chapman, of Germantown, and S. R. McFarland, of York.

We are at peace, and blessed of the Lord, praise to his holy name forever.

J. M. AMSBERRY.

## MEETINGS.

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

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

Z. GILLIES.

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2:30 P. M.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., MARCH 15, 1904. NO. 6.

## CORRESPONDENCE.

### ABOUT PASTORS.

No true pastor ever chose that relation and work of himself. It is the Lord's choice made known to him that causes his mind to turn to a position and a labor so trying, so responsible, so continuous. “Ye have not chosen me,” said Jesus, “but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” This was spoken to his apostles, but is true of every gift in the church.

Those who receive the benefit of these gifts to the church rejoice in them, and regard those who are thus sent to them highly for their work's sake. Yet they cannot fully understand the peculiar burdens and trials that these servants have to bear.

The apostle reminds the churches in very forcible language of their duties to those whom the Lord sends to minister to them in spiritual things, and at the same time reminds the brethren of some of the deep and great responsibilities and cares which belong to the gift and office of a pastor, one who is ordained and sent to them by the Lord, a servant faithful and

true: “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and today, and forever.” “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”—Heb. xiii. 7, 8, 17.

The first thing in the mind of a true pastor is the work laid upon his soul, and the benefit that he wishes to be to the Lord's people. He is in a position to be sharply criticised, and will often be pained by the apparently cold and unfeeling remarks of those to whom he ministers that will come to his ears; but he will be his own most rigid and uncompromising critic. He will find that he himself is the hardest and most difficult one to be satisfied by what he is and what he does. He will often set himself aside as of no value to the church; he will be dissatisfied with his way and manner of preaching, and with his great lack of ability to take care of the church of God, and with the many difficult things that arise in his work, which make him feel like a child. But

he will go on, and will have now and then a little help from the Lord, whose Spirit will take of the things of Jesus and show them to him; and now and then he will have some words of comfort and cheer from those of his brethren to whom the Lord has sent a message of love through him; and the love of God from time to time shed abroad in his heart, fills him with joy, and the assurance that the grace of the Lord Jesus is sufficient for him quiets his fears and strengthens him in times of weakness and trouble, so that he can say with the apostle, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Spiritual troubles are the heaviest to bear. In comparison with them temporal afflictions and needs seem light. But these temporal needs sometimes cause great anxiety and heart-searching, not only with those who are called and appointed to serve the church in spiritual things, but with all of the Lord's people. The Lord has promised to all his children, and in an especial manner to those sent to minister the word to them, not only sustaining grace in all their labors, but also the things needful for the body. "Your heavenly Father knoweth that ye have need of these things." "All these things shall be added unto you." "Bread shall be given them, and their waters shall be sure." Now when fears and anxieties and questionings begin to arise in the mind concerning the supplies for our temporal needs, then we reproach ourselves for our lack of trust in the Lord, and it will cause cruel doubts as to whether we can be his people. And especially trying will be the doubts in the heart of the poor, worried minister of the gospel, as to whether he can have been truly called to so holy a work, when he cannot

even trust in the Lord for the things of this life.

But those who have families dependent upon them will and must feel a certain degree of care concerning temporal things. In the case of those who are servants of the church for Jesus' sake, as also in the case of others in some degree, this care must be subordinate to that which concerns his spiritual work. This sometimes makes it much harder and more trying for the preacher, for his time is not his own, and cannot be employed in his own service when the service of the church or of individual members requires it. And to find sometimes a murmuring, rebellious spirit within him makes him abhor himself, and set himself aside as being of no good.

The apostles have set this subject in order, as they have every ordinance of the Lord in the gospel church, as the dear Savior commanded them to do. They have omitted nothing pertaining to the order of the church. Whatever we need to know will be found in the Acts and letters of the apostles.

Elder G. E. Mayfield, of Elgin, Oregon, writes me as follows: "I would be pleased to see an article from you on 1 Cor. ix. 7-15. There is quite a difference in the views of brethren as to what the apostle means here. If you write, notice particularly the fourteenth verse: 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' Does this mean that the minister should live of spiritual things or temporal things?" The minister must live in the Spirit upon spiritual things, like all the rest of the family of God; but spiritual food will not feed the body. The apostle has been talking in this connection of temporal things. The food he has been speaking of in the illustrations is food



for the body. No one can think otherwise who reads the chapter carefully. When he speaks of having power to eat, he refers to food for the body. The planter of the vineyard eats of the fruit thereof. That is literal. The milk that he eats who feeds the flock is to keep his body in good order so he can continue to feed the flock. Even the law of Moses says, Let the ox that treadeth out the corn eat of the corn, and also the man that plows and threshes. Then to make his meaning clear he says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Then he refers to the ordinance of the law, that they who minister about holy things, and wait at the altar, live (or feed) of the things of the temple and partake with the altar, and says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I have wondered how any one could think that the apostle here refers to a spiritual living, or food, after what he has been saying. But suppose he did, then he would shut himself out from a spiritual living, for he says, "But I have used none of these things; neither have I written these things that it should be so done unto me." Of course he does not imply that he has not used spiritual food, nor that he depended in any sense upon the brethren for that spiritual bread.

The apostle has elsewhere referred to this duty and privilege of the Lord's people to minister to the temporal needs of those who serve them in spiritual things. Those who are fed by the preaching of the word do think upon the comfort of those who feed them. Churches which are in gospel order do attend, according as they are able, to the temporal needs of their pastors. Some churches and some brethren are undoubtedly forgetful or

careless of this duty, and some are controlled for a time by a selfish spirit. Some, also, are not able to do what they would desire to do. The true and faithful pastor, who may be unable to supply his own needs while spending his time in the service of churches, does not feel covetous or exacting, but wishes only to live with his brethren, and desires to be with them in all burden-bearing, and to share their poverty as well as their temporal blessings, while they rejoice together in spiritual prosperity.

It would hardly seem possible that a child of God could be willing to receive the services of a servant of God, and not help him bear the expense necessary to that service. Yet there have been those who are temporally able who have asked the service of preachers who are poor, as they generally are, and have allowed them to come and go in that service at their own charges. We might say of such, "How dwelleth the love of God in them?" The two disciples walking toward Emmaus shewed their tender care for the welfare of him whose talk had made their hearts burn within them, by saying to him, "The day is far spent and the night is at hand; go in and abide with us." Jesus made as though he would go farther in order that this love and care of the hearer of the gospel for the preacher of it, might be called forth and put on record for the church during all time.

The preacher himself ought to strive not to be over anxious on these matters, for *the Lord will provide*. Sometimes it seems to him as though both God and his brethren had forgotten or forsaken him, but it is not so. **GOD WILL PROVIDE.** When he can go at all he will go to the poor as freely as to the rich, and he will be satisfied to live as they live. But

sometimes both he and they will seem to be at the end of the earth, and their hearts overwhelmed. But be of good courage. GOD WILL PROVIDE.

It is good and pleasant when pastors have a warm, brotherly feeling toward each other, as is generally the case, and when a mutual care for each other's comfort and welfare prevails among them. There can be the most perfect liberty in visiting each other's flocks, which it is pleasant and profitable to do, so long as this careful regard for each other's rights is maintained. I have never felt that a minister should do pastoral work for a church which has a pastor, nor have regular appointments within her bounds, except when cordially desired and asked to do so *by both church and pastor*. I do not think one of the Lord's servants is led by the Spirit to seek and try to bring about a call of himself to be pastor of some particular church. The church, it seems to me, must do the calling. The Lord will find work for all his ministers, and they need only watch his hand, and they will find their work pointed out to them.

There was a case in a distant State where the pastor of a church was a very quiet, humble man, who would not assert or defend any rights of his own. He was a good and faithful pastor. Another minister visited that church frequently, and sought as much as possible to do work among them which belongs to the pastor to do, and evidently was taking every occasion to secretly create a prejudice against the pastor, and trying to draw the minds of the brethren to himself. When I first knew of the case I was glad to hear that the thoughtful members of the church had already awakened to the grossness of the situation, and had unmistakably expressed their unshaken confidence in their pastor, and

had dismissed the intruder.

A church should be faithful, and deal plainly and fairly with their pastor, and if upon careful and prayerful consideration they find good reason to believe that his work among them is done, and that his services are no longer useful to them, they should kindly and plainly tell him so. If it is true he will know it as soon as they, if not sooner. The relation of pastor and church is one of the most sacred and important, and should always have the most solemn and prayerful consideration by all of the Lord's dear people.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 15, 1904.

NEWARK, Del., Sept., 1903.

MR. AND MRS. WM. T. YARD—VERY DEAR BROTHER AND SISTER IN THE BLESSED LORD JESUS CHRIST:—I trust that I may indeed include myself with you and all the saints of God in this blessed relationship, though I often question it. I have just finished reading your letters in the SIGNS for September 15th, and while reading them I felt drawn very tenderly in love to you both, and felt very strongly impressed to write to you and tell you how much comfort your letters afforded me, and what a blessing they were. They came as a very refreshing message from the Zion of God, giving me full evidence that you both had been led of the Lord, to the blessed city of habitation whose builder and maker is God, wherein none shall ever hurt or destroy, and the gates of hell shall not prevail against it, and where peace and rest are to be found, even in the blessed Jesus for all the weary and heavy laden, and supplies for those hungering and thirsting after righteousness, even the righteousness which is of God, and bestowed upon those who

feel their need, and whose souls faint for the courts of the Lord. All this is through his Son Jesus Christ, in whom all the saints appear before God without spot or blemish, clothed in white, the righteousness of saints. And this righteousness God prepared for them in Christ.

“Sin had left a crimson stain,  
He washed it white as snow.”

Reading of your experiences brought before me vividly portions of my own experience, which gave me great comfort. I was specially comforted by the love which I felt for you both, as children of God, and by the great pleasure which I felt in finding that your teaching had been of the Lord. If I have one evidence that I have passed from death unto life, that is brighter than any other, it is surely that I love the brethren, and the truth as it is in Jesus. Often, when seeking some evidence that I am one who has found favor with God, this precious evidence which has been left on record in the Scriptures is present with me, even when all other evidence seems lacking. This often causes me to go on with some assurance that as the Lord has been gracious to me, in the past, he will continue his loving-kindness to the end, and that he who has begun a good work in me, will perform it until the day of Jesus Christ.

“Though earth and hell my way oppose,  
His loving-kindness changes not.”

His favor to me, and to all his saints, is greater than we can know. I often think that his saints even, do not realize how great is the favor which they receive daily in their pilgrimage journey. Abundant mercies from his hand are given daily to remind them of his gracious care, and much more they are given to know of his love in the revelation to them of

that salvation which he had ordained before the world was, and which shall stand forever. This salvation is in Christ Jesus, and in due time is revealed unto his saints as the only way whereby they must be saved. “God commendeth his love to us, in that while we were yet sinners, Christ died for us.” And this is to the praise and glory of the name of God.

How plainly is his love manifested in the way in which his beloved ones are brought from the darkness of earth unto himself; to them the pleasures of the world become vexation and vanity, and they find rejoicing and rest and peace alone in God, and in the kingdom which is not of this world.

Jesus said, “Except a man be born again, he cannot see the kingdom of God.” This birth is not of this world. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” What a simple and plain declaration this is, is it not? How it comes home to each saint as applied to them in their experience; they now hear the sound of the gospel and of heavenly things, to which before they had been dead, and they cannot tell whence it cometh nor whither it goeth, until in due time it is made known to them that it all comes from God, the fountain of the new and perfect life, which is not of this world. Thus they come to know that God works in them both to will and to do of his good pleasure, and they are bought according to his purpose, which he pur-

posed in himself before the world was; that they should be holy and without blame before him in love. Everlasting praise be to the Father, this purpose shall stand forever. Not one vain word or notion of man shall ever change this purpose of God, it is God's purpose of election and must stand. Here is the foundation of the hope of the people of God in all ages, and thus 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, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" The apostle was persuaded that nothing shall separate us from the love of God, which is in Christ Jesus our Lord.

How I love the above Scriptures; in them the principles of the doctrine of Christ are clearly set forth. If our views do not agree with the above Scriptures we ought to discard them (views) at once, as not being the religion of Christ, but our own vain notions, and the teaching of false prophets which have gone out into the world, who were spoken of by the

Lord and his apostles. John declared that the spirit by which we receive false views of the Scriptures is not of God, for the teaching of the Spirit of God in us is always in perfect harmony with the Scriptures. John said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh, is of God: and every spirit that confesses not that Jesus Christ is come in the flesh is not of God." "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Dear brother and sister, read the remainder of the first epistle of John, it is all in harmony with what I have here quoted. Now I want to say just a little about trying the spirits, whether they be of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Is not this in perfect harmony with the word of God, confessing Jesus as the sufficiency of his people, and as the finisher of salvation for his people, as God had purposed? This testimony of the Spirit will be received with joy and rejoicing by the people of God. This Spirit is of God, and he that knoweth God heareth it. The saints are not only called of God, but they are kept by his power also. The Scriptures speak of a highway and a way, and the redeemed of the Lord shall walk there. Christ is all in all to his

people; they cannot be severed from their Head, for in him is their life and light; they have no room for conditional salvation, their salvation is in Christ Jesus their Lord, who is made of God unto them, wisdom, righteousness, sanctification and redemption.

In experience, the saints are made to know their inability to work the works of God; they come to the end of their own strength and effort. The salvation which God ordained in Christ is revealed in them, and it is a finished salvation, and except the hope of any be in this salvation, they must be utterly and eternally lost. Now if the Spirit of Christ be in the saints, they must necessarily work the works of God, for the Spirit is of God, and will work in them the work of God; it must necessarily be so. Then the trembling child of God is made to walk in the truth of the gospel, as becometh saints, and to do good works, and to live a godly life, that the name of God be not blasphemed. Such an one must be humbled in the dust before God, and must come to realize more and more the truth of the words of Paul, "In me, (that is, in my flesh,) dwelleth no good thing:" and that it is God that worketh in us, both to will and to do of his good pleasure, and each child of God is but a recipient of the grace of God. Is not this salvation which is to be worked out by them, that finished salvation which is in Christ Jesus, and which they are to work out in fear and trembling? Is it not thus that they are to make manifest to the church of God this salvation? This treasure we have in earthen vessels, that the excellency of the power may be of God and not of us. While in the flesh the saints must be ever learning their insufficiency, and the fullness and sufficiency of Christ, their Lord and Savior. If any one gets

beyond the need of the Lamb of God at any time, that one has need to examine himself whether he be in the faith. Some have been overtaken in faults, as the Scriptures teach, and some have turned from the faith unto fables, and some have turned back to the deeds of the law; all these are deceived by the spirit of antichrist. Such ones have erred from the truth of the gospel, and do not consent to wholesome words, even the words of the Lord Jesus Christ; they are engaged in dotting about questions and strifes of words, whereof cometh envy, strife, railing and every evil work. But the fruit of the Spirit is righteousness, godliness, faith, love, patience, meekness. These fight the good fight of faith, and lay hold upon eternal life, to which they are called, and they witness a good profession before many witnesses. This the man of God will follow after: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling, and oppositions of science falsely so-called; which some professing have erred concerning the faith." God will not suffer his children to live in this delusion; their life is not there. The apostle writes, "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." One who has thus erred from the faith, has need to learn again what be the first principles of the doctrine of Christ. How did we first receive Christ? Was it not in our own complete insufficiency? Then Jesus manifested himself unto us as our surety and salvation. Then was not this salvation our theme night and day? Did we not then rejoice in the peaceable fruits of righteousness?

I had no thought of writing so much, I will send it however, may it be of some

comfort to you, as it has been to me to write it.

In love to you both, I am, I hope, your sister,

LAURA A. HAMILTON.

ROCKLEDGE, Pa., Jan. 3, 1904.

MRS. CASPER FETTER—DEAR CHILD:—Or children I should say, for what I shall here write is for you both, as we are all traveling the same path, I trust, and are led by the hand of the same all-wise God, who directs our steps, and who alone can control our thoughts and direct our pens, that we may say anything to the comfort of his children.

Well, dear child, you asked me some months ago to write you an account of my experience, but I have not felt that I could do so, and neither do I now know that I can do so; but if the Lord will direct my thoughts I will try, hoping that it may prove to be of comfort to you. In writing this I will begin with the scenes of my childhood, when sister Sade and I were children together, and would wander through field and forest, viewing the scenes of nature. Many are the times that we talked of the goodness of God who rules all things, and I would weep at times to think that he had provided all things for our comfort, and yet I was so unthoughtful of his goodness and mercy toward me. But as I journeyed on, this feeling would wear away, and I was ready to go into anything that seemed to promise enjoyment, in utter heedlessness of what was before me. But the Lord has preserved me thus far, and led me in paths that I knew not. Thus I went on, not thinking of anything that was good. I was accustomed to attend Sunday School, and all gatherings of the New School Baptists at Davisville, thinking that thus I would be saved, un-

til I heard them sing at one of their meetings these lines,

“Stop, poor sinner, stop and think,  
Before you further go;  
See how you sport upon the brink  
Of everlasting woe.”

And, dear child, you cannot, and neither can I, tell my feeling at that time. O the fear that beset my soul; I resolved that I would give up my foolish ways and learn to be good, that I might be saved from the horrors of that hell that seemed to loom up before me. But my good resolutions were all broken, and soon I was traveling the same old course. Thus it went on until one Sunday morning, I was standing by the water-side, viewing the administration of baptism to one of my brothers, and some of my companions, when something seemed to say, “See, your brother and companions are leaving you, and you will be lost.” This conviction I never forgot, and the awful dread and darkness that filled my soul I can never describe. I thought that I was left, and that I surely would be lost; I felt that I had offended my Savior, and that I had committed some sin that could not be pardoned. Thus it was for months with me. I would read the Bible and try to find some comfort from it, but it was a sealed book to me, there was nothing in it for me. I would wander away by myself, feeling that no one wanted to see me or be where I was, I was so vile, so full of sin. One evening I retired to my room thinking that perhaps I might lose my trouble in sleep, but when I lay down no sleep came, the darkness was a dread and I wished for the light, but some time in the night, the Lord saw fit that slumber should come over me. How long I slept I know not, but about the dawn of day I awoke, and thought that some one spoke to me, saying, “Come unto me, all ye that labor and are heavy laden.” I

felt that it was for me. I arose and went to mother's room, and said, Mother, did you call? "Why no, child," she answered, "why do you ask?" I then told her, and then she spoke words of comfort to me, and I believe that it was all of the Lord, for my burden was gone, and I could rejoice again in all things, for all things seemed so bright. Then I felt as though I would tell the church what the Lord had done for me. This I did on the second Saturday in May, 1855; I was received and baptized by Alfred Earl on the following Sunday. Then my mind was at rest for a time. I attended their meetings, and joined with them in all that they did, thinking that it was all right. Thus I went on for awhile, and yet there seemed to be something that I wanted which I did not find there. I hardly knew what it was, I felt that I was a captive, for I did not feel that I could do anything to save myself, it must all be done for me, or I was lost. I felt badly, and used to tell them so, and then they would say, "You should do this or that," until I did not know what to do, or what would be right; and I felt that I could do nothing. Thus I went on for about five years. One day while at work, these words were applied to me, Come out from among them, and be not partaker with them. I felt that I was wrong, and that I would go somewhere else. So one Sunday morning I went to Southampton to see whether they were the same. Elder Harding spoke from words which you will find in the Song of Solomon, He hideth himself in the secret places of the stairs, and sheweth himself through the lattice. Such a sermon I do not think I ever heard, it was food for my hungry soul. I thought that he had certainly hidden himself in the secret places of the stairs,

and my life had been as the lattice of a window, darkness and light alternately; light when he revealed his face to me in some of his glorious promises, and darkness when he withdrew himself.

I traveled on for a time, then thought I would leave those with whom I had joined. I thought that I could live outside of any church, and so I did for many years. Now I come to the time of the Civil war. I concluded that I would enlist, and left all that was near and dear to me by the ties of nature, and cast my lot with the army, not knowing whether I would ever return. But the Lord in his all-wise providence spared my unprofitable life, to return. I will say here, that I did have some precious things brought to my mind, which gave me hope. Promises which I never can forget came to me on the eve of battle, when I thought that I might never see the light of another day, and my mind was with those whom I had left at home. These words were applied, "Fear not, I am with you." In six troubles I will be with thee, and in the seventh I will not forsake thee. I felt the Lord was with me, and would care for me. Here is where he showed himself through the lattice.

Well, when I returned to my home and friends, I went to the meeting at Southampton again, and I enjoyed the meetings and the company of the children of God, and felt that I would like to be one among them, but did not feel worthy to be with them. I thought that I could go to the meeting and get in some corner where I could hear them talk of their trials and troubles. But the time came when I could no longer stay away, I felt that I must ask for a home among them, and then the thought came to me, Why, you cannot be one among them without

first being baptized; and as I had once been baptized, although it was by the New School Baptists, I could not feel that a second baptism would be right. Then I thought, Well, I can still live outside of the church, though still I longed for a home among them. Thus I journeyed until, I trust, the Lord showed me the way in a vision by night. I thought I was in strange land and doomed to death, and then word was given me, "Child, come home." Then all doubt was removed, and I offered myself to the church, and was received by them, and baptized by Elder Wm. J. Purington. Then my joy and peace of mind was great; how I enjoyed their company, and to hear them tell of their trials and joys while on their journey through this howling wilderness.

Now, dear children, I have given you a narrative of my experience as near as I can, and I hope that it will be a comfort to you and yours, although it is not much, compared to what others among God's dear children pass through. I have often felt that I know nothing, and have wondered if I have not been deceived, and have not deceived others; but God forbid that it should be thus. There is much more that you already know of how I was made to feed in the pastures, beside the still waters, and to gather flowers, and to eat the fruit in the plain of God's almighty love.

Now good by for the present, and may the Lord ever be near you and yours, is the prayer of your father,

GEORGE M. LEEDOM.

CHAGRIS, Ind. Ter., Dec. 21, 1903.

DEAR BROTHER BEEBE AND KINDRED IN CHRIST:—I feel as though I want to write a few lines in remembrance to you, my dear kindred in Christ Jesus our

Lord, in whom is life eternal. I sometimes feel that I have a hope in Jesus, but O the bitterness of soul that I often undergo, for I am cast down and alone in the world, so far as spiritual kindred is concerned. Then again I feel that I am not alone, for the Lord is with me as my shield, and underneath are his everlasting arms, and he has said that he will not leave me nor forsake me.

Dear children of our Master's kingdom, I have learned by experience that in me (that is, in my flesh,) dwells no good thing, and when I would do good evil is present with me. I have long ago learned that I could not keep my own soul alive. I have found in my journeying that if the Lord keep not the city, my efforts to keep it will be in vain. The Lord alone can give my soul spiritual life even at the present time, and blessed be his name, he can make the desert blossom as the rose; his ways are ways of pleasantness; the rivers of oil are his, and the cattle upon a thousand hills are his also.

Dear kindred, I hear people around here talking of their good works, and they tell me that if they believed as I do they would seek to do nothing good. I have told them that all their work is as filthy rags in the sight of God, and that they are under the law of Moses, and that even he could not keep the law given by his hand. The Lord was his guide and his law, and the Lord alone guided him and kept him by day and by night, and the Lord fought all his battles for him; he gave to Israel a pillar of cloud by day and of fire by night; this was a type of Jesus, our guide and defense. I have told them that that law was fulfilled in Jesus, and that the former covenant was done away in Christ. Jesus magnified the law and made it honorable by the obedience and sacrifice of himself. Through his death, burial



and resurrection he brought forth a nation in a day, and they are his chosen. By one offering of himself he hath perfected forever them that are sanctified. I have given them many Scriptures, and told them to read the gospel of John, and that we are told that Jesus learned obedience by the things which he suffered, and, dear kindred, I believe every child of God also learns obedience by the things which they suffer. "Whom the Lord loveth he chasteneth," and "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." How good is the Lord to his people! How merciful to us, yes, merciful even to poor me, who am the poorest of all. But if I, in my weakness, am made strong through his strength, then I can do all things through Christ who strengtheneth me; in him is life for evermore. They that come to God by him shall have everlasting life. He said, "My grace is sufficient for thee." This Scripture has been of great comfort to me, when at times I have been so cast down that I did not dare to even open my mouth in prayer, or raise or lift my sinful eyes to him to beg for mercy. O, dear saints, have you ever been in such a state that you dared not ask mercy of him? If you have not, then I am not akin to you in this. O what suffering fills my soul! O what terrors I feel within as I view my sins! I can say with Job, "How should man be just with God?" I am less than nothing and vanity, but the Lord is the Savior, and beside him there is no other. We are saved by grace; we are justified freely by his grace through the redemption in Christ Jesus. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let the heavens wonder and be astonished, for the Lord is Lord

of lords and King of kings; his children shall trust in him, and they shall not fear what man can do unto them; their salvation is of the Lord for time and eternity. We can but say, Wait, O my soul, the Lord's time, for if we are his, his everlasting arms are underneath, and no weapon formed against us shall prosper. As for myself, although I mourn as a dove and chatter like a crane, his banner is over me, and his name is altogether lovely. "Bless the Lord, O my soul," for all his benefits to me, the most unworthy of all.

I did not intend to write much, but I want you to know what a comfort it is to me to read our good paper, the SIGNS. Both editorials and correspondence are rich. I often wonder and say, Is it because I love them with a spiritual love, or is it of the flesh? If I am one that is looking for a city not made with hands, whose builder and maker is God, then I might write of spiritual things. When I read the SIGNS, I am made to think of the man who wanted to follow the dear Savior. I also want to follow along in these paths, and learn of him; I have need to be taught of the good way wherein dwelleth righteousness, but there is none that can teach his brother or his sister to know the Lord, but all shall know him, from the least unto the greatest of them. The household of faith can comfort each other, for they are commanded to speak often one to another, and to speak comfortably to Jerusalem, and to cry unto her that her warfare is accomplished, for she hath received of the Lord's hand double for all her sins.

I find that the writers to the SIGNS, in speaking the words of Jesus, speak peace to at least one poor, old, starved sinner. Dear saints, I feel as a dear sister said in our paper, if I only knew for one moment

that my sins were forgiven, I would never doubt again. Let us say, Wait, O my soul, for the Lord is good and merciful. Now write on, dear brethren, if indeed you will allow me to call you by that name. It seems that if you could know me personally you could have no fellowship for me; what I have written will prove me perhaps. I love to read the SIGNS, because it contains the truth that I love, and because it is all the preaching I hear, and it gives the Lord all the praise. I am now sixty-three years of age, and my time here cannot be long, but I have hope that when the blessed Lord is done with me here I will hear him say, Come in, thou blessed of the Lord. Then I shall sing his praises in all eternity. May the Lord fill you all with his grace, is my prayer.

From an old sinner saved by grace, if saved at all,

NANCY CREEL.

CRAWFORDSVILLE, Ind., Nov. 27, 1903.

DEAR SERVANTS OF THE BLESSED MASTER:—Often while reading our dear family paper I feel moved to offer a word of encouragement to the editors who serve us so faithfully. When Elder Gilbert Beebe died I thought his place could not be filled; my faith was weak, and I knew his foes were strong, and feared the dear old SIGNS would be abandoned. But the Lord is mighty and able to raise up others to comfort those who mourn in Zion. I have had many bountiful meals when almost starving, from the precious SIGNS, and if I had the pen of a ready writer I might speak of the comfort I have had while reading many communications which were very sweet to me in this year's volume. The editorials are always like precious ointment. My heart was made glad by the one on "The Sab-

bath Day;" it surely is the truth; every type is fulfilled in Jesus; he is our rest, our perfect rest. My neighbors are great Sabbath keepers, and worship the day more than the Giver, and when I said one day is as holy as another, they are all the Lord's days, they looked at me in astonishment, thinking, no doubt, She is a heathen. I desire to obey the laws of our land, and love to rest and have one day to read and go to preaching, when we can have a minister to speak comforting words to us, crying that our warfare is accomplished and our iniquity is pardoned. Many are deprived of this privilege; as dear old sister Matilda West said to me, "When I was too deaf to hear anything our pastor would say, and too lame to go to the house of worship, I would take my Bible and hymn book, close the door of my room, and no matter how cold and barren I would feel, I would read and sing. So many of the hymns express my feelings." She then quoted,

"Poor and afflicted, Lord, are thine,  
Among the great unfit to shine;  
Poor and afflicted, yet they sing,  
For Jesus is their glorious King."

She recited the whole hymn in such a feeling manner that I knew she was feasting on the blessed promises. For some years now she has gone to join the celestial throng, but I am still here walking the thorny road, stumbling, doubting, and wondering if I know anything about these precious things. The editorial on Peace and Fellowship, in the SIGNS for November 1st, made me glad; it has the ring of the Old School Predestinarian Baptist, the name our church was constituted under in 1832. I love the old articles of faith, for our forefathers believed them, and they lived in trying times. The doctrine of grace from first to last was held in great reverence. As the flag with the stars and stripes was held high

in our soldiers' battles, so grace was not left to trail in the dust.

"It lays in heaven the topmost stone,  
And well deserves the praise."

These same principles that the SIGNS was established upon, are the same recorded in our old church book, so we can see who have left the old paths. The Lord God saith, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Christ is the solid Rock. "All other ground is sinking sand."

In September I attended a Primitive Baptist association, and there I heard much preaching that startled me. One man said, "We have no stools of do nothing here, we must not stand still, but press onward. Paul's mission was to persuade men to become christians, and that has been my work for nine years." Another said, "I was astonished while listening to the letters read; old Bethel only received four members in one year, and we all know the number ought to be twenty; and Providence six, when it ought to be thirty." I wondered if they had ever noticed the Psalm that reads, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

May I speak a word to a kindred spirit, whose letter has been much comfort to me, because I have traveled the same sorrowful road? Sister Ruth Adamson, ever since your letter came, Nov. 1st, I have loved you and had you much in mind, communing with you even in the night season. Dear, weary pilgrim, I was born the same year as yourself, and I, too, have tasted "the bread of adversity and drank the water of affliction." I have lost my good husband and two

promising children, and often feel overwhelmed with loneliness. I am quite deaf, and suffer very much with weak eyes; so often these long evenings I dare not read a word, but sit idle, so I have much time to meditate upon what I have read and heard. When I think of the many good sermons I have feasted upon, I wonder why I am still crying for more, but I remember the manna the children of Israel gathered would not keep from day to day. I have heard Elders Wilson Thompson, Gilbert Beebe, J. R. Respass, T. P. Dudley, J. F. Johnson, I. N. Vanmeter and many others whose weary warfare is ended, and they are safe from the conflict now being waged.

Yesterday was our government Thanksgiving day. We are told to pray without ceasing, and in everything give thanks, so every day is a thanksgiving day. This Scripture was read at my table yesterday, and was my prayer: "Feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

One day last summer when I felt famished for spiritual food, the SIGNS was handed me, and on the first page I read, "She bound the scarlet line in the window." How I feasted on it, and could hardly wait for the next number, to read the conclusion. I had never heard any one speak on that Scripture, but on reading the narrative I could see a hidden meaning. It was a treat indeed, and I felt like saying, "A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." How glad I am that the church is safe, and although I feel unworthy of such a blessing as being

numbered with the household of faith, I pray to love the blessed Master supremely, above all else, and to walk in his commandments; I cannot go one step alone. It will be fifty years next May since I was numbered among believers, and I have been doubting and stumbling along all these years, begging daily and hourly to be helped once more. Is it thus with you, dear sister? How I would love to sit beside you and hear you tell your experience. We could sing together, "Come, thou Fount of every blessing," and

"My God, the spring of all my joy,  
The life of my delights,  
The glory of my brightest days,  
The comfort of my nights."

I must close, with love to all who love the dear Savior.

Your little sister,

LINA W. BECK.

PINSONFORK, Ky., Dec. 4, 1903.

ELDER D. BARTLEY—DEAR BROTHER IN A PRECIOUS SAVIOR'S LOVE:—It has occurred to my mind this morning to write you a few lines, although I feel too unworthy to think of such a thing, if I could help it, but I cannot. I am one that humbly acknowledges that I have not the ability of thought; I am not able of myself to think anything; neither am I able of myself to prevent my thoughts, but my sufficiency is of God, for without him I can do nothing. I am a poor, helpless creature, lame on both feet, "a worm and no man." With this fact in view, how often does my heart ache and my whole frame quake when I presume to preach Christ Jesus the Lord, whom no man can preach, except those whom he has called by his grace and revealed his Son in them for the express purpose of preaching him unto his little ones, whom he hath afore prepared unto glory.

With such a deep, heart-felt sense of my weakness and unworthiness, it is indeed a task for me to write you for the first time in life. I have thought of you often, for I have known of you through your writings in the SIGNS OF THE TIMES, and some other religious periodicals, for probably thirty years or more, and at times have a great desire to meet with you in person, but have but little hope that I ever shall.

It does seem to me (though I may be blind) that of late some of the Old Baptist preachers are rather giving way a little—prophesying things a little bit smoother, while your feet and those of other faithful servants seem to be firmer and firmer as the dreadful storm approaches, and men's (preachers) hearts are failing for fear, and for looking after the things that are coming on the earth. I have just read in the SIGNS for December 1st, your answer to Elder Gilbert's question, and it is wonderful, so God-honoring that, if I am not deceived I thank and praise the God of our salvation. There has just this moment come into my mind one clause in the declaration God made to the false prophet Balaam, written in the book of Numbers, twenty-fourth chapter; it reads, "Israel shall do valiantly." Dear brother, when I read your articles in regard to the predestination of all things, and unconditional salvation, I rejoice to know there are yet a few valiant Israelites who are valiant for the truth as it is in Jesus. We know, both from a scriptural and an experimental standpoint, that this is the doctrine of God our Savior, and why not contend for it, both from the pulpit and press? Why not be valiant for these sacred principles? Should our hearts fail us for fear, because many are turning back? Many turned back in Gideon's

day; of their thousands all turned back but three hundred, yet God gave Israel the victory through them. Why are we so faint-hearted? "That which hath been is now," therefore we may look for a falling away. But while this is true, they can do nothing against the truth or doctrine, for the doctrine stands forever; it honors God and comforts many poor hearts that are not bloated with legalism, but have a feeling sense of their sinful, depraved nature, vileness and ingratitude to God. God in his infinite wisdom has unalterably fixed the valor of these few Israelites who are contending for the doctrine of Christ and the apostles, and these few valiant soldiers are experimentally taught that their valor is not of themselves, but of God who called them, and their hands are made strong by the hands of the Mighty God of Jacob.

My dear brother, I often think of the few, comparatively, who are standing unshaken on the principles of the doctrine, and among them I often think of you and of your advanced age, yet I am well aware that God takes care of his own cause, and doubtless has men in reservation whom he will muster to the battle, even to the front, for the Lord of hosts mustereth the hosts (ministers) to the battle.

I see that I am extending my letter too far, hence will now close, but I want to say to you, Elder, in my conclusive remarks, that if a poor, Adamic sinner, one who believes in the absolute predestination of all things, and in an unconditional salvation, together with all unmerited blessings, cannot reach heaven and immortal glory, I am gone forever and ever; for I do believe with all my heart, mind and soul, that God in his infinite wisdom did, even before the world was, settle and fix the destiny of all worlds, beings and

things, both for time and eternity. At times I am made to wonder why a subject of God's grace can believe otherwise; especially one whom God has called to preach the Lord Jesus, and talk of his wondrous works.

Yours in tribulation,

W. J. MAY.

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### JOHN XII. 47.

"For I came not to judge the world, but to save the world."

These words were spoken by the Lord, who spake as never man spake, for his teaching was as one who had authority, and not as the scribes. Jesus stood as the Surety, the Daysman, the Mediator for his people, and so he alone could pay the debt for them, and make perfect satisfaction for every demand of divine justice. Therefore he came, as the above quoted Scripture informs us, not to judge the world, or to condemn the world, but to save. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John iii. 17.

It must be evident to all impartial minds that there are two worlds spoken of in the Scripture. This world that is set forth in the text, the world that he came to save, includes all his people from the beginning of time to the end of it. Jesus is a world within himself, for by him all things consist. The life of his people, the church, the bride, is hid with Christ in God. Jesus is the life of all those who believe in him. It is by faith they believe in him, even that faith of which Jesus is the author and finisher, it being one of the fruits of the Spirit, and found in this world (his people) which Jesus came to save.

John said, "Behold the Lamb of God, which taketh away the sin of the world."

Of this nation, or world, it is said that their iniquity is removed in one day. Then again there is another nation or world spoken of in the Scriptures, which is said to lie in wickedness. (1 John iv. 14.) There is no clash in these Scriptures, but when the Lord shall give us understanding we shall see that there is perfect harmony; it all makes a complete and perfect chain of evidence. This last named world is again spoken of as wondering after the beast, and as worshipping the beast. The Scriptures inform us that their names are not written in the book of life, of the Lamb slain, from the foundation of the world.

Now it is evident that these two worlds travel exactly opposite roads. The world which Jesus came to save is led through the strait gate and the narrow way, which leads to life; the other world goes in the broad way that leads to destruction, and there are those in this world to-day who are ever learning and never able to come to the knowledge of the truth, who prophesy for reward, and preach for a salary, who love the praise of men more than the praise of God, who love to have Rev. attached to their names. The truth of the matter is that not any of the sinful mortals of Adam's race are worthy to have such a title applied to them. The word "reverend" is used but once in holy writ, and then with reference to the Lord Almighty; it is written in the Psalms, "Holy and reverend is his name." Our Lord is alone worthy of adoration and praise.\* These self-righteous individuals go up and down through the length and breadth of the land teach-

ing that Jesus wants to save all men indiscriminately, when it is a fact, as Jesus himself and all his apostles taught, that he came to save his people only. "For the Lord's portion is his people," among both Jews and Gentiles, that there might be one fold and one Shepherd, even as they are called in one hope of their calling. "There is one Lord, one faith and one baptism." Jesus is their trust, their all in all. They trust not in what they can do, and dare not trust in an arm of flesh, because it is written, "Cursed be the man that trusteth in man, and maketh flesh his arm."

It is for the sake of his people that the world stands to-day. He maketh his sun to rise upon the just and the unjust, the evil and the good, and giveth to all liberally. But when the last vessel of mercy is manifested through grace, then time will be no more. The purpose of God in creating and sustaining the world will then have been accomplished, even the salvation and perfection of his body, which is the church. All worlds were created for the lifting of Jesus on high, and every knee shall bow and every tongue shall confess to the glory of God. For his glory they are and were created, and his glory he will not give to another, nor his praise to graven images. Hence this world (his people) is saved with an everlasting salvation, out of every nation, kindred, tongue and people under heaven. What an innumerable company, whom no man can number. All these Jesus has saved by the one perfect offering of himself without spot unto God; he has cleansed them and saved them forever. He had power to lay down his life, and power to take it up again. This commandment he said he had received of his Father. A knowledge of this salvation is given to each one of his people through

\*[THE pope of Rome, who claims to be infallible, and God's vicegerent on earth, is no more guilty of usurping the prerogatives of Deity, than is every so-called minister of whatever denomination who allows the use of the word "reverend" as a title to his name.—Ed.]

an experience of grace. No man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal him." So all this knowledge comes through the teaching of the Spirit of Almighty God, and so it is written, "They shall all be taught of the Lord." They are blessed with peace and assurance forever.

Yours in hope,

WM. F. SLOAN.

CLAY VILLAGE, Ky., Oct., 1903.

MERIT, Texas, Feb. 10, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—I hope that I have an interest in his love, and in the benefits of his everlasting covenant. I have felt for some time like writing something for the SIGNS and the household of faith, but because of a sense of my depravity, and because there are many who are so much more spiritual than myself, I have refrained. I feel so little, so blank, so imperfect and so dark in spiritual things, that it seems as if the light of my spiritual understanding (if I have ever had any) has turned into darkness, and O how great is that darkness, as said Jesus. And because of this I do not feel that I can comfort any of the Lord's children, not even the least of the family, but I have a desire to let you, in the far east, know that there is one of the Adamic family in the far west, in Texas, where there are so many self-righteous ones, who has a hope in the Savior's love. But I so much of the time feel my depravity and sin, which so boils up in my mind, that I am made to doubt and tremble, questioning whether I was ever embraced in the mind of Jehovah as one of his. I will mention hymn No. 1022, (Beebe's collection) as a part of my feeling most of the time; read it. This hymn describes

my feelings, though I may be deceived, and not know the true sentiment of the poet who composed it, or the grace of God. But if I do not know, still let God be exalted, and me, a poor sinner, be condemned. I sometimes feel, as I hope, that the sweet presence of Jesus is with me, and that he is high and lifted up, and then the next moment I am down in the valley and shadow of death. I am often made to cry out, like Jacob, "All these things are against me." But Paul says, "All things [not some things] work together for good to them that love God, to them who are the called according to his purpose." And he also says, "We are more than conquerors through him that loved us." Am I sure that I love God, and that I have been called according to his purpose? If so, then all these things are working for my good, and my salvation is secure in Jesus for time and for eternity.

David said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." What a glorious and great Redeemer is the Lord our God, the God of the whole earth is his name. He works and none can hinder. "He speaks and it is done." His dominion is from sea to sea, and from the rivers even unto the ends of the earth. He says that he is the high and holy One who inhabits eternity, whose name is Holy, and who dwells in the high and holy place, and with him also who is of a humble and contrite heart, to revive the spirit of the humble, and the heart of the contrite ones. What a wonderful God is this who will come right down into the heart of such a poor sinner as I am, to help and revive me in time of trouble, and if I am one of these humble ones, I am so by the grace of God. David said, "God is our refuge and strength, a very

present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Is not our God a wonderful refuge for his little children, who, like Mephibosheth, are lame on both feet, and therefore cannot deliver themselves out of their afflictions and trouble? Often in deep trouble, I would have delivered myself, but could not. But when it seemed to me that death and hell were my doom, then Jesus, as I hope, came and delivered me. O how I felt to praise him; he became my strength and my high tower. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." Paul said, "By the grace of God I am what I am." He said again, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." So even our labors are of the grace of God, we cannot therefore do anything of ourselves, but our sufficiency is of God. God is all, and in all to his chosen, to his name be honor and glory; so let him be praised in all things. "He that glorieth, let him glory in the Lord."

Dear brother Chick, I was sorry to hear of the death of dear brother Beebe. He was a great man, who I believe stood by the standard of truth, and would not waver or shrink from friend or foe. But when God calls, the great as well as the lowly must go. May God's blessing rest upon his bereaved ones, both those who were his by ties of nature, and spiritually. I want to say that I love to read the SIGNS, for it comes laden with good news, telling of the wonderful works of God in the hearts of his people, who have

been with Jesus. Now may the blessing of God rest upon the dear editor of the SIGNS, and upon all others who are beloved in Zion, is my prayer.

Your brother,

S. M. DICKSON.

JASPER, Ark., Jan. 1, 1904.

DEAR BRETHREN EDITORS, AND ALL OF LIKE PRECIOUS FAITH:—Grace be unto you and peace from God our Father and the Lord Jesus Christ. Dear brethren, if it is the will of my Master to guide me by his holy Spirit, I desire to pen a few words for your consideration. Behold how good and pleasant for brethren to dwell together in unity, and to tell of the dealings of our covenant-keeping God through the SIGNS, our dear family paper. How strengthening to the scattered flock to read the editorials and letters from dear brethren, all being a unit on the plan of salvation, God being first and last in the salvation of his chosen people, setting forth the glorious doctrine of salvation by grace. Dear children, it has been the will of our dear Lord during the past year to call many of our dear brethren from the vicissitudes of life; they are gone from the evil to come, being housed in eternal bliss and glory, viewing the throne of God and praising our dear Lord, whose precious blood cleansed them from all sin. While it has been his will to spare many of us to see the beginning of a new year, may it be his will that we may live nearer to him the coming year, than we have in the year past, doing his holy will in all things, ever looking unto him, the author and finisher of our faith, while we are in this tabernacle of clay, warring our pilgrimage through this world of trials and tribulations, often in doubts and fears, groaning within ourselves, waiting for



the adoption, to wit, the redemption of our body. Blessed thought, the church of the living God complete.

My race is almost run; my sun will soon go down; I am now tottering along upon my staff, in my seventy-fourth year; this old tenement of clay is becoming greatly dilapidated, shadowing the grave. O, may we feel and realize that we are walking in the glorious light of his blessed gospel.

Dear children, perhaps this may be the last writing from your unworthy brother, if meet to be called a brother. May God in his mercy bless our dear editors, and spare them many years to stand upon the walls of Zion, sounding the gospel trumpet to the scattered flock, is the prayer of your unworthy servant,

A. R. McPHERSON.

AUGHRIM, Ontario, Dec. 14, 1903.

EDITORS OF THE SIGNS—DEAR BRETHREN IN THE BLESSED HOPE OF THE GOSPEL:—It once more becomes my duty as well as privilege to renew my subscription to the SIGNS, and while I live and the SIGNS continues as it has done in the past, to contend for that faith once delivered to the saints, I shall count it my privilege and blessing to subscribe.

It is with much hesitation that I write more than the above, as all the contributors to the pages of the SIGNS have and do so abundantly express my mind regarding the solemn and glorious truths of the gospel in their experience. Had I not an intimate knowledge of my own heart in all its depravity and darkness, I might wonder that any of God's dear children would become entangled with the "yoke of bondage," but I do painfully know that of myself I can do nothing, and that I am entirely dependent upon God for daily bread. Some time ago

while my mind was occupied with thoughts concerning those who contend for what is called "conditional time salvation," my mind was led to look to that One who alone is the author and finisher of our faith, and it seemed to me that salvation for time and for eternity was like our God, for we read, He is the Rock, his work is perfect, and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Elder Chick so well expressed it, "This eternal life is not simply of endless duration, but another kind of life," and our beloved Paul declares that the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. Also, we read and experience that we love him because he first loved us; just as the life given to the fruit tree is the cause of its beautiful fruit, so is that eternal life which God gives to his children the cause of all their good works or fruit. The word of God does not say that if ye through the flesh do mortify the deeds of the body ye shall live, but it does read, "If ye through the Spirit do mortify the deeds of the body ye shall live." Of old there were some who came to Jesus asking what they must do to work the works of God, and Jesus declared, This is the work of God, that ye believe on him whom he hath sent. Therefore I conclude that salvation in all its fullness for time and eternity is of God, and therefore is of grace. I do love to have it thus, for I feel that his yoke is easy and his burden light. May God in his love be with you all, is my prayer.

I remain your brother in hope,

R. CASE.

272 OAKLAND AVE., DETROIT, Mich., Jan. 14, 1904.

EDITOR OF THE SIGNS:—You will find inclosed a money order for two dollars, which please credit on my subscription. Whether I shall be permitted to read the coming volume is for my heavenly Father to determine, but while I live and am able to see the lines, I wish to keep in touch with those who love the truth as I understand it. My only consolation and hope of glory is my confidence in the doctrine of salvation by grace alone through the blood of Christ. Sixty-seven years ago, when I was in my twentieth year, God opened my eyes to see, and my heart to understand my utter inability to extricate myself from the condemnation of the law by any effort of my own. Since that time I have investigated many theories and schemes of men, whereby it is claimed every man, all men, are to be saved, and come into that inheritance which is reserved in heaven for them that love God, but I have found nothing among them all upon which I can rest with that sweet satisfying consolation that a living faith in Christ brings to my soul. In all the wearisomeness of life, here is rest, here the aged and infirm, the sick and distressed, the poor and needy, the down-trodden and discouraged, the sinner and the outcast, find encouragement and rest, for there is no other name given under heaven whereby we must be saved, and God by his Spirit of power and holiness will gather his elect from the four corners of the earth, saying, "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."

Read the forty-third chapter of Isaiah, and much beside in the Scriptures, going to show that God is, and that there is no

other in whom poor mortals can trust for salvation, and for rest in the hope of glory.

In common with all readers of the SIGNS, I feel to express my sense of bereavement, in the death of brother Beebe, whose faithfulness as editor and publisher of the SIGNS commanded our confidence and affection. He possessed unvarying firmness in battling for the truth, and in comforting the saints. My heart goes out in sympathy to the bereaved family in their affliction, and I commend them to him, who is the widow's God, and a Father to the fatherless, until he shall have gathered us all into oneness with himself, in accordance with the prayer of his only begotten Son Jesus Christ.

Among the many blessings so continually bestowed upon me by my heavenly Father, is the sweet privilege of listening to preaching, which is in such harmony with my own views as to brighten my hope and encourage me with brighter faith in Christ my only Savior. Since I came here in October last, I have listened to Elders Curry and Carnell, of Canada, and Elder Scott, of Illinois, each and all of whom are able ministers of the gospel of Jesus Christ. Being upon the outer edge of human life, this may be my last greeting to the readers of the SIGNS on earth.

In gospel bonds, yours in Christ,

P. WEST.

[We have very greatly enjoyed reading this solemn letter from brother West. How precious is the testimony of the old tried soldiers to their Leader's faithfulness and salvation. The younger can but be strengthened and encouraged by such a testimony. Brother West has found nothing to satisfy him save in Jesus Christ and him crucified. This is his testimony, after nearly seventy years ex-

perience of the trials and sorrows of life, and after the trial of all other schemes, which are the inventions of men. None but Jesus can do helpless sinners good; this is all our hope also. In behalf of all who are connected with the SIGNS, and all our readers, we extend greeting to our aged brother. May his last days spiritually be his best days, until his Master shall call him home.—ED.]

MADISON, Ga., Nov. 23, 1903.

GILBERT BEEBE'S SON—DEAR BROTHER:—You will find inclosed post-office money order for two dollars, to pay for the SIGNS another year; also one dollar to help pay the indebtedness of the SIGNS. Wish I was able to send ten, for I dearly love to read the SIGNS, and hope to be able to do so as long as I live, which I know cannot be long. I am now in my eighty-first year, and have been failing for several years; am very feeble, not able to leave the house. Have not heard a sermon in several years, and never see an Old Baptist, but the SIGNS come regularly, and I prize them highly, believing they advocate the truth, as they have always done. My heart is drawn out in love to the dear brethren who write for your paper; such good letters. How glad I would be if I could write as they do, but having no gift I must close with love to editors and correspondents of the dear old SIGNS, desiring to be remembered at the throne of grace by all. This will probably be my last. I must now bid you all farewell. God grant that we may reach that blessed world above, where sickness, sorrow, pain and death, are felt and feared no more.

A poor sinner saved by grace, if saved at all,

LUCY LAURA PERRY.

DUTTON, Ontario, Feb. 24, 1904.

DEAR BROTHER CHICK:—The February quarterly meeting of the Covenanted Baptist Church of Canada was held at the stated time, viz: the first Sunday and Saturday before and Monday following. Notwithstanding the general obstruction to travel by the great depth of snow, there was a fair attendance, though not so many as usual. There were no matters of business before the church, so the time was practically taken up in the preaching of the word and the administration of the ordinance of the Lord's supper. Elder John L. Scott, of Pleasant Plains, Ill., was invited by the church to come to this meeting, and we were favored with his presence and his labors in word and doctrine. His preaching was sound in word and fervent in spirit, and was most graciously, gladly and joyfully received by all who believe, that were present at that meeting. Elder Scott will long be remembered here, and will be cordially welcomed among us at any time. Brother D. S. Koontz, a very gracious man in the church, came with Elder Scott, and enjoyed the good meeting with us.

H. M. CURRY.

CROOK, Me., Feb. 19, 1904.

DEAR EDITOR OF THE SIGNS:—On account of my health I desire to get to a better climate, so if one brother or sister from each county or church in Indian Territory and western Arkansas will write me and describe their section of country, price of land, &c., it would be thankfully received, and I will try to replace the stamp. I saw a piece in the SIGNS about a year ago from a sister in Indian Territory, but I loaned the paper and it has never been returned.

Your unworthy sister,

(MRS.) AGNES DRUIN.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 15, 1904.

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

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

**UNIVERSAL SALVATION.**

SISTER Virginia Coughran, of Red Bird, Ark., writes us, asking for our views through the SIGNS upon universal salvation. She states that some in the section where she lives hold that the word "wicked," spoken of in various Scriptures, means only the flesh. They also teach universal salvation to the inward man.

In reply, we wish to say that the one chief objection which we have to the theory of universal salvation, is that the Scriptures are against it, and the best argument against it that we know of, is the New Testament. Those Scriptures which declare everlasting destruction of the non-elect prove the contrary; those Scriptures also which declare the doctrine of the personal election of sinners to salvation, prove the contrary, and the many Scriptures which speak of believers and unbelievers, and of the righteous and the wicked, do not set forth a contrast between the flesh and the Spirit in some one or more men and women, but do set forth two classes of men in this world.

Election could have no meaning at all as a term in language, except the opposite idea also be implied. Choice always means that two or more characters or

persons are involved, and that some are not chosen. Election necessarily signifies that some are not elected, but are passed by, or rejected. Language has no sure meaning if this be not so, and if language has no sure meaning, no one can read the Scriptures with any certainty as to what they do mean. Still further, as regards the idea that the election is of the inward man, or the spirit, whatever that may mean, and that the outward man, or the body, is rejected or passed by, this is altogether false, because death in the first place was passed upon the whole man, body, soul and spirit, and redemption therefore must be of the whole man; one part of man is not elected to salvation, and another part left to perish; the Bible doctrine of election means no such thing as this. Election means that before the world was, some individuals of Adam's fallen race were in the eternal mind and purpose of God elected to be called by grace, and finally saved, while the same sovereign will of God decreed to pass by the rest of mankind, and leave them to perish in their sins. We do not feel called upon here to enter into a defense of the justice and goodness of God as manifested in this Bible doctrine of personal election. The bitterest shafts of the adversaries of God have always been leveled at this plain scriptural doctrine of election, but all such come under the appeal of Paul in Romans ix: "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?"

Election is the doctrine of the Bible, first and most important of all, and election is, and has been in all ages, the doctrine of the true church of God, and it is the doctrine of all true Old School Baptists now, and all those who deny the

doctrine of personal election of sinners to final glory before the world was, and the decree of God to pass by and leave all others to perish in their guilt forever, are not Old School Baptists, and what is more, they are not Bible Baptists.

Universalism, like all other Arminian theories, is based primarily upon a denial of the justice of God in the condemnation of all men to everlasting punishment, because of the sin of our first parents, and upon very weak and partial views of the enormity of sin; sin against God, the Sovereign of the universe. Sin is to be measured, as regards its exceeding sinfulness, not by the finiteness and weakness of the sinner, but by the dignity and holiness of that God against whom men have sinned. Treason against the government, among men is regarded as being much more criminal than an offense against some individual; sin is an offense against God; how exceeding vile and sinful then must sin be; God in his word says that it demands everlasting punishment. All would thus justly perish had not God in mercy chosen to save some as the monuments of his grace.

#### I TIMOTHY V. 8-11.

A CORRESPONDENT from Hampton, Iowa, whose name we have mislaid, desires that we should present some thoughts with regard to the Scripture found in 1 Tim. v. 8-11.

The connection clearly shows that Paul is here giving directions to Timothy as to what he shall set before the churches with regard to poor widows, who are believers and members of the church. Such as are widows indeed, are to be cared for, and their temporal needs provided by the church. But restrictions are also laid down by the apostle. First, they are to be widows indeed; that is, they are not

only to be widows in the ordinary meaning of the term, but they are to be without children or nephews to care for them, and are to be destitute of means of their own. This at least seems to us to be the meaning of the expression, "widows indeed." Second, she must be one that trusts in God, and that is known as being devout, and engaged in the service of God with her whole heart. She is to be one who continues in supplications and prayers night and day. This implies humility, and confession of dependence upon God. Third, she is not to be one who continues in pleasure, for such are dead while they live. The word "pleasure" here includes all that belongs to worldly delights, in contrast with the joy of the Lord and the comfort of the Spirit. She is not to be taken into the number cared for by the church, if under three score years of age. There is a good reason that will be at once apparent, viz: that as a rule those under that age are capable of such labor as will provide for their own living. Paul will not admit of idleness or laziness among the people of God; the church is not to be unjustly burdened by caring for those who can care for themselves. She must also have been the wife of one man. We frankly confess that we do not see the reason why this restriction is given, but still it is the plain statement of the qualification which such an one must have. She must be well reported of for good works; she must have brought up children, she must have lodged strangers, she must have washed the saints' feet, she must have relieved the afflicted, and she must have diligently followed every good work. All these are named as personal qualities and works performed in her private life as a member of the church, and in obedience to the Lord's commandments.

Beside this command to provide out of the funds of the church for needy widows, beginning with verse nine, the apostle may refer to some service in connection with the church which these widows may have been called upon to render. Indeed, we know that there were women servants in the early churches, as well as deacons, and there can be little doubt that as the deacons were to look out for the temporal affairs of the church, so also some temporal interests were to be regarded and attended to by these women. As we have said, something of this kind may have been in the mind of Paul when he wrote the words from verse nine to verse twelve in the text to which our attention has been called. From such a place the younger widows are to be shut out, and this must be so, because they may marry again.

With regard to this matter, Paul, verse eight, says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This relates to the children or nephews of these widows. It is enjoined that they must care for their widows, and not leave them to be cast upon the care of the church. If any son or nephew will not do this, though he may profess to be a believer and follower of Christ, yet he denies the faith, and in this respect is worse than an infidel. Infidels will, through natural affection and regard to the general customs and opinions of men, provide for their near relatives. Shall professed believers show less regard for what is right and kind than infidels?

Kindness to the poor and needy is enjoined everywhere in the word of God. Whatever one's profession may be, he is not a follower of Christ if he disregards the sufferings of the poor, and does not minister to their necessities.

#### LUKE XIII. 6-9.

BROTHER Thomas Dunham, of Ava, Mo., writes asking for some reflections upon the Scripture found in Luke xiii. 6-9.

This Scripture narrates a parable spoken by the Savior. It is evident from the connection that it was spoken not to the disciples specially, but to the Jewish people who were gathered together at this time. Our understanding is that it relates specially to the Jewish nation, and that it presents the dealings of God with them as a nation in the past, and up to the time that then was. The three years spoken of in the parable may represent all the time of the past in which God had shown that people great forbearance, while the additional year may represent the time yet to be allowed before the final destruction of that city and nation, which took place forty years after this parable was spoken, in the year seventy, by the Roman armies under Titus, as related by Josephus, a Jewish historian. But be this as it may, the general thought of the parable is that God had dealt in long-suffering and forbearance with that people in all their history, and was still full of forbearance. But the time would come, and was near at hand, when upon this generation should come all the righteous blood that had been shed by all their former generations, as the Savior elsewhere said to them. In many places, both in the Old Testament and the New, this long-suffering of God toward that people is presented, and on the other hand, their utter barrenness in all that could be acceptable to God. There was, after all, found no pleasant fruit upon them. The Lord had planted them as a vine, and had watered them and enriched them, but when he came looking for fruit he found them altogeth-

er destitute, and now the time was near at hand when he would cut them down, as a barren fig tree would be cast aside by the husbandman. It seems that this is the plain, simple meaning of this parable. We desire to add that it does not in any wise imply disappointment with God, as though he had not known their barrenness from the beginning, for the Lord had said to them by the mouth of Moses, that he knew them, that they would not keep his commandments. In justice they might have been cut off at once, but in mercy, and because there was a blessing to come out of them as a nation in the birth of Jesus Christ, they were spared during all the former generations, but now the cup of their iniquity was filled, and they must be cut off as cumberers of the ground. When God has fulfilled his purpose with any people or nation, that people or nation also shall be cut off in their iniquity; it is so with all nations and with all men.

The Lord's people, chosen to final salvation, are to count themselves unprofitable, and they feel altogether unfruitful, and many have been disturbed by this very parable; but such as are saved by grace shall never be cut off. This parable does not apply to them; for those who feel unprofitable and unfruitful are they who are most fruitful in all the graces of the Spirit, in which humility stands forth prominently. This parable relates to the boastful and arrogant, who regard themselves as being useful and able to do much good in the world, and who suppose that they have done so, but it does not relate to those who say, When did we ever see thee sick, or needy, or in prison, and ministered unto thee? The proud may well tremble, but the humble are exalted in the Lord; the humble are near to God through Christ, but the

proud he knoweth afar off.

We desire to add that the fruits which are pleasant to God are not so much outward works as inward graces. Inward graces will produce outward works, in harmony with themselves, but it is the inward grace that gives to them all their excellency. Humility, love, meekness, fear and trust are inward graces which, when put in the heart, will bring forth obedience also in the outward life. Where these are wanting, no amount of good deeds, counted so by men, can be pleasing to God. Pharisees, who were full of outward righteousness, had no righteousness within, and the Lord called them whitened sepulchres. A meek and quiet spirit is in the sight of God of great price; without this spirit man might as well offer swine's flesh as a bullock before God; he regards the spirit rather than the deed. Yet we are to glorify God in our body and in our spirit, both of which are God's, but the inward grace is that which sanctifies the outward work.

These are some of the lessons which seem to be taught in this solemn parable.

#### PLEASE BE SURE,

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

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

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### I PETER I. 22.

"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 fervently."

As we intimated in a late number, we now offer such views as we have on the above text, in answer to the request of brother George Fettenger, of Iowa. The apostle addressed the saints which were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, and having set forth the grand principles on which their salvation was established, he proceeds to instruct and admonish them in perfect harmony with the foundation of their faith and hope. "Forasmuch," says he, "as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, \* \* \* seeing ye have purified your souls in obeying the truth," &c.

The principal inquiry of our correspondent seems to be as to the meaning of the apostle, in regard to their having purified their souls, when the Scriptures so manifestly teach that the cleansing and purification of the saints is attributable only to the blood of Jesus Christ, which alone can purge us from guilt, and present us holy and unblamable in the sight of God. We must observe that the

apostle in the connection had clearly established the doctrine of salvation by the sovereign grace and atoning blood of our Lord Jesus Christ. Their standing and acceptance before God was in Christ. Elected, or chosen of God in Christ before the foundation of the world, and that according, not to their works or merits, but according to the foreknowledge of God the Father, and through the sanctification (separation, consecration, or setting apart by regeneration,) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. The saints had not therefore purified their souls by virtue of any meritorious action of their own, nor do we understand this text to speak of expiation for sin, or atonement for guilt, for that is very positively ascribed in the verses immediately preceding, to the precious blood of Christ, as possessing the only power or virtue that can possibly redeem sinners to God. But the purification of their souls, in the sense of this text, is from the defilement of error, which they had received by tradition from their fathers, by which they had formerly been defiled; which had led them to confide in the flesh, and to follow and obey the flesh in its dictations, and that in disobedience of the truth. But now, being sanctified, or set apart by the Spirit, and as the apostle adds, Being born again, not of a corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever, they have received the truth, and the truth has set up its throne in their hearts, and by the sanctification of the Spirit unto obedience, they have obeyed the truth, are governed by the power of the truth, and in obedience to the mandates of the truth as it is in Jesus, they have laid aside all malice, and all guile, and all hypocrisies, and envies, and all



evil speakings, as new born babes they desire the sincere milk of the word, that word by and of which they are born again, as being congenial with the new life which God has given them in their new and heavenly birth, they by their obedience to the truth have cast off, or laid aside, their former malice, guile, hypocrisy, &c., and thereby they have purified their souls in obeying the truth. As all error is defiling and filthy, so the truth, which is the opposite of error, is pure, and heavenly in its nature. Truth flows from the word of God by which they are born again, as the sincere milk of the word of God that liveth and abideth forever. Thus while obedience to the flesh, to traditions of the fathers, according to the flesh, corrupts and defiles, the opposite course of obedience to the truth, purifies and cleanses from falsehood, deception and hypocrisy. Under the ceremonial law the Israelite who transgressed the law was pronounced unclean. But a faithful obedience to the precepts was considered clean. God said to Israel, "Wash you, make you clean." How? The manner is pointed out. "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow," &c.—Isaiah i. 16, 17. But, it may be asked, How had the saints addressed by Peter, purified their souls by obeying the truth? The apostle tells how. Through the Spirit, unto unfeigned love of the brethren. An effort of the flesh to cultivate a love for the people of God, or the things of the Spirit, can at the most, only amount to a neat counterfeit. There is no brotherhood to, or fraternal love for the saints felt in reality until we are born of the Spirit, for, All flesh is as grass, and all the glory of man

is as the flower of grass, which will soon wither, and fall away. Hypocrites may make great professions of love, and feign an ardent love, but it is not reliable; it is not the love of God shed abroad in the heart by the Holy Ghost, but an imitation, a deception; but that love which is the fruit of the Spirit, is real, vital and lasting as eternity, for it is the love of God, and is therefore eternal and immutable, and is consequently unfeigned; it flows out freely, spontaneously, sincerely and ardently to the brethren, to their kindred in Christ. Not only in times of prosperity, when religion walks abroad in silver slippers, but when brethren are oppressed, despised, afflicted or persecuted. To know that a dear brother or sister is in distress, and needs consolation and sympathy, then will this love find vent, it will gush forth in the most unmistakable and undisguised tenderness. It will not say to a needy and destitute brother, Be warmed, and be clothed, and at the same time withhold the things which are required; but it will weep with those who weep, and mourn with those who mourn, and if necessary divide with him the last loaf, or the last dollar or dime. That love which is induced and cultivated by theory or tradition from sire to son, and grows only out of the flesh, and exhibits only the fleshly passions which belong to our depraved nature, is just as corrupt and polluted as the nature from which it emanates; but that which we receive in the new birth, is as pure and holy as the fountain from which it proceeds. When through the Spirit therefore the saints obey the truth, they love one another with a pure heart fervently; the heart is made pure, it is sprinkled from an evil conscience, and the law of Christ who is essentially the Truth, as well as the Way and the Life, is written in the

pure heart, the new heart which God gives to his people. Then the good man, out of the good treasure of his heart brings forth good things; from such an heart, unfeigned love proceeds; but all pretension to christian love, which comes from any other source is feigned, deceptive and unavailing before God.

The very expression of the apostle, Seeing that ye have purified your souls by obeying the truth through the Spirit unto unfeigned love of the brethren, implies that none but such can be profited by the admonition, See that ye love one another with a pure heart fervently.

We are told that because iniquity should abound, the love of many should wax cold. And is not the same cause at all times productive of similar effects? This was the case, according to the words of our Lord, when the abomination which maketh desolate, stood in the holy place, and the fearful judgments of God were poured out upon the ancient Jerusalem. And at all other times when iniquity has abounded, has it not had the same tendency, that is, with many? not with all, for some have manifested their love to God, to holiness, and especially to the brethren more abundantly at such times. But prevailing iniquity in the world serves to discriminate between feigned and unfeigned love. Far beyond any other time that any of the present generation have known, the present is a time in which iniquity abounds; the man of sin is permitted to scatter fire-brands, arrows and death, broadcast through the world, and do we not see that many who formerly professed to love the people of God most fervently, are giving the saddest evidences that their love, if not feigned, has grown lamentably cold? Are there not brethren in this day, ready

to deliver up brethren to the sword, with whom they have hitherto professed to be in fellowship and love? If we see such in hostile array against each other, and ready to consign each other to death, must we not conclude their love, if they ever had any, has reached the freezing point? But let us, dear brethren, whose hearts are cleansed from dead works to serve the living God, heed well the admonition of our text, and See that we love one another with a pure heart, fervently; that we may know how good and how pleasant it is for brethren to dwell together in unity, keeping the unity of the Spirit in the bonds of peace.

MIDDLETOWN, N. Y., July 1, 1861.

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### CHANGE OF ADDRESS.

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HENRY James having changed his address from Worthington, Minn., to Reading, Nobles Co., Minn., desires his correspondents to address him at the latter place.

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### RECEIVED

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IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$911 65
J. F. Varnes, Pennsylvania, \$1.00; Willis S. Gott, Iowa, \$1.00.—Total.....	2 00
Total to date.....	\$913 65

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### MARRIAGES.

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By Elder G. N. Tusing, at the residence of the bride's parents', Feb. 24th, 1904, William C. Notstine and Miss Oela C. Dunnick, both of Circleville, Pickaway Co., Ohio.

By Elder D. M. Vail, at his residence, Waverly, Pa., March 2nd, 1904, Martin F. Bellis and Miss Susan R. Kugler, both of Frenchtown, N. J.

## OBITUARY NOTICES.

**Mrs. Ruth M. Ricketts**, wife of Mr. James Ricketts, died at her home, 638 G St., S. E., Washington, D. C., Feb. 10th, 1904, aged 70 years. She had been in failing health for more than a year, but talked little of her condition, and near the end said nothing of passing away to friends who called to see her. Fifty-two years ago last October she was married to Mr. Ricketts, who survives her with the following children: Wm. M., Eugene K. and Edmond L., sons; Virginia A. and Josephine Ricketts, daughters, all of Washington, D. C. Sister Ricketts united with the Middletown and Wallkill Old School Baptist Church June 13th, 1875; she was baptized by the late Elder Gilbert Beebe, and although she lived many years in Washington, never moved her membership. In consequence of her living elsewhere she met with us here seldom, but attended the church in Washington, beside visiting associations when she could do so. We extend our sympathy to the family, especially to the husband, who in his old age has lost the companion of his youth and declining years.

The funeral sermon was preached by Elder J. T. Rowe, of Baltimore, Md., pastor of the church in Washington, D. C.

Thus another one is at rest from all the sorrows, cares, trials, temptations and afflictions of this world.

ALSO,

**Joel D. Northrup** died at his home at Otisville, N. Y., at 4:40 Thursday morning, of "la grippe" and old age. He had been ill for some days. He was born Jan. 10th, 1819, in Ogdensburgh, St. Lawrence Co., N. Y., and was a son of Daniel and Annie Filkins Northrup, who were natives of Rensselaer Co. The early life of Daniel Northrup was spent on the Erie canal, and he later was agent for the canal company in New York city. He died when sixty-five years old, and his wife died at the age of sixty-four years.

Joel D., the son, in 1829, went to Ogdensburgh to live with his grandfather, working his way on the canal. He remained with his grandparents until 1833, working on their farm and walking three miles to school. In 1834 he returned home and worked as a driver on the Erie canal between Troy and Buffalo. When he was nineteen years old he became captain of a boat, and served nine years in that capacity. In 1847 he went to New Jersey, and spent two years in farming, then returned to the Erie canal. Later he removed to Washington, N. J., where he boated on the Morris canal. From there he went to New York city and ran a steamboat on Long Island Sound, and later on the Hudson River. In 1849 he went to work as a baggageman on the Hudson River Railroad between New York city and Poughkeepsie. In 1850 he went into the service of the Erie Railroad as baggageman on the Newburgh Branch. He was soon made a regular conductor, and ran regularly until 1889, or nearly forty years, much of the time as con-

ductor on the milk train between Port Jervis and Jersey City, making his home in Otisville. He had lived in that village since retiring from the railroad.

He was married Dec. 2nd, 1839, to Miss Hannah Bright, of Washington, N. J. She was born May 24th, 1820, and died Jan. 26th, 1895. Seven children were born to them, two of whom died in infancy; Augusta, wife of Homer F. Merriman, of Jersey City, died last April. The surviving children are William D. Northrup, merchant, of Otisville; Joel D. Northrup, Jr., merchant, of Otisville; Hannah, wife of Charles F. Blizzard, of Jersey City, formerly of Port Jervis; Irena C. Tears, widow of George H. Tears, who for the past few years made her home in Otisville with her father.

Mr. Northrup was one of the best known railroad men in this section of the country. The *Port Jervis Union* says he was with the Erie Company about forty years, and every man, woman and child who ever rode on the cars between Port Jervis and Jersey City knew him, and few had not had some favor at his hands. No railroad man was ever more popular, and deservedly so, and his death will be lamented by thousands who so kindly remember the genial, whole-souled "Uncle Joe" of the milk train.

The above appeared in the death notices in the *Middletown Daily Times*, Feb. 26th, 1904, and speaks well for our dear old friend. Mr. Northrup never made a public profession of religion, but was a believer in Jesus many years. He had been a reader of the SIGNS sixty-five years. His wife, who preceded him to the grave, was a member of the New Vernon Church, and during her life the Northrup home was an Old Baptist home. Many who may read this will remember the kind hospitality of the Northrup family. Mr. Northrup was as glad to welcome the brethren after the death of his wife as before. It was our privilege to visit him two or three times a year since our coming to New York; these visits were always pleasant. He was a friend indeed to the cause of Christ, ever ready to aid in every way. A kinder man and one more popular could not be found. We all shall miss him.

The writer conducted the funeral service at his late home Sunday, Feb. 28th, which was largely attended; text used, "Surely the bitterness of death is past."—1 Samuel xv. 32. The remains were taken to Washington, N. J., for interment. May the grace of God sustain the children and reconcile us all to his will.

H. C. KER.

**LITTLE Frank Cunningham**, son of T. B. and C. E. Cunningham, was born June 25th, 1903, and died Jan. 13th, 1904, aged 6 months and 19 days. The little fellow suffered ten days before he died. It is hard to have to give up our dear little one. He was a sweet, lovely baby.

His mother,  
SOUWILPA, Ala.

C. E. CUNNINGHAM,

**Sylvia J. Jackson**, wife of Elder Mitchell L. Jackson, departed this life at her home at Nora Springs, Floyd Co., Iowa, Feb. 22nd, 1904, at 7:30 o'clock a. m., of pneumonia, aged 65 years, 4 months and 20 days. Sylvia J. Reed was born in Crawford Co., Ohio, Sept. 26th, 1838, and moved to Iowa in 1855. She was united in marriage to Mitchell L. Jackson, August 23rd, 1857. By this union five children were born, one son and four daughters; all have passed to the other shore. She with her husband united with the Little Cedar Church of Old School Primitive Baptists in February, 1874, and was baptized by Elder James B. Burch, of which church she lived a devoted member till death. None knew her but to love and respect her. She leaves to mourn their loss a devoted husband, three grandchildren, one brother, two sisters, and many near relatives and friends.

The writer conducted the funeral services, which were held at the Old School Baptist meeting-house at 10 o'clock, on Wednesday succeeding her death, and spoke to a large and attentive congregation, using for a text 1 Cor. xv. 19, after which her remains were interred in the beautiful Rock Grove Cemetery beside her children and grandchildren, to await the resurrection morn.

I had been intimately acquainted with her several years; I never met with a more devoted sister. Her home was always opened to her brethren.

Now may the God of all grace comfort the husband and grandchildren with his holy presence, and guide them in the way of all truth, is our humble prayer for Jesus' sake.

E. A. NORTON.

HAMPTON, Iowa.

By request of his daughter I send for publication in the SIGNS the notice of the death of our esteemed brother, **John Tyor**, who departed this life at the home of his step-daughter and son-in-law, near Delmar, Del., Feb. 7th, 1904. Brother Tyor was born in what is now Wicomico Co., Md., Dec. 25th, 1826, making him at the time of his death 77 years, 1 month and 13 days old. He was married July 5th, 1852, to Nancy E. S. Brumbly, who died July 10th, 1888. Dec. 20th, 1891, he married Mrs. Frances Lecates, who survives him. To the first marriage were born three children, but one of whom survives him, Mrs. Arkansas Smith, who is an esteemed member of the Forest Grove Church, in Wicomico Co., Md. Brother Tyor was baptized at Indiantown, Md., in the year 1876, by the pastor, Elder T. M. Poulson. He was one of the constituent members of the church at Forest Grove, which was constituted in January, 1886, and continued a devoted and faithful member there until his death, manifesting his faithfulness and zeal by his regular attendance at the meetings of the church, and by a well ordered walk and godly conversation. His remains were laid to rest in the cemetery of the Forest Grove Church, in the presence

of sorrowing relatives and friends, to await the trumpet's sound. He leaves a disconsolate widow, sister Tyor, (who is also a faithful member of the same church) one daughter, one brother and one sister, besides numerous other relatives, and the church, to mourn, but not without hope, for we believe that our departed brother was a child of Jehovah, and an heir of salvation. May the Lord comfort the mourners according to his word. Amen.

Your brother in the hope of salvation through a once crucified but now risen and exalted Savior,

A. B. FRANCIS.

**Miss Ada Elvina Hatch** was born August 2nd, 1868, in Delaware Co., Ohio; departed this life Nov. 5th, 1903, aged 35 years, 3 months and 3 days. She united with the Primitive Baptist Church called Van Buren, at Van Buren, Ohio, seven years ago, and was baptized by Elder A. F. Dove. She lived an humble, exemplary member until death. She was a reader of the SIGNS OF THE TIMES, and loved its precious truths. She had been much afflicted for years, but bore it with much patience and sweet resignation, and quietly passed away; the end was peace, and she is at rest. She leaves to mourn, a loving mother, one brother, one sister, with many other relatives and friends.

Funeral services were conducted at her home by her pastor, Elder A. F. Dove, after which she was gently laid to rest in the silent city of the dead, with the consoling hope of the glorious resurrection.

BELLE GORSUCH.

MARENGO, Ohio, Feb. 8, 1904.

## MEETINGS.

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

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., APRIL 1, 1904.

NO. 7.

## CORRESPONDENCE.

### I THESSALONIANS V. 22.

“ABSTAIN from all appearance of evil.”

Things are not always what they appear to be, hence people are often deceived; man sees not as God sees; man looketh upon the outward appearance, but God looketh upon the heart, and knoweth the thoughts and intents thereof. Poor, short-sighted man can only judge by the outward appearance. Then how careful we should be regarding our appearance. If our desires are pure, our actions should be accordingly; if the tree is good, the fruit will also be good, but it may not have the appearance of good fruit. Brethren may do things in their innocence, seeing no harm in them; they themselves are pure, and to them all things are pure, and certainly all things they do are pure, because their motive is pure, but how does the thing we do appear to others, to our brethren? Does it have the appearance of good or evil? Will this make any brethren think perhaps my heart is not pure, because my actions do not seem pure? We remember actions speak louder than words. By our actions men judge us, let our

speech be what it may. Will running after worldly amusements to the neglect of our church privileges, visiting our brethren, reading the Bible, or of our families even, cause our brethren to think that we love these things more than we do our Savior and our brethren? Will these things cause jealousy among the brethren? Christ is the embodiment of charity, but is there not a limit to the charity of the brethren? Is not the gift of Christ measured to them, or given to them in measure? Will not a life of apparent evil, finally lead the most charitable brethren to believe that something is wrong within? See what a bad effect the appearance of evil will have upon the minds of the brethren. Surely there is nothing more to be desired among the children of God than the love and fellowship of the brethren, and we sometimes wonder if they really love us, because we see no reason in ourselves why they should. It is a mystery to us if we have the assurance that they do love us. Dear reader, have you not had this thought, O that I could do something to cause the brethren to love me? Let me say, there is no better way than to abstain from even the appearance of evil. It is not

simply because one bears the name of Old School Baptist that we love them; it is not because of the name, but because of what they are through grace. How are we to know what they are? By their fruit shall ye know them. What are the fruits? Are they not love, joy, peace, long-suffering, gentleness, goodness, meekness, faith and temperance? O what a pity it is if all this lovely fruit be hidden away behind an apparent evil foliage, where, if the fruit be seen at all, the tree must be closely scrutinized.

A brother's name was once mentioned in my hearing. A brother present said he had never gotten very near that brother. The question why, was asked, and he said, Because that brother always carries a supply of novels and magazines with him, and he never saw him with a Bible or religious paper. It would have been much better if the brother had not taken the novels with him, thus abstaining from the appearance of evil. One of the most objectionable features in the misconduct of brethren is the bad effect it has upon others; the erring brother is not the only one who suffers; his errors cause others to sorrow. Young brethren have been brought into the church, for whom we felt thankful. They have delighted in singing the songs of Zion, in reading and in conversation upon the Scriptures; they were full of love, and it was good and refreshing to be in their company. It was not hard for them to abstain from the appearance of evil, for they hated evil. The word abstain would hardly apply to them, for the word abstain means a refraining from an indulgence of the appetite, or keeping away from those things to which we may be inclined. By and by the time came to those dear brethren just named, when the evil propensities which were in their

nature came forth into manifestation, the lust of the eye, the lust of the flesh and the pride of life arose, and temptation came to gratify these fleshly appetites, now the word abstain applies to them. O how hard at times it is to abstain not only from evil, but from the appearance of it.

Brethren, we need the prayers of each other, we need each other's help, we need exhortation and admonition from one another at such times. If a young man be inclined to dissipation, is it not easier for him to abstain under the guardianship of friends? Brethren will find it a great help toward abstaining from the appearance of evil to be in constant touch with each other; this they may have, by not forsaking the assembling of themselves together, and in receiving the exhortations and provocations to love and to good works from each other. I once visited a brother whose wife was also a member, and soon after I arrived he suggested that we have a game of dominoes. I could not get any enjoyment out of such things, and if I could, I do not think it looks well for professed followers of Christ to indulge in them; it is a waste of time, to say the least of it. When the brethren visit me I desire to entertain them without resorting to childish plays; when we become men and women, we should put away childish things. When one has tasted that the Lord is gracious, he can adopt the language of the poet and say,

"Tell me no more of earthly toys,  
Of sinful mirth and carnal joys,  
The things I loved before;  
Let me but view my Savior's face,  
And feel his animating grace,  
And I desire no more."

This I believe to be the experience of one who is exercised by the Spirit of Christ. When one finds real enjoyment



in worldly amusements the Spirit of Christ cannot be exercising them, but that spirit which is antichrist. When the Spirit of Christ is in exercise, its subject will be abundantly satisfied with the goodness of the Lord's house, and will not want to go outside to find satisfaction. Such an one desires to dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to inquire in his temple.

"In him they every glory view,  
Of safety, strength and beauty, too."

Your brother in hope,

EDWARD F. ROUNDS.

PHILADELPHIA, Pa., Sept. 28, 1903.

[THE above letter certainly contains good and wholesome counsel. It would be well could we all lay it to heart.—ED.]

REIDSVILLE, N. C., Feb. 26, 1904.

DEAR BROTHER CHICK:—I have been from home much of late, and have not read a great deal; in fact I have been very much in the dark, and have had no mind to read, but the clouds have to some extent passed away, so I can again claim the Lord Jesus as my own dear Savior.

Yesterday and this morning I have been reading the *Landmark* and SIGNS. I had almost forgotten that there is war in the world, or that Zion had enemies, till we were at breakfast this morning, when my grandson, eleven years old, spoke of what he had just read in a newspaper of the war in Korea. For a moment I could not realize that it was true, for all I had been reading was peace; that peace the world cannot give. It caused a contrast in my mind of the kingdoms of this world and the kingdom of our God, wherein dwelleth righteousness. At once my heart leaped for joy that I belonged to a kingdom in which there are no wars or fightings, but where

all is peace and love, and where jealousy, envy and malice have no place.

The two last SIGNS have been of much comfort to me, and to-day I am glad that I belong to the little flock that is so lightly esteemed in the world. I had rather be one of two of them than to be one of ten thousand of the kingdoms of this world, or of the religion of this world with all its glory. There is nothing plainer than that all flesh is grass, and the glory thereof as the flower of the field; the grass withereth and the flower thereof fadeth away, but the word of the Lord endureth forever. How good it is to have this word within us, even the kingdom of God which abideth forever. The members of this kingdom are a scattered people, as salt is scattered throughout that which is to be savored by it, and yet they are one band sweetly united by the revelation of Christ in them the hope of glory. They that have experienced little of this revelation have no lack, and they who have experienced much have none to spare; it is all for the comfort of the saints and for the glory of God. Thus the same life flows freely through every part, as the streams of the river of life pour forth its healing and life-giving waters into the soul, and we are made glad that we have been planted in the garden of the Lord by his hand, "Trees of righteousness, the planting of the Lord."

Just now clouds are thick and dark, and snow is falling thick and fast. It is the Lord's visitation to water the earth, but it is disagreeable to one who is compelled to be out in it. If there were no clouds there would be no snow or rain, and the earth would yield no fruit. Even so the clouds which hover so thickly over our souls and bring deep mourning and heart-felt repentance, are messengers from

the Father. They are not pleasant for the time being, but they are filled with rain from the kingdom of our Father, and we grow thereby. The north wind is as necessary to make the garden flourish as the south wind. As the Savior learned obedience by the things he suffered, so must all the plants of the garden learn it in the same way. All these are times appointed to us of the Lord, and we must walk in them, for without them we lose a part of the heavenly inheritance. We are predestinated to be conformed to the image of his Son, and his sufferings were as much a part of that image as his glory. Therefore we are appointed unto his sufferings to learn the fellowship thereof. Here we learn the need of mercy, and experience deep, heart-felt searchings for the way of life and peace, and are made to feel our need of the hand of the Lord to guide us. Here we are taught that the carnal mind is yet carnal, and to see it as our worst enemy, because it is in us and therefore always present. This often leads us into deep waters, and they flow over us, and we go down to the bottom of the mountains in the belly of hell. Then we cry unto the Lord, and our prayers are fervent and effectual; the Lord hears and delivers us. Our faith in him is renewed, and we grow strong in the power of his might, and feel that we could run the race, or leap over a wall, or stand up against ten thousand, for our war is now peace. The warfare is accomplished, our iniquity is pardoned, for we have received of the Lord's hand double for all our sins. Truly this is the city of peace into which we have entered, and we are given to sit with the King in his throne, and to behold his beauty. Our desires are unto our Husband, and he rules over us. The church can see no one above her Husband, and she will not

divide her privileges with another, for she says, "My Beloved is mine, and I am his." As she comes before him she is as a bride coming forth out of her chamber, clothed in raiment of needlework, and wrought gold, for she has on the robe her husband provided for her, and when he looks upon her in this beautiful raiment he says, "Thou art all fair, my love; there is no spot in thee." Can it be otherwise than this is a kingdom of peace? When it is the Father's will to take one from this kingdom in its militant state to the triumphant, his departure is but a glorious benediction on all the other members of the family, which makes them the more hungry for the joys into which the departing is entering. Thus they go on from strength to strength, and all in our eternal God and Father.

The Lord so bless and guide us as one common family, that we may live in him, to the praise of his glorious grace, wherein he hath made us accepted in the Beloved.

Dear kindred, pray for this poor worm, who is but a sinner, yet has a good hope through the grace of our Lord Jesus Christ.

L. H. HARDY.

FARMINGTON, Ill., Sept., 1903.

DEAR BROTHER BEEBE:—I have just received a very good letter from a dear sister living in Ohio, whom we visited about one year ago, while visiting our son-in-law in that State. The Baptists there speak very highly of her, as being devoted to the cause of her Savior. A former letter from her in the SIGNS did me much good, and I felt constrained to write to her, and her letter to me is so good that I thought I would send it to you. I have not her consent to have it published, but if you think it would be for the good of the cause, and a comfort

to poor, halting sinners in Zion, I would like to see it in the SIGNS. I do not doubt that it will be all right with the dear sister.

Dear brother, I have had a name among the despised Old School Baptists now forty-three years, and I feel just as dependent upon God as when I first came in. It seems to me that in all this time I have made no progress in knowledge and grace, and now I am about to the end of my journey, and feel to say, as did one of old, "Few and evil have the days of the years of my life been." And, "In me (that is, in my flesh,) dwelleth no good thing." I often get very low down, and think surely that I am deceived, and have no good hope, yet I realize that I am helpless to change my condition. I go mourning on account of sin which dwells in me; I hate myself because of my sins, and feel to say, "O wretched man that I am!" I see nothing worth living for here, and would long to depart did I know that I had a good hope through grace. I know that if I am not saved by grace I am forever lost.

Your brother in hope,

E. D. VARNES.

MARENGO, Ohio, Sept. 9, 1903.

MR. E. D. VARNES—DEAR BROTHER IN A PRECIOUS HOPE:—I certainly was very much surprised to receive your kind, good letter a few days ago, and although it does not ask for any reply, I feel it would be ungrateful in me to not acknowledge, even in my poor, weak way, how much your letter is to me. It greatly humbles me to be thus kindly remembered by and to know that you have loving fellowship for poor, unworthy me, or at least for what you read from my pen, published in the dear old SIGNS OF THE TIMES.

I received a letter from a dear sister in Maine (whose face I have never seen) the same day I did yours, who also felt impressed to write after reading my letter in the SIGNS. O, dear brother Varnes, I cannot express my feelings as I read these two letters, amidst my flowing tears. How very kind of you both to express your loving fellowship. My letter in the SIGNS, sent by sister Wickham, was not intended for publication, and was sent without my knowledge. I wrote it to her last spring, one day when I was feeling so utterly cast down and troubled with my many trials and conflicts, feeling that surely those who had felt a dear Savior's pardoning love could not feel so wretched as I did. I just felt so alone, and somehow it seemed such a privilege to tell sister Joie my feelings, she is such a dear, loving child of God, and I have loving confidence in her, and although I realize that she is my superior in every respect, for her to assume such liberty with my miserable complaints greatly humbles me; but if you, dear brother, or any one else can bear testimony with me, and have been in the least comforted, give God all the praise, for unto him are all praises due, for it is all of his grace that I am what I am, if indeed I am his child, for I have no righteousness of my own. Years ago I feel that he taught me just what a poor, vile sinner I was in his sight, and that without his pardoning mercy and grace I was ruined and lost forever. For many months, yes, years, I journeyed along beneath this awful burden of trouble. By and by there came a time, and I have never been able to tell just when, how or where, but I was brought to feel resigned and reconciled to the will of the Lord, that if I were lost, it was just and right, but if saved, I was a poor sinner saved by his sovereign

mercy and grace alone, and somehow there gradually came a calm, sweet rest into my troubled soul, and peace and love filled my heart with gladness and praise to his holy, precious name.

Brother, I have ever keenly realized that my experience, if indeed I have one, is not as bright as I have heard others relate, and for several years I stumbled along, doubting the reality of what I had felt as being an experience of grace or a precious hope in Jesus, and indeed I have always doubted it. The poet tells my feelings when he says,

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

Yes, this is the ever-anxious question, Have I been "born again"? I feel that the brightest evidence that I have, is that I love the brethren. You know it is written, "We know that we have passed from death unto life, because we love the brethren," yet I so often ask, Why do I love the brethren? Sometimes I am so fearful it is only a natural love, for I have always been associated with Old Baptists from my early childhood, and perhaps all I know is just what I learned from being in their midst. I do know that when I hear them relate their experiences and tell of sorrows and conflicts, and of the goodness and mercy of the Lord, that their only hope of salvation is in him, I indeed feel to say, Entreat me not to leave thee, for these are my people, and their God is my God. They tell the travel of my soul better than I can myself, and they proclaim the precious, sweet story of Jesus and his tender mercy to poor sinners, that blessed gospel, that

"salvation is of the Lord," and somehow this all finds lodgment within my heart. I love to hear the name of our blessed Savior exalted, for he, as we humbly trust, has done great things for us. It is he who came into this world of sin to suffer, bleed and die, to redeem us from sin and everlasting woe, that we might be holy and without blame before him in love; we are blessed with all spiritual blessings in heavenly places in Christ. I indeed feel this is too much for me to claim, but this is the reason of my hope, if indeed I have any, it is founded upon what Jesus has done, and not what I have done, can do, or ever will do. I cannot have one good thought or perform one good act except prompted by the Spirit, for Jesus is the fountain of all that is good, and O how I have desired to live after the Spirit and follow in the foot-prints of Jesus, living a life devoted to him and his precious cause. But alas for me, I am such a vain, foolish, worldly-minded child, so prone to wander in forbidden paths, forgetting the tender mercies of our gracious God, whose goodness has followed us all our days; O how this grieves me. I often wonder how the dear, precious brethren who know me can have any patience with me, or confidence in me; surely they do not see me as I am, and when I try to tell them, as I did in that letter to sister Joie, it seems I cannot make them understand, for she and you, with many others, tell me that you all have fellowship for me, with all my trials and soul-perplexities, my sins and imperfections. O how this humbles me and makes me sink deeper into insignificance. O my soul, can it be that God's meek, humble, little ones do truly have such feelings? Yes, you say you do. What a comfort to know that we are not alone in this warfare, but that many others

have experienced the same trials, and have fellowship with the apostle Paul when he cried, "O wretched man that I am! who shall deliver me from the body of this death?" It is in this way that we have sympathy and forbearance for each other; these things seem to unite us together in loving fellowship. What a peculiar affection this is, but what a gracious Lord is ours; he has taught all his children alike, he has ever been leading them to a knowledge of the truth as it is in Jesus; they all learn that sweet lesson of grace, and are brought to realize their depravity, the plague of their heart, of just how poor, weak and helpless they all are, and they must say, "Salvation is of the Lord," and this unworthy writer must say, It is all of the Lord, both for time and eternity. Truly we have learned the truth of our dear Savior's words, "Without me ye can do nothing," and O how much we feel to need the grace of our dear Savior to lead, guide and keep us humble, that we may walk worthy of our profession, and never bring reproach upon his precious cause, but adorn him in all our ministrations, and unto him is all the praise.

Brother Varnes, this letter is growing too lengthy. I only designed to pen a few lines, that you might know that your letter to me was indeed a comfort, and highly appreciated. May God bless you and yours in tender mercy, abiding love and grace. If you should feel to again write I shall be glad to hear from you, unworthy though I am.

I attended the Sciota Association and also our own; both were pleasant meetings, the preaching was excellent, and to me comforting; all was love and peace, without one jar.

With love to you and your wife, I am yours sincerely,

BELLE GORSUCH.

MANORKILL, N. Y., Oct. 13, 1903.

DEAR BROTHER BEEBE:—I am inclined to pen a few lines for your perusal, hoping it may serve to cheer you, and if so give God all the glory, for truly without him we can do nothing, even have a right conception of his holiness. I feel like telling you of the travel of mind that has been given me to enjoy the past few weeks, and how unsearchable are his judgments, and his ways past finding out. About five weeks ago I was thinking about our coming association; will there be any visiting brethren from other associations? (as we are but a feeble few.) The Lord was in the place and I knew it not, and the words, "The Lord in Zion reigns, and will his people keep," came to me, and with these words there was given me a spirit of resignation to leave it all to him, and I could trust and not be afraid, and so I found it, and can say, He doeth all things well. Elder John McConnell was there to cheer needy souls, and I think his message fell in good ground, and the Elders of our association also gave unto us, and we were made to rejoice while hearing the words of life, so cheering to the hungry soul, and all appeared to eat and drink abundantly of Canaan's milk and wine. While being thus fed we could ask,

"Was there ever love like this?

Was ever grace so free?

This be my constant joy and bliss,

That Jesus died for me."

I was led to speak to Elder McConnell of some of the Lord's dealings with me, some of my first, and also the last of my exercises from nature to grace. Before I united with the church, when I was fourteen years of age, in the spring of the year, I was alone in the field, I had these words given to me, I trust, "Seek and ye shall find, knock and it shall be opened unto you." I was led to inquire where

they were, as I was very ignorant. I also attended Sunday school, and committed to memory a few verses in the first chapter of John. In the fall I was alone in the field ploughing, and I heard my name called three times, David, David, David, which caused me to wonder, as I could see no one. I related the above to Elder McConnell, with a recital of some of my resolutions, which passed like the dew before the sun. When I was about seventeen years old I was much troubled in my dreams. About this time, or soon after, the children of God appeared so good, I longed to be good like them; I attended meetings of the Old School Baptists, and the first sermon that I remember hearing was from Rev. ii. 17, "And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." About this time there appeared to be a change; I never saw the trees so beautiful, and the drops of rain that hung on the limbs of the trees appeared like diamonds as the sun shone on them, and sin appeared exceeding sinful, and I needed not to make resolutions to leave off vain words, as hearing any one use them caused me to shudder, for now they were heinous to me. Then I skipped over or left my exercises for about fourteen years, and related to him how I felt just before joining the church. I was cut off from all comfort with man and God, yea, the earth appeared iron under my feet and the heavens brass over my head, and what to do or where to go I did not know, but I had this thought given to me, I had felt the Spirit of the Lord, as I trusted, a few times at former associations, and there was one to be held at Lexington, and the desire was to attend and see if I might find some comfort, so I went, and when I entered the house Elder Gilbert

Beebe was preaching. I cannot call to mind a word he said, but I was all broken up, and it seemed that all the sins I ever had committed passed before me, and I was led to ask a place or home with the people of God; I had become satisfied the Old School Baptists were such. I told Elder L. P. Cole I would attend their next church meeting; his answer was, "The door is open by day, and there is no night there," so I presented myself and told perhaps some of what I have here written, was received, and baptized the next day, and felt I had done my duty, but did not have that ecstasy of joy that some relate, but was happy in the Lord. The brethren the night before related their exercises at my house, and it was so interesting to me that I answered thus, The Lord has done great things for us. I think this is the Comforter that the Savior said would bring all things to our remembrance. "The Spirit breathes upon the word and brings the truth to light." This must be that well of water that the Savior said he would give, springing up into everlasting life. Thus it has been with me a few times to cheer me. Jeremiah said, "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."—Lam. iii. 19–21. So he comes to us saying, Be not afraid, it is I, and we are led to say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke xxiv. 32. I will relate a circumstance to show that "He sees us when we see not him, and always hears our cry." It was about twenty years ago, I wanted to clear a piece of land that is near my buildings, and the circumstances that attended caused me

much sorrow. While I was in the brush (as it was very thickly covered with brush or small trees) I heard the words, "I will help you," and so I have found it, but as the poet has it, it has been in such a way that almost drove me to despair.

"The Lord can clear the darkest skies,  
Can give us day for night;  
Make drops of sacred sorrow rise  
To rivers of delight."

I am led by this and other experiences to believe that "all things are possible with God." No wonder that it was said, Never man spake like this man. I am most of the time of late willing to leave my all in his hands. My constant hope is that I may "see him as he is, and be like him." May the grace of God rest upon us.

Now unto the King eternal, immortal, invisible, the only wise God our Savior, be honor and glory forever and ever. Amen. This I feel will be the last.

D. S. ELLIOTT.

LOS ANGELES, Cal., Jan. 15, 1904.

DEAR BROTHERS EDITORS OF THE SIGNS OF THE TIMES:—Having to practice what I preach, or be a castaway, I inclose remittance for the SIGNS, and while doing so I feel inclined to write something for publication in our family paper, if it meets your approval. I feel that it is as good to speak often one to another as it was in the days of Malachi, when a book of remembrance was written for those who did speak and think upon his name. Our subject is the new birth. We find that great is the mystery of godliness, and therefore we are constrained to approach these deep things with awe and humility. As a foundation for what I may write I will name 2 Timothy i. 9: "Who hath saved us, and called us with an holy calling, not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." In the following Scriptures Paul also speaks of this purpose: Romans viii. 28: "Who are the called according to his purpose." Romans ix. 11: "That the purpose of God, according to election, might stand." Eph. i. 11: "According to the purpose of him who worketh all things after the counsel of his own will." Eph. iii. 11: "According to the eternal purpose which he purposed in Christ." Now by these Scriptures we are forced to see that the salvation of the sinner is through this purpose of God in Christ. Now let us examine this purpose. First, who purposed all these wonderful things? God, the Almighty, Sovereign Creator. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. i. 16. Here we are plainly told this purpose, and in the pursuit of the purpose there must be wisdom to devise the plan, and there must be foreknowledge to decree all that was required to fulfill this wonderful purpose. There must not only be a man, but there must be a serpent also, the devil. Then it follows that there must be a law, and the law must be transgressed to be of force. In the beginning we find our father Adam made of the dust of the ground, and in the image of his Maker, and pronounced good; I do not understand by this either purity or holiness, but simply an innocent being. We bear in mind that in process of time there is made of him (a rib) a woman. We have in the fully developed man a figure of Christ. After Eve is made of the rib from Adam, they transgress the law. Hence Paul could say to

Timothy, "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." The question now is, Who is the us in this text? Surely it was Paul and Timothy, and all saints whose life is hid with Christ in God. (Col. iii. 3.) These are the saved and called according to his purpose. For, "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."—Eph. i. 3-5. Having established the fact that according to the purpose, decree and love of God sinners are saved, that salvation is made manifest to sinners, and how, is the next thing to determine. We left Adam fully developed in the garden a good, innocent being; will now return and take up his case again. We find that previous to the separation of the rib he is given a license and a law. First, he may eat of the fruit of all the trees of the garden, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. The next question to answer is, Did they die? Yes. But what death did they die? Was it a corporeal death? No, for we find that the serpent told the woman, Ye shall not surely die, but become as gods, knowing good and evil, (Gen. iii. 4, 5) and the Lord God recognized that statement. (See Gen. iii. 22.) It is easy to settle the question of Adam's death, (see Eph. ii. 1.) You hath he quickened, who

were dead in trespasses and sins. These are born again, not of the will of the flesh, nor of blood, nor of man, but of God, and God is a Spirit, and that is called love; hence Paul could say, They that are led by the Spirit of God are the sons of God. (Rom. viii. 14.)

So far we have not found any discrimination as to what part of man is born again. We will look a little farther. John has recorded the language of Jesus to Nicodemus. First, Except a man be born again he cannot see the kingdom of God. Nicodemus marveled at this, and Jesus goes into this mystery farther, and tells him that except a man be born of water (water of life) and of the Spirit, he cannot enter the kingdom of God. Jesus also tells him, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and we fail to find where there is any particular part of man born again; it is the man. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Here is the man who has been born again. This is not a change of the fleshly nature, but a bringing into subjection of it to the law of the Spirit of life, by which the man is made free from the law of sin and death. Thus he becomes a duplex character, the old man and the new man. The old man is the flesh with all its evil fruits, and the new man is the Spirit of God with all its holy fruits, love, faith, &c., by which we are enabled to please God, adding to our faith virtue, without which it would be a dead faith. Hence living faith is more than belief; therefore a man may believe much, and not have faith at all; but he cannot have faith and not believe.



My object in writing this is to help others bear the burden of the day, as there are many crying lo here and lo there, and there are but few here that stand in the way and ask for the old paths; all are seeking out new inventions, whereby they may lead captive the simple. Many cleave to the skirts of one man, (Christ) saying, Only let us be called by thy name (christian); we will eat our own bread and wear our own apparel. This is the kingdom of heaven suffering violence, and the violent taking it by force.

I am glad to note the prosperity of the SIGNS, and hope the brethren will be prompt, and not be careless in remitting, and thus make your burden heavy.

With love in the Lord, yours,

A. H. HAGANS.

PLEASANT GROVE, Texas, Jan. 1, 1904.

DEAR BROTHER CHICK:—I inclose a letter from my dear brother in the flesh, and the only brother I have living; it has been a comfort to me, and so I want the brethren and sisters to have the pleasure of reading it. I leave it to your better judgment however. I am your unworthy sister, if one at all,

M. S. DYKES.

WACO, Texas.

DEAR SISTER:—Your good letter was received several days since, and I will try to write you a little in reply. This is Saturday evening, and I am taking a little rest, and have been reading in the Bible, and in the SIGNS, and I do in my soul rejoice to know that there are yet a few who by God's grace are kept from the snare of the devil, and are standing firm upon the solid Rock, Christ, and who are ascribing all power, all honor and all glory to God in all things, and who are contending earnestly for the faith

which was once delivered to the saints. This faith is the gift of God, and by it his people take delight in believing, because they have the mind of Christ; all true devotion to God emanates from the same.

"If the truth shall make you free, ye shall be free indeed." What a glorious thing it is to be free. Whenever we are in bondage of any kind we cannot feel free. If we owe a debt, we feel under obligation till it is paid. We have an assurance that the dear Lord has paid all our debt, so we are free to praise and honor him, and to glorify and adore his holy name, while we have any being upon the earth. We were hopelessly in debt, and ruined, and without strength or means to pay: we were helpless, and in a waste howling wilderness, and our way was all hedged up. In this wilderness of sin we were all found. What a sad condition to be found in! But at a time always unexpected, the dear Lord has come, and revealed himself to us as one mighty and able to save. Then we were taken up out of the miry clay, and our feet placed upon a rock, the rock of love and power, and a new song was put in our mouth, even praise to God who is from everlasting, yea, before the dust of the highest hills was fashioned.

The word of the Lord, says, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." When we truly approach the throne of love and grace, we are always drawn, and we are always willing to go. The Lord said, "Thy people shall be willing in the day of thy power." Yes, he works in them the will and also the doing, and it is all the work of grace. We do not have to stop and ask what we must do, or look about for something to do, but our work is the work of the Lord,

and it all is to glorify God, and it is the meat and drink of the people of God, to do his will. When we are in our right mind (the mind of Christ) we always feel to say from the depths of our heart, "Not my will, but thine, O Lord, be done." And when we are in this mind, it never occurs to us to question the works of God in all his creation, or to find fault with anything, but a calm peace prevails, and faith which all the powers of earth cannot shake, enables us to say, "The Lord is my Shepherd; I shall not want." Then we do not feel like boasting of anything we ever have done or can do, and indeed cannot see anything that we ever have done worthy of praise, and this is because we are completely absorbed in the prevailing love of Christ; we are in him, and he in us, and all in God. There is such a union and oneness that there is no room for any good works as means of salvation on our part, but all is of God, and the faith that is given us, which works by love, leaves no desire on our part to claim any honor or praise. There is no room to boast of a single good thought, for this great love bestowed upon such poor, hell-deserving sinners, makes them feel poor and unworthy, and they desire to be allowed to eat, even of the crumbs which fall from the Master's table, just enough to satisfy their hunger. They say, "Let me have the lowest seat, for I am the least of all." O for a mind to be thus continually engaged in meditation, and to feast upon this precious theme, the theme of never-dying love. When we are thus employed we can say, "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."—Psalms xxiii. 4.

But then, there is another side to this. The Lord is pleased sometimes to leave his people to their own selfish, depraved and corrupt wills, to go after false gods, this is to show them their weakness. And they always will do this, when grace is not ruling and controlling them. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." I noticed an article a few days ago in which the writer claims that we are able to work out our time salvation, as he calls it. He said, "Life and death are set before us, and we can choose to be obedient, and so obtain the blessings, or to be disobedient, and so receive the chastening rod." It would seem that the writer had forgotten that we are not any longer under the old covenant, but are now under law to Christ, and Christ certainly obeyed the law, and fulfilled it, and we are free from its bondage. Christ has paid all the debt that we owed, and made a complete and full atonement for all our sins, and said on the cross, "It is finished." What is it that was finished if it was not salvation from sin? There can be but one salvation, one faith, one Lord, one baptism, and so all the glory is centered in Christ. The names of the people he loved with an everlasting love are all recorded in the book of life, and they are kept unto salvation, and that by the power of God, which is in the gospel of our Lord and Savior. This is the food upon which we live and feast, and we have nothing to do with preparing it, or making it manifest, but all we have to do is to eat, drink and rejoice in it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." We become hungry and thirsty, but this condition does not produce the food; but it is a blessed thing that the food and drink are prepared for

the hungry and thirsty before they come to need it, else we should certainly perish. If we should be compelled, after we become thirsty and hungry naturally, to wait till wells were dug, and bread prepared, we should likely perish. But the wisdom of God is so wonderfully great in all these things, that nothing is left undone; he cares for the sparrows, and all his creation is dependent upon him. How wonderful is his power and mercy, and his ways can never be comprehended by man.

I will add that we are in reasonable health, and I desire still to praise God for all his wonderful mercies to me and mine. I am glad to know that you are blessed with the privilege of hearing the word of the Lord proclaimed in its purity. I am in a land of famine in that respect. I hear preaching once in awhile by some who claim to be the true servants of God, but they have a mixture of pottage that I do not like.

Just a year ago, our dear boy was on his death-bed, and my poor heart yet bleeds in sorrow and anguish for him, but I feel to say in humble submission to God, that he giveth, and he taketh away, and blessed be his holy name forever and ever. Amen.

Love to one and all. God bless you and save you all in his eternal kingdom, is my prayer for Christ's sake.

Your poor, unworthy brother,

I. H. WEBB.

HARBOURTON, N. J., Nov. 29, 1903.

ELDER F. A. CHICK—DEAR BROTHER:—I have been impressed to write you for a long time, but heretofore have failed to do so. Last Monday, as I was going about my work, I took a leaf from my calendar and this is the part of a verse which was printed there, "My grace is

sufficient for thee; for my strength is made perfect in weakness." The remainder of this verse, and also the next, seems to be included with the rest as a great comfort to me. If we know nothing of weakness, how can we know anything of needed strength? I feel that I know something of weakness, for who can be more weak than I? But there is One who is the strength of his people.

I have been in a dark state of mind for some time, in fact, nearly ever since father's death, but I have felt to hope that some day the Lord would again give me some evidence that I was indeed one of the little ones. I have not felt to murmur, but so often would find myself doubting that I ever knew anything of spiritual things. I have gone to meeting nearly every Sunday, but often have had to say, "Well, I think that we have had a good meeting," but still there seldom seemed to be anything for me. But last Sunday, during the communion, when taking the bread, this hymn came to me, and it seemed as though I must sing it,

"A crumb of mercy, Lord, I crave,  
Unworthy to be fed  
With dainties such an angels have,  
Or with the children's bread.

Have pity on my needy soul;  
Thy peace and pardon give;  
Thy love can make the wounded whole,  
And bid the dying live."

What a prayer! From whence did it come? And why did it come to me at that time? Truly I did long to be fed, and I was so unworthy. How gracious is the Lord to a needy soul. "My grace is sufficient for thee." How very sweet the promise seemed to me, as I read it. They always remain the same, but to us poor, weak worms of the dust, they do not seem so when all is dark within. I cannot tell this to you as I saw it, nor can I write as much as I had hoped to,

Why was not this given me before? Then, on the other hand, why was I ever made to see? Why did the church ever receive me, so weak and unworthy? These are questions that I often ask myself, with many more. I have to answer, "It is the Lord, let him do what seemeth him good." I am very weak, and I seem to stumble and falter so. All the brethren seem to me so much better than I am, but I have a great love for them, a love that the world knows not of, it is because the love of God is shed abroad in the heart of his people, making unity; it is a perfect love.

Now if there is anything in this that does not savor of truth, remember that she who wrote it is a poor, weak, imperfect one, who is less than nothing.

Your unworthy sister,

LIZZIE P. SHEPHERD.

[THE dear Lord brings his loved ones into great straits at times, that they may more perfectly learn to know themselves with all their weakness and imperfections, and then more perfectly know him, who is their perfect strength. It is also that we may decrease and Jesus increase, but the hour of deliverance will always come, for the Lord Jesus will never forsake us, nor give us up to the enemy. The time of love will come when we shall clearly see, not only that he shed his blood, but each shall say, For me. Our sister has been suffered to walk in much darkness for a time, but we are glad with her that the light has again sprung up, and that she has once more come to trust with confidence in the hope set before sinners, through Christ. How often the children of God are left to prove their own strength or righteousness, and then when all this fails, the strength and righteousness of the only perfect One appears, and they are not

left to despair. Our sister questions why all this is so. In this she is not by any means alone, indeed all the children of God know what such questionings are, and natural men do not know these things.—ED.]

KINTYRE, Ontario, Jan. 18, 1904.

DEAR BROTHER CHICK:—I must confess that I have been neglectful in sending the money for the SIGNS, but my neglect has not been because I have not enjoyed what they have contained. I will add here that so far as I can judge they carry the truth, and the reason that I say this is that I sometimes feel to know that I have the witness of what they contain within myself. So much of the time I feel to know that I am a sinner, and am put to examining myself, and find nothing in my flesh but sin and defilement. Then I am constrained to say, O miserable one that I am, "who shall deliver me from the body of this death?" And then along here comes the prayer of the publican.

But, dear brother, I have more pitiful times than these of which I have spoken, although they suit my flesh. It is when I return to the beggarly elements of the world, when, in any true sense, I do not know that I am a sinner, and feel no need of prayer, no need of a Savior; myself fruitful, and others going astray. These are heart-feelings, and I know that they are carnal. But I will say, that even when I feel this way, I am the most of the time afraid to find fault with others, for I read that he that toucheth the people of God, toucheth the apple of his eye. He is a wall of fire round about his people, and I fear the Lord, and fear the furnace of fire. But I am so vile and sinful and so apt to fall; I need a staff continually; and this staff has many times kept me from falling.

I have often thought we were a peculiar people in more ways than one. A peculiar people, zealous of good works, and also peculiar sinners. How common it is to say, "I am the chief of sinners, the vilest of the vile," and yet we are often fault-finders, saying such things as these, "Such an one walks disorderly," "another goes to places he ought not," and so on. Now, is not this saying, I am not so bad as some? I must make the confession. The only time that I am in any way clean, and can say from my heart that I am the chief of sinners, is when I am in the refiner's fire, then I am made to confess it, and when I am delivered I must thank God for it. The same power that kills, makes alive, the power that wounds, also heals, so I have to be compelled, if I walk in the way at all. The world can talk about conditional salvation, but I must say, If my salvation does not stand sure, I am in a lost condition. Now do not understand that I uphold a disorderly walk, but I mean that if we cannot go to the erring to restore them from their fault, and not to find fault with them, our walk is as disorderly as theirs; is this right, dear brother? Now if I know anything about the truth, keep on talking, preaching and writing about the unsearchable riches of Christ, as you have been doing. I must stand as one witness on your side. If any say that you go too far upon predestination, proclaim it just the same, or if they say you preach too strong, or make God the author of sin, still proclaim Christ as your salvation and mine, together with others whom you have been comforting, and thousands who have never heard your voice. You have been sent not to preach yourself, but Christ Jesus the Lord and him crucified. You have not been sent to feed the flesh, but

the sheep of the house of Israel. And when they wander far enough away, and get lost, so much so that they need a guide to bring them back, they will then be prepared to hear the watchmen preach Christ as their only salvation, in time and in eternity.

Now I have written you these few passing thoughts, and I trust my only desire is that I may have an eye single to the glory of God. What is not light in this, is darkness, and I am full of that. I trust you will have charity, knowing the weakness of us all in these things. My prayer is that you may be daily led into the unsearchable riches of Christ.

I will say good-by for the present.  
Your sister in hope of a sure foundation,  
(MRS.) PETER ALLISON.

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SENECA FALLS, N. Y., Jan. 8, 1904.

GILBERT BEEBE'S SON—DEAR FRIEND:—I am feeling cast down to-day, (spiritually) and although we are strangers, I often read your editorials in the SIGNS OF THE TIMES, and enjoy them as far as in me lies, and when I am reading them I feel as though we were old friends. Now I will tell you a little of my travels, and could I ask the favor of you to answer me privately? and if you can feel that it is of the Lord, it will be a great comfort and help to me. The reason I venture to write you is that I have no minister, no church, or any one that believes as I do, only my dear old mother to comfort and instruct me, I feel because I am such a sinner, and that for so many years, the good Lord has deprived me of those blessings, and does not see fit to give me any clear light as yet, and perhaps never will. But if not, his will be done. Now if you, after reading this, feel that you can encourage me in the least, I wish you would.

I was much taken with Sarah Runkle's and her friend's experience, for I feel it was so much like mine, for they never knew just when the Lord forgave them their sins. I pray for the Lord to give me a clear evidence, and my dear sister, who is of the same faith, tells me I am asking for something I will never get. Some years ago I became very much exercised in mind, but I did not tell any one but the Lord, to whom I prayed and begged incessantly for a long time. I only had my dear old mother, and I felt afraid she would say there was nothing in it, for she is a very deep, dear christian of your faith. The twenty-third Psalm ran continually through my mind, until I committed it to memory. It seemed a comfort to me, and does to this day. One night I had a dream, and O, I shall never forget how I was crying and pleading to the Lord to forgive my sins and have mercy on me, when in a loud, dear voice that awakened me I heard, "Yes, I will." But with all I have written you, I did not realize I was under conviction, and so did not tell any one. But after that it seemed to wear off, and I was left to go on in sin deeper than ever, without any remorse of conscience; this continued for several years. About one year ago it all came back with double force, and something seemed to turn me directly about from the paths of sin, and set me in that narrow path that leads to life, and all the year I have prayed without ceasing that he would have mercy upon me, and lift this burden from my heart, and let the light of his countenance so shine in that I could see and believe that I am a child of God. But at times I feel, and do to-day, that it is all something I have imagined, and that some day I will hear him say, "Depart from me." Then I cry aloud and say, God forbid that I shall

ever hear that. I, like Mrs. Runkle, have never felt my sins such a great burden upon me that I could not sleep, although I often weep myself to sleep. I often feel there is not one good thing in me, and if I am saved it is all through the precious Savior, for I truly believe he finished the work, and there remains nothing for us poor creatures to do. I have never had the pleasure of hearing a gospel sermon from an Old School Baptist minister, nor ever said a word to one on this most blessed subject. I cannot feel the assurance that my sins are forgiven, no, not even for one moment. I often say that if I could, I would sing Hosanna in the highest from morning till night, and that I could tell to sinners around what a dear Savior I had found, but I dare not, for fear it is all of my own works. O, how I do enjoy the SIGNS OF THE TIMES; my dear, old mother takes them. She lives on the same street, so when she has read them I take them. She so often used to want to read a little to me, but I was not interested in them, for I was blind; I could not understand them, and even now I cannot some parts of them. O, how badly she used to feel, she often tells me of it, and she feels so happy about me now. I shall never be without the SIGNS. Mother gave me a lot of Joseph Iron's old sermons, and I enjoy them, and do so pray for more light, that I can understand him better. I love the name of Jesus, and I must continue in my poor way to pray that he will create within me a clean heart, and renew within me a right spirit. That is about all I can say, except "God, be merciful to me, a sinner." I talk a great deal with my mother, and in a way she is a great comfort to me. But the fear comes that those blessed promises are not for me. I do so fear that my name

is not written in the Lamb's book of life, and I do believe as you do, that if it is not, I will never get to heaven. O, if he would only speak to me in a vision, or show his presence near in some way, so that I could have his rod and staff to lean upon, then I could go on and feel as if I would never doubt any more. But the passage in Isaiah, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known," is at times comforting to me.

Now if I have done wrong in writing this, please pardon me. I am thirsting after a spark of hope, and this has prompted me to write you; for if I should hear it from one that is so competent to judge me, I know I could have confidence in it, so please do not think me bold or out of place. I am alone in the world spiritually, so I hope you will be both patient and sympathetic with me in this long letter. I do feel that if I were fit, and the good Lord would bring me to a time and place where I could be baptized, it would complete my happiness, for then I would feel that I had followed his commandment, but I will hope on, and some time I may go down into the water.

Now I will close, hoping you will find time to answer. I am a sincere friend at least.

(MRS.) W. J. PECK.

[We have asked and received permission of this dear friend to publish the above good letter. It is good in that it presents the ups and downs of the believer's mind as they are led by the Spirit out of self and into Christ. The Lord has his scattered ones in all parts of the land, and now and then he brings out some clear testimony from the lonely ones, as is the case with the writer of this letter. We are sure that this letter will

be an encouragement to sister Runkle and her friend, and to all of like faith who may read it. Our advice to all such as the writer, is that they go to the nearest church of Christ, and tell them the story of the Lord's redeeming work, and follow the Lord in baptism as he has commanded them.—ED.]

ACTON, Texas, Dec. 12, 1903.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Through the kind and tender mercies of an all-wise Creator who created all things, visible and invisible, and who is before all things, and by whom all things consist, I am spared to read to-day the last number for this year, of our dear family paper, the SIGNS OF THE TIMES, and while it is my desire and privilege of remitting for another year, I would be glad if I had the ability to write for its columns to the edification of its patrons, but I want to say a word in confirmation of the doctrine and principles it advocates, and has advocated since I first read its pages, which has been about twenty years. I, for one, believe it contends for Bible doctrine, salvation by grace, and a finished redemption of all the Father gave the Son in the covenant of grace before the world began. Known unto God are all his works, 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." Yes, the great God of the whole universe is omnipresent, beholding all things. He in his divine wisdom beheld the church in her lost and ruined state by reason of the transgression of her earthly head, Adam, who was the figure of him that was to come. God has declared to his people, "I have loved thee with an everlasting love; therefore

with loving-kindness have I drawn thee." For that love which he had for the bride, the Lamb's wife, the church, God the Father prepared the remedy to redeem her from her lost estate, before man was formed of the dust of the ground; the remedy was his only begotten Son, who was a Lamb slain. Her life was hid with Christ in God from all eternity. "I in them, and thou in me," these are the words of Jesus while here in the flesh. This is close relationship; the spiritual life of all God's people existed in Christ. There are only two headships, Adam our head according to the flesh, and Christ our Head in the Spirit. In the transgression of our earthly head, the whole family, every nation, kindred and tongue, became involved in the same transgression, so by the disobedience of Adam sin entered into the world, and death by sin, so that the whole human family by nature were dead in sin, but by the obedience of Christ many were made righteous. Christ's righteousness being imputed unto us poor, wretched sinners, this is all the righteousness that will do us any good. If we have not the Spirit of Christ we are none of his, but O, how many we see in this progressive age who are throwing their shells at the "old foggy" doctrine of a finished salvation in Jesus, and say that God has done all he can do to save sinners, and if they do not make the start they will never be saved, and that God wants to save them and they will not let him; what a delusion. The doctrine which honors God and abases man is more assailed now, it seems to me, than it ever was, but let us "old fogies," as they call us, stand fast in the liberty wherewith Christ hath made us free.

Yours in hope of a better life beyond,  
W. L. McPHERSON.

GREENMOUNT, Colo., Dec. 24, 1903.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I enjoy reading our paper so much that I have concluded in my weak way to send you a few lines for its columns. I appreciate it in the present book form. It is sound and comforting. It comes richly laden with the precious gospel, and it is a feast to me of good things. I feel to thank God for the privilege of reading so many good editorials, and rich, able communications, and I believe that I do sometimes have a desire to thank God for the able stewardship which he has given you in Zion's cause. What sacredness there is in the cause of our all-wise, merciful and covenant-keeping God. I am situated out here in the foothills of the Rocky mountains, and I do not hear much of the good word of the Lord preached; what I read in the SIGNS is all that I hear. Dear brethren, you may judge how hungry I get for gospel preaching.

I have been a reader of the SIGNS for twenty-five years, and in all that time I cannot see that it has departed in the least from the old landmarks. It is now about time for me to renew my subscription; I feel that I cannot do without the paper; I read in it so many blessed truths, and so much precious gospel, which make my heart tender.

I trust that you will pardon me for this poor letter; I will bring it to a close, lest I weary you. May you be long spared to feed the sheep and dear little lambs of our Master's fold. May grace, mercy and peace be with you all, is my humble prayer for Christ's sake.

Yours in hope,

M. J. DUNCAN.



**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 1, 1904.

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**MALACHI III. 16, 17.**

ELDER CHICK—DEAR BROTHER:—I have been in great darkness during a part of this last summer, fall and winter, but while reading the dear old SIGNS the other day I was made to rejoice in God my Savior. "Then they that feared the Lord spake often one to another." Is it required that God's people should meet together in order to speak one to another? I think not, for when I read the SIGNS it seems to me that God's people, living hundreds of miles apart, are talking to me. Will you give your views upon Malachi iii. 16, 17? "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Your brother,  
Mr. BRYDGES, Ont., Feb. 1, 1904.

WILLIAM GRIGG.

**R E P L Y .**

This Scripture has been a very precious one to ourself, and to very many of the Lord's tried and tempted children at various times in their pilgrimage in these earthly grounds. The Lord has been pleased to bless this portion of his word to the consolation of very many. We feel willing to call attention to some things contained in the text as they have appeared to us from time to time. We can however speak only of familiar things; indeed, we desire to speak of no other things to the people of God. The

comfort and edification of the Scriptures is found only as the Spirit takes of them, and so opens them up to our minds as to enable us to see ourselves in them. They describe the sorrows, the joys, the temptations, the victories, the sore conflicts and triumphs, the exceeding sinfulness of sin, and the exceeding righteousness of Jesus to cover our sins, the ups and downs, the darkness, the upspringing of light, in short the whole travel, both inward and outward, of the child of God. In this manner their names are written in the sacred page, and it comes as a most blessed comfort when in reading the word they can see themselves described, and so can come to read their title clear to mansions in the skies.

This Scripture is one of those which seem especially to describe the believer and what manner of man he is. Yet after all we shall read this Scripture in vain, so far as gaining any confidence for our own selves is concerned, unless the holy Spirit which inspired the last of the Old Testament prophets to write it, shall also illumine our own minds in the reading of it, and in its contemplation.

But to turn to the text itself. First, we desire to call attention to the fact that the connection describes a time of gross declension from the worship and service of God among the people who professed to be the people of God, and who were also acknowledged to be his by a thousand evidences of his love and care. Israel literally had departed altogether, as a body of people, from the Lord. They had robbed God in tithes and offerings (verse 8). They had said, "It is vain to serve God, and what profit is it that we have kept his ordinance?"—Verse 14. They had called the proud happy, and those that worked wickedness were set up or exalted (verse 15). They tolerated

all manner of evil characters and evil practices among them, such as sorcerers, adulterers, false swearers and oppressors of the widows and the fatherless, and such as turned away the right of the stranger (verse 5). It was a time of wickedness among both the priests and the people. All together had become corrupted, and had forgotten God. Yet it was now as it was when the prophet Elijah had thought and said that he was left alone amid the awful departures of his day. Now, as then, there were some who still walked uprightly, and sought to depart from all iniquity. There were still some who mourned over the desolations of Zion, and longed to see truth and righteousness once more triumphant in the land, but they were mostly hidden ones. Still as they came to know each other, and as they found here and there kindred spirits, to whom all this evil was a burden and a grief, they would speak one to another about the things that pertained to God and godliness. The prophet describes this in the words of the text. But while this describes a state of things that then existed in Israel literally, yet, as is the case with all that related to the dealings of God with that people, this Scripture points forward to a richer and more complete fulfillment under the gospel day among the true spiritual Israel of God; it was not only true then, but it is true now. The tried and sorrowful people of God do now speak one to another of the declensions which are so often seen, and which are so sad when seen among the churches of the saints, of the former dealings of God with his people in mercy, of the hope which still abides amid much to discourage, that God will again make bare his arm to revive his cause, and of the still more blessed hope that one day they shall be taken up be-

yond all these sorrowful things, these discouragements and temptations, and shall be forever with the Lord.

One special thought seems to us to be pointed out in this connection, viz: That while God's children may in the time of prosperity neglect to speak of him and his goodness, and of the lasting obligations under which they are placed to serve and adore him, in the time of adversity they will remember and turn to the Lord, and will then speak often one to another of all that is in their hearts. There is nothing like affliction to call out the real work of God in the heart; nothing will stir up the pure minds of the children of God to defend his cause and to encourage each other in that defense so much as to witness the declension which so often arises among those who profess his name. Here it was not the indifference and opposition of the heathen which led them to speak often one to another, but the departures of Israel herself from the truth. We may dwell at ease, in large measure swallowed up by the cares, the pleasures and the vanities of this life, when all is well and all seems prosperous among us, but when the time of adversity comes, or when some depart from the right way of the Lord, then they that really fear him will be stirred up in their hearts to speak one with another for mutual encouragement and consolation. They will then be moved to declare his truth, and to contend earnestly for the faith that has once been delivered unto them. And as the masses of professed followers of God run still more and more greedily after falsehood and evil practices, still more and more will they that really fear God be moved to bear their testimony to the truth, and to the God of truth. This one truth, as it seems to us, is clearly set forth in this

text and in the connection.

It does not seem needful that we should dwell upon the word "fear," which describes those who speak one to another. It is such fear as casts out terror, and is consistent with perfect love. It is that holy, reverential, filial fear that filled the Master's heart in the days of his flesh; it is a fear that belongs to true wisdom, and in which is no torment. Such as possess it love to think of God, and to speak of his glory and power. This fear in the heart will lead all who possess it to believe that God reigns, and will one day manifest that his is the victory. In this filial fear the Lord's children rejoice, and through it they praise and serve him. Where this fear reigns in the heart, what a joy it is to be permitted to meet with those who also fear God, and to speak together of all that is in the heart, and as our brother says, in these our days we are permitted to speak with one another through correspondence, either by private letters or through the press. Some who do not see the face of a fellow-pilgrim for months at a time, hold sweet converse through such correspondence. This is one of the good things connected with a paper like the SIGNS, and we recall that at the first the prospectus of the SIGNS announced that it was intended as a medium of correspondence among the people of God.

Another thought suggested by the text is this: that such conversation is pleasing to God; he has commanded it. When the two disciples, journeying on their way to Emmaus, were talking together, the blessed Lord joined himself to them, and talked with them. He said, "Where two or three are gathered together in my name, there am I in the midst of them." Of old Israel were commanded to speak of what the Lord had done, under all

circumstances, to themselves and to their children. So we have many other scriptural proofs, as well as in this place, that such conversation is pleasing to God. He is described as bending down his ear to hear the cry of the destitute, and here he is said to have hearkened and heard it. What a blessed thought it is, that when his people meet, either in what we call conversation, or in worship of his name, as we speak one with another he hearkens and hears. Those who thus meet may feel very dull, and much cast down, and very far off from God; it may seem to them that there is nothing in all their thoughts or in all their words that can be of any benefit to any one, or that can please God, and yet notwithstanding all this, he does hear, and he is pleased in all that call upon his name.

Then it is said that the Lord remembers them that fear him, and that think upon his name. It is not said that he remembers them that *speaks*, but them that *think* upon his name. He does indeed remember those who speak in this way, but to some there has not been given much gift of utterance, and some are troubled because it is so; they say, O that I could speak as does such and such an one. Somehow they think that if all was right with them spiritually, they could speak more than they do, and often they long to speak as do others, but it seems impossible. When alone they think, O, if some of the people of God were here I could now say much to them of the goodness and glory of God, but when the time of meeting comes they are dumb. To such as these this word, "They that thought upon his name," comes with wonderful strength and comfort. Yes, I do think upon him; he is the one all blessed to me; he has done such great things for me; he is my daily

comforter and strength, and I delight to hear his praises. O, could I speak the matchless worth, O, could I sound his glories forth, is their desire. And the Lord remembers them also; they are his dear, peculiar treasure; he knows the longings of their hearts; he sees and hears the voiceless cry within them; he has provided all good things for them; they also shall be his.

In what day does the Lord make up his jewels? The word "jewels" signifies literally, a peculiar treasure, or a special treasure. The thought is that of one who has many riches, many precious things, but among them all there are special things, things that his heart clings around with peculiar fondness. Who among our readers has not some keepsake of no value to another, worth nothing in dollars and cents, and yet no money would buy it from him? Every time he looks upon that thing he remembers some delightful scenes of the past, or sees some loved face before his mind. Our God looks upon his people thus; yes, upon those who think upon his name and who fear him; in them he sees his beloved Son; Christ is formed in them the hope of glory; he loves them as he loves his beloved Son. What riches of inheritance he has in the saints! These riches of inheritance can be only that which he has himself formed in them, and made them to be by grace. Jesus dwells in them, and in them is his grace and presence manifested, through their fear and the secret thoughts which he sees to be theirs.

And they shall be his in that day. There is no question in our mind that the Lord is making up his jewels now, all through this gospel day; but it is equally true that spiritual men of old were also his jewels; disciples now sit down with

Abraham, Isaac and Jacob. In the kingdom of God, regarded in its highest sense, all who have believed in every age have had an abiding place; they all have been his; he has made up his jewels all the time along, since the days of Abel to the present time. But specially has this been true as regards the visible kingdom of God on earth during what we call the gospel day or dispensation. In all this time God has been making up his jewels and treasuring them up in his store-house, the church of God. All this is true, and it seems to us that we do not do violence to the text in so speaking of it. Still further is it most blessedly true, that at the last day of time, when all the purpose of God is completed as regards this earth, and men enter into their final destiny, either for joy or sorrow, such as think upon his name shall also be his forever. They shall be his, because he has redeemed them and kept them, and given them the victory all the way along, and the final victory over death, hell and the grave. All humble-hearted ones, who boast not in themselves, but who boast in the Lord, shall be among them. All those who lovingly adore the God of salvation, and who ascribe to him salvation and glory, as the warm tribute of their hearts, shall be among them, and the Lord "will spare them, as a man spareth his own son that serveth him." The word "spare" has the signification of pity. What a tender pity does a man feel for his son; there is nothing like it beside; the Lord so pities his children. All this blessing is for them who think upon him. Some of the children cannot speak, but they all can think, and God knows the thoughts; he knows if his name be dear to us. If we do think upon him, it is because we love him, and we love him because he first loved us.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

FRANKFORT, Ohio, July, 1861.

DEAR SIR:—There is a point of doctrine in theology that I am not fully posted on, and upon which I cannot fully go with my brethren, and upon which subject I should like to see a full and scriptural investigation, and if it should please you to give your views upon it, I should like to have them, either in a private communication or in the SIGNS OF THE TIMES. The subject, in short, in this: Are all men under obligation to do what is utterly impossible for them to do? Does condemnation rest or turn on doing, or not doing, on obedience or disobedience? Does salvation rest upon a more permanent and solid basis? The eternal oaths and promises of God, who never changes. What kind of a law was it that Adam violated, a moral or spiritual law? What was the penalty? Can anything more be required than the penalty? Are all men under obligation to keep the law in the most strict sense, and suffer the penalty at the same time? Will justice require two payments for one debt? Is not every son and daughter of Adam, now, at this very time, suffering the penalty of Adam's transgression, and must eternally suffer if not delivered from under the curse of the law? Does the law make sin, or does the law punish anybody? Or is it sin alone that is the direct and immediate cause of all evil? Does the good Lord inflict punishment upon any of his creatures? Is it not the necessary and natural consequence of sin to bring its own punishment? Do not all act of necessity, yet willingly? Do we not eat of necessity, drink of necessity, live of necessity, believe of necessity, do this or that thing of necessity, because we could do nothing else? Lastly, do we not all die of necessity? Some people who have not thought much upon the doctrine of necessity, and perhaps care less, say that it makes God the author of sin, and thereby exculpates from guilt. But that is certainly one of the most lame ideas that ever entered a man's brain. If, indeed, God was the author of sin, there would be some plausibility in it. Would it be any melioration of guilt to tell the court or jury that he was naturally so bad and wicked that he could not help but kill his neighbor? I think not, but rather to increase it. Elder Beebe, although you and I may differ in some of our views on theology, yet I hope we differ honestly, or ignorantly, and upon that principle look for forgiveness. I do not wish you to understand that I think or mean that men, all men, are not under obligation to God as accountable beings, for that would be unavoidable, as all are sinners, and it is sin, and sin alone, that separates between us and our God. I would not be so very solicitous upon the subject, but I think it involves one of the fundamental doctrines of the plan of salvation, to wit, sal-

vation by grace. The Arminian says, All men are under obligation to believe to the saving of their souls, and that it is in their power to do so. Whilst, on the other hand, the Old Regular Baptists hold that all are under obligation to keep the whole law, but without power to do it. Now the former at first view would appear most consistent, but it will not bear to be weighed in the balance of the sanctuary; it will be found wanting. The other seems to look somewhat incongruous, for a dead man to be bound to do the work of a living man. When a man is alive he works of necessity. When and wherever God speaks there is power. Now I shall close my scribble, by informing you that we had a member join our church when over one hundred and one years old, and who died about a month ago. His name was Frederick Bray, and an old revolutionary soldier. If you see fit you can respond, if not all will be right.

Yours very respectfully,

ISAAC SPERRY.

R E P L Y .

The point of doctrine on which our old friend Sperry requests our views, seems to branch out into a number of inquiries, which would require much time and space, even if we had ability to answer elaborately. We are aware that those with whom friend Sperry has chosen his quarters, and with whom he claims fraternity, (the New School Baptists) harp much upon the obligations of fallen sinners to meet the demands of the law of God. They plead that the inability of sinners to fulfill the jots and tittles of the divine law does not invalidate the claims of that law upon them, therefore they justify themselves in calling on dead sinners to do what they acknowledge that they have no ability to do, and as ministers of the law, they are so far consistent with themselves. If salvation were by the works of the law, it would be proper and right to call on them for such works as the law of God demands, but there is not a particle of gospel in such preaching. The ministration of the law to sinners, is death. By the deeds of the law, no flesh shall be justified in the sight of God. Hence, we

are expressly informed, that as many as are of the works of the law, are under the curse. The Judaizing teachers, and all other workmongers, have much to say on the subject of moral obligations and human ability, but the gospel ministry is a proclamation of life and salvation to guilty, condemned sinners through Jesus Christ. The demands of the law of God are no less binding because we are carnal and sold under sin. In order to be justified by the law, we must fulfill all the requisitions of the law, by a perfect and perpetual obedience to all its precepts, in thought, in words and actions. We must be all that the law requires us to be, do all the law enjoins on us to do, and avoid all that the law forbids. The man that has ever transgressed the least precept, is irrecoverably lost forever, so far as the law is concerned.

“Curs'd be the man, forever curs'd,  
That doth one single sin commit;  
Death and damnation for the first,  
Without relief, and infinite.

Thus Sinai roars, and around the throne,  
Thunder, and fire, and vengeance flings;  
But, Jesus, thy dear gaping wounds,  
And Calvary speak gentler things.”

Tell me, ye that desire to be under the law, do ye hear the law? “For whosoever shall keep the whole law, and yet offend in one point, is guilty of all.” The fatal mistake with Arminian workmongers is that they regard the fallen sons of men as *probationers*, in a state of experiment or trial, having what they call a day of grace allotted, in which, if they will do the best they can, they shall be saved, but if they do not do something, they shall be condemned. This is making void the law of God by their traditions, or doctrines, for the Bible teaches no such things, but quite to the contrary. He that believeth not, is condemned already, and the wrath of God abideth on

him. From the moment when Adam transgressed the law, or commandment of God, in the garden of Eden, sin and death has passed on all men, because all have sinned. All were in Adam at the time, and all were Adam, hence all his posterity are the development of that Adam that sinned. His nature is our nature, and his guilt is our guilt, consequently we are conceived in sin, and shapen in iniquity, and we all go astray as soon as we be born, speaking lies. As convicted sinners we are under sentence, and wrath, every mouth is stopped, and all the world is guilty before God. Our condemnation does rest on our doing and our not doing, but remember, the die is cast, our condemnation rests on what we did, and in what we did not do, six thousand years ago. The condemnation under which we are born into this world does rest, or turn, upon our disobedience of the law of God in Adam; and all the works we are capable of doing subsequently to the fall cannot recover us from that condemnation. But if our old friend desires to know whether our salvation rests or turns upon our doing or not doing, we answer, No! “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ.” “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.” Death is the wages of sin, the payment for what we have done, and rests or turns on our doings. But the gift of God is eternal life, through Jesus Christ our Lord; that does not depend or turn on our doing, or not doing, on our obedience or disobedience, but on a permanent and solid basis. And the only

hope of all God's people rests on the promise which God that cannot lie, promised before the world began. Not the law, but,

"The gospel bears our spirits up;  
A faithful and unchanging God,  
Lays the foundation of our hope,  
In oaths and promises and blood."

The kind of law which Adam transgressed, and which we all transgressed, was the law of God, under which we as his creatures were created; a law embodying God's right to govern, and the obligation of his creatures to obey; and the penalty of it was death. Nothing more than the penalty of that law is demanded, but that penalty involves all the human family in guilt and death, and from that death the law makes no provision for deliverance, for salvation and immortality.

In answer to the inquiry, "Are all under obligation to keep the law in the most strict sense, and suffer the penalty at the same time?" we repeat, that all are condemned already and under wrath, totally depraved, without either disposition or desire to keep the law. And if they could and would keep the law in its letter and spirit, from this day forth, as long as they live, it would not atone for the guilt and condemnation in which they came into the world. The legal demands of the law are not changed, they cannot change, for the law being holy, is immutable, and all its demands must be met and honored, and all its penalties endured, or we must be damned, and such is our poverty and depravity that,

"No works or duties of our own  
Can for the smallest sin atone."

Of course if it were possible for us to keep the law in the most strict sense, there would be no penalty to endure, but as we have already sinned, that is impossible. None but Jesus has ever kept

the law in the most strict sense, and none but Jesus had power to redeem sinners from the guilt of sin, and from the curse and dominion of the law, consequently there is salvation in no other name.

"Jesus, my God, thy blood alone,  
Hath power sufficient to atone;  
Thy blood can make me white as snow,  
No legal works could cleanse me so."

Friend Sperry inquires, "Will justice require two payments for one debt?" We answer, Certainly not. Those for whom Christ has suffered the dreadful penalty of the law are effectually and forever redeemed from sin, death and hell, and "there is therefore now no condemnation to them which are in Christ Jesus." With his stripes they are healed. They are freely justified, through the redemption that is in Christ Jesus. They shall never come into condemnation, but have passed from death unto life. For what the law could not do for them, 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.

"Is not every son and daughter of Adam now, at this very time, suffering the penalty of Adam's transgression; and must they not forever suffer, if not delivered from under the curse of the law?" We answer, so far as our mortality may be reckoned as a penalty of Adam's transgression, it falls alike on all the children of Adam. But the mortality of our bodies is not a payment made by us to justice; but it is the payment, or wages which justice pays to sin. All the saints redeemed from death by Christ, shall be completely delivered from its power and dominion when the last enemy shall be destroyed, when their body shall be changed, and fashioned like unto

Christ's glorious body, in the resurrection. Death shall still hold his dominion over the ungodly, and their final state of perdition is called the second death; but the second death shall have no power over them that die in the Lord. The dissolution of the mortal bodies of the saints is not a curse, or a penalty, for Christ has suffered all the penalties of the law for them, and he has destroyed death and him that had the power of death. Consequently, when this earthly house of their tabernacle shall be dissolved, it will be a deliverance and a privilege, not a curse. The risen Jesus holds the keys of death, and he will make that change a triumph to his people. Write, from henceforth, (not cursed but) "blessed are the dead which die in the Lord."

"Does the law make sin, or does the law punish anybody?" Where there is no law there can be no transgression, for sin is the transgression of the law. Hence the strength of sin is the law; yet the law is in itself holy, just and good, it does not make sin, but it detects sin, and inflicts its penalty on sinners. The law is the ministration of death, and that death, inflicted for sin, is punishment. Sin is the cause of all evil. The good Lord does inflict punishment on sinners who die in their sins, for they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

"Is it not the necessity and natural consequence of sin to bring its own punishment?" Not independently of God and his law. If men were free agents, they would have a right to do as they please. The reason why it was sin for Adam to eat of the tree which was in the midst of the garden, was because God had forbidden it. Its baneful effect was from its being a transgression. We

know of nothing in that act that would have involved guilt or wrath, but the disobedience of the act. The strength of sin is the law, in the absence then of the law there is neither sin nor penalty. We certainly live and die, eat and drink, believe and disbelieve, &c., from necessity, having no power to avert or change the fixed laws of nature, and notwithstanding this necessity we do many of these willingly. The hungry cannot resist a desire for food, the thirsty have no power to resist the desire for drink, we were all passive in our births, as to time, place, parentage, and all the circumstances. Nor have we the choice in regard to believing; no man has power to believe what he pleases. We are compelled to believe many things which we would gladly disbelieve if we could. The Arminians preach that sinners are required to believe as a condition of salvation, but they repudiate the doctrine of the Bible, that faith is the fruit of the Spirit, (Gal. v. 22,) and that a belief of the truth is a gift of God to the heirs of salvation. (2 Thess. ii. 13; Phil. i. 29.)

We do not agree that "the Old Regular Baptists hold that all are under obligations to keep the whole law, but without power to do it." The apostles and primitive saints were Old Regular Baptists, and their faith on this subject, as recorded in the New Testament, is that, Whatsoever the law saith, it saith to them that are under the law. But Christ has redeemed his people from under the law, and they are no more under the law, but under grace; that they are now under law to Christ, and his law is not now written on tables of stone, but in the fleshy tables of their heart. The righteousness of the law is fulfilled in them, and the law of the spirit of life in



Christ has made them free from the law of sin and death. Those who are born of the Spirit, receive not the Spirit by the works of the law, but by the hearing of faith, and they are not required to be circumcised and keep the law of Moses; Christ has fulfilled that law for them, and redeemed them from all its authority. They are dead to the law by the body of Christ, and are married to him that is risen from the dead, and now being under Christ (and not Moses, or the law) they serve God in the spirit, and not in the oldness of the letter. They need not the fiery law to lash them to an unwilling task, but they desire to have grace whereby they may serve God acceptably with reverence and godly fear. Instead of the yoke of Moses, which neither we nor the fathers were able to bear, the saints take on them the yoke, (or law) of Christ, which is easy, and his burden, which is light, and find rest (instead of toil) to their souls.

MIDDLETOWN, N. Y., August 1, 1861.

### PLEASE BE SURE,

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

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

## POETRY.

LAST night shortly after I had retired to rest the following lines came into my thoughts:

“My Lord, my Love, was crucified,  
He all the pains did bear,  
But in the sweetness of his rest  
He makes his servants share.

His blood was shed instead of ours,  
His soul our hell did bear;  
He took our sins, gave us himself;  
What an exchange is here!”

As I mused upon these words I found the precious truth very comforting. I was truly in need of divine supplies; I was feeling my nothingness and vileness. I felt too hardened to pray, I was altogether too contemptible to come into the courts of the Lord's house. But suddenly, or ever I was aware, the words, “My Lord, my Love, was crucified,” were spoken in my heart. Everything in a moment was transformed, the winter was past, the wilderness became as the garden of Eden. (Ezek. xxxvi. 35.) I could meditate, I could pray, I could praise the Lord. I felt the assurance that the crucified One was my Lord and my love. Yes, I do love him; my heart goes forth in fervent longing after him “who loved me and gave himself for me.”

Upon his sufferings I mused,  
His agony, his blood,  
All was endured to ransom us,  
To bring us nigh to God.  
He bore our sins, a curse was made,  
He bowed his head and died;  
O, 'twas for me, Jesus, my Lord,  
My Love was crucified.

He bore for me the dreadful shame,  
On him God's vengeance fell;  
He sweat great drops of precious blood,  
His grief no tongue can tell.  
O, “Why hast thou forsaken me,  
My God, my God?” he cried;  
“Finished!” he said, then bowed his head;  
My Love was crucified.

My Love he died, was crucified,  
O love unparallel!  
He gave himself a sacrifice  
To ransom me from hell.  
What shall I fear, who shall condemn,  
What ill shall me betide?  
Jesus, the Man, the Christ, my Lord,  
My Love was crucified.

Christ is my Love, he won my heart,  
He drew me to his breast,  
Inspired my soul to lean on him,  
To find in him my rest.

Sweet rest from guilt, fear, anguish, shame,  
In his dear, bleeding side;  
He's all my hope, my righteousness,  
My Love was crucified.

O thee I love, I yearn to love,  
To love thee as I ought;  
O can it be, is one like me  
One of thine own blood-bought?  
Were my dark sins all purged away  
In thy blood's flowing tide?  
'Tis my heart's hope, my Lord, my Love,  
For me was crucified.

When plagued with sin, when fears prevail,  
Weighed down with grief I sink.  
Empower my soul, blessed Comforter,  
On Jesus' name to think.  
Then shall his love be all my trust,  
I'll in his blood confide;  
With this sweet thought within my heart,  
My Love was crucified.

Temptations sore, the gates of hell  
Buffet and bring me grief;  
I find I'm weak, the devils prey,  
Where shall I find relief?  
By God's rich grace to Christ I'll flee,  
My refuge, where I'll hide,  
And sing beneath his sheltering wings,  
My Love was crucified.

And when upon my dying bed  
All nature fades from view,  
My Lord, my Love, be with me then,  
With tokens sweet and true.  
Let me recline upon thy breast,  
And in thy love abide;  
I'll say to death, "Where is thy sting?"  
My Love was crucified.

My spirit Jesus will receive,  
When it shall take its flight;  
In paradise I then shall be,  
With Christ, with saints in light.  
The victory won, all dangers past,  
Happy Emmanuel's bride:  
I'll glory still in this sweet truth,  
My Love was crucified.

Members of Christ our bodies are,  
They shall from death arise;  
At the last day he'll raise them up  
Changed, to ascend the skies.  
Fashioned like his, in glory raised,  
Immortal, glorified,  
I'll sing at home, in raptures sweet,  
My Love was crucified.

FRED. W. KEENE.

NORTH BERWICK, Maine, Jan. 27, 1904.

### THE GRACE OF GOD.

BEHOLD the lily of the vale,  
The rose of Sharon, too,  
The grace of God, which cannot fail,  
Herein is brought to view.

The holy fragrance of this grace  
Is sweet on Zion's hill,  
And over all its pleasant ways  
Its heavenly dews distil.

It makes our weariness a rest,  
Counts all our losses gain;  
The brightness of this holy guest,  
Like sunshine after rain,

Brings life into the wearied frame,  
Bids sorrow flee away;  
Through endless years it is the same  
Divine, illum'ning ray.

It fans the fevered brow of pain  
With cool, delicious breath,  
And in its rich and sovereign reign  
Destroys the power of death.

It leads us gently down the slope  
Of time's uneven way,  
And in our darkness gives us hope  
To see a heavenly day.

SALLIE M. BARTLEY.

CAIRO, Ga., Feb. 5, 1904.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$913 65
M. A. Champe, Ohio, \$1.00; A Friend, W. Va., \$1.00; Mrs. M. J. Price, Md., \$1.00; Mrs. T. V. Richardson, Md., \$8.00.—Total.....	11 00
Total to date.....	\$924 65

## MARRIAGES.

By Elder D. M. Vail, Oct. 6th, 1903, near Three Springs, Huntingdon Co., Pa., R. W. Gutshall and Miss Idessa B. Wible, both of Huntingdon Co., Pa.

By Elder A. B. Francis, Feb. 24th, 1904, Clarence B. Lank and Maggie F. Hancock.

By the same, March 9th, 1904, Virgil P. Wilkins and Annie H. Hastings, both of Wicomico Co., Md.

By Elder G. N. Tusing, March 6th, 1904, at the residence of the brides' parents, J. F. Awalt and Miss Laura M. Bigham, both of Rock Bridge, Hocking Co., Ohio.

## OBITUARY NOTICES.

**Mrs. Hannah M. Drake**, relict of the late Deacon Charles Drake, departed this life at her residence in Hopewell, N. J., on Friday evening, Feb. 26th, 1904, in the 87th year of her age. Our dear, aged sister had been suffering from a weak heart action, with other increasing infirmities of age, for several years. The immediate cause of death was thought to be apoplexy. She was conscious nearly to the last, only a half hour before her death saying good-night to her little great-grandson, who came to her room just before retiring. In many ways our sister was a remarkable woman. She possessed an unusually strong mind, and was well read and thoughtful, always loving to speak of the better things of the kingdom of God, and to converse concerning the holy Scriptures. Owing to age and weakness she had not been able to attend the meetings of the church for nearly two years. The last service at which she was present was at her own home, in January, 1903, when Elder J. G. Eubanks preached much to her comfort, he being at that time on a visit at Hopewell.

In a narrative of her life and experience which is before us as we write this tribute, she says that if born of God at all it must have been at the early age of six or seven years. When about ten years of age she was accustomed to attend the place of worship with her parents where Elder Samuel Trott then preached. At that time she was much exercised in her mind, and as she says would earnestly wish that she was a christian. After much struggle of mind she at last came into the possession of a good hope through grace, and when about eighteen years of age she united with the New School Baptist Church at Lambertville, N. J. But she was never satisfied with this church, nor the preaching that she heard there, and after some time spent in sorrow and anxiety of mind, she came to the church at Harbourton, or Second Hopewell, and was received into their fellowship, where she remained until her departure from earth. She has been a member of that church about sixty-five years. In all these years there has been no wavering with her as regards the faith and order of the house of God. She has been a faithful member, respected and loved by all her brethren and sisters. We have had an acquaintance with her for nearly thirty-five years, but more especially since we moved to this place, nearly eight years ago. Since then it has been our privilege to visit her very often, and to hold very many pleasant and profitable conversations with her. She nearly always had some Scripture for consideration, and had decided views of her own, which were always in harmony with christian experience. She had many deep heart-searchings with regard to her own interest in the dear Savior, and often has said, "O that I had more assurance, and was more conformed to the likeness of the

blessed Master." Her last years were largely spent in meditation and reading the word of God, and she was gently and quietly loosened from the life that is here below, and more and more closely drawn to the life that is above. The Lord gave her a gentle dismissal from this life at the last, so that she was spared much severe suffering. We cannot doubt that she has fallen asleep in Jesus. Her steadfast hope was in the sure promise of grace, and in the final resurrection of the dead at the last day. Of this hope she would often speak.

The funeral service was held on Tuesday, March 1st, at the First Hopewell meeting-house, where she loved for many years to attend and engage in the worship of God. Some fourteen years ago she had selected the text which she desired to be used when she should be laid away in the grave; it was Romans viii. 33, 34. Surely no words from the Scripture could have been more appropriate than these, for they expressed what she has so often confessed to be her faith, and the ground of her hope. She has left one brother, brother James Hill, who is well known by so many of our brethren, and who is the last member of a large family, one daughter, with her husband, Mr. John Dalrymple, one granddaughter, Mrs. S. Holcombe, with her husband, and one great-grandson, beside very many near and dear friends, to mourn their loss. Four generations have for years occupied the one home, but now the oldest is gone. May God bless all the friends, family and church with the hope of salvation in Jesus Christ our Lord.—  
ED.

In much sadness we record the death of our dear daughter, **Mrs. Elizabeth T. Achley**, who departed this life Jan. 20th, 1904, aged 24 years, 6 months and 5 days. She died at her home in Pennington, N. J., leaving a dear little babe only two weeks old, and a kind and loving husband, together with her father and mother, two brothers, two sisters, and also her father-in-law and mother-in-law, with whom she had lived the first two years of their married life, to mourn their loss. It is very hard for us to have to give her up, and know we cannot see her dear face any more in this life, but we are not without comfort, for we have the blessed assurance that she had a hope in Christ as her Savior, and that in his arms she has safely fallen asleep. We were looking forward to the time when she would humbly ask a place with us in the church. She loved to come to meeting, and did so at every opportunity, but a keen sense of her unworthiness kept her silent. Her sufferings, which were great, were borne with much patience and without murmuring, bidding her dear husband and friends good-by. We know our heavenly Father doeth all things well, and while our hearts are bleeding, we try to look unto him for comfort in our sorrow, and to humbly say, Thy will be done,

The Lord gave, and the Lord hath taken away, blessed be his holy name.

Our dear pastor, Elder Chick, spoke very comfortingly to us at her funeral, using for a text the words found in Malachi iii. 16, which reads thus: "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Hymn No. 668 was read, after which the remains were laid away to rest, there to await the summons from on high.

Her mother, (MRS.) GEO. R. YARD.  
HOPEWELL, N. J., March 3, 1904.

**DIED—Janet McIntyre**, beloved wife of Malcolm Campbell, on Sunday morning, Feb. 7th, 1904, aged 69 years, 3 months and 24 days. The funeral services were held in the meeting-house of the Covenantal Baptist Church of Canada, in Poplar Hill, on Tuesday, Feb. 9th.

Mrs. Campbell, although not a member of the visible church, was a devout woman, giving plenteous evidence of her knowledge of grace. Her last words expressed a firm reliance upon the God of her salvation, and sweet assurance of her acceptance in the Beloved. She leaves a husband and sons and daughters to mourn her departure, but their grief is sweetened by the precious thought that she rests from her labors, that she is now "Where the wicked cease from troubling, where the weary be at rest."

I felt as I tried to speak the funeral service, a peculiar assurance that I was speaking over the bier of one who was redeemed unto God; one of the sacred vessels of mercy whom he had afore prepared unto glory. Although the day was bitterly cold, and the snow of great depth, a large concourse of people attended the funeral service and the burial of the body, which was laid beneath the clod in Poplar Hill graveyard, there to rest until the trump of God shall sound and the dead shall be raised in the image and likeness of him who redeemed us.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion forever and ever. Amen.

H. M. CURRY.

DUTTON, Ontario.

**Mrs. Effie Staples**, of North Berwick, Maine, was born Dec. 3rd, 1845, and died of Bright's disease, Feb. 10th, 1904, aged 58 years, 2 months and 7 days. The deceased was the daughter of Isaac and Sarah J. Eaton, and was married to our brother, Deacon John F. Staples, March 5th, 1861. To them were born one son and two daughters, who, with our brother, remain to mourn their loss. The deceased did not make a public profession of religion, but we hope she has departed this life to be with Christ, which is far

better. During the last of her illness she suffered very much, but now all such pain is over.

Her funeral was largely attended, and the writer preached from the words, "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."—Romans viii. 18, 19.

FRED. W. KEENE.

## CHANGE OF ADDRESS.

M. B. F. Jones has changed his address from Decatur, Texas, to Mayfield, Oklahoma Ter., and desires his correspondents to address him at the latter place.

## M E E T I N G S .

THE yearly meeting of the Wilmington Old School Baptist Church will be held, the Lord willing, on the second Saturday and Sunday in April, (9th and 10th) 1904, to begin a 2 p. m. on Saturday. All lovers of the truth are cordially invited.

WM. B. TAWRESEY, Church Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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10:30 A. M.

2:30 P. M.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., APRIL 15, 1904.

NO. 8.

## CORRESPONDENCE.

### JUDGES XVI. 29.

“SAMPSON took hold of the two middle pillars upon which the house stood, and on which it was borne up.”

For some time past I have had a desire to write a few lines to the pilgrims and strangers scattered abroad throughout the east, west, north and south, many of whom I have met personally, and others I am acquainted with through their writings in the SIGNS. My desire has been hindered by a lack of spiritual thought; this lack is still as great as ever, and I fear it will never be brighter or better with me. I remember however of receiving comfort many times from the writings of those who were, as they felt, not exercised by the Spirit, so perhaps we are not capable of judging our own feelings or writings, but rather should follow our impressions, and leave the matter with the Lord to bless or not as it may seem good to him. The above text is somewhat in my mind, together with a few thoughts which I will give for your consideration. While the world stands the Scriptures will be unfolding to the people of God, but while the seal is broken in one place another portion that we

have had light upon will be closed from our view. The ways of God will never cease to be mysterious, and his judgments we can never find out. The Scriptures are a testimony of Jesus, and in reading them we should desire to see him. He is seen in different characters as well as in their word. In the types it requires in some instances several figures to complete the shadow. For instance, Saul, David and Solomon make a complete figure of Jesus. Saul who was king over Israel was from his shoulders and upward higher than any of the people; this places the head above the body; thus he was head over Israel in all things, being their head or king. Christ is Head over all things to the church, which is his body, he being their Head and King. David was the warrior who met and slew Goliath (death) and delivered Israel. Jesus in the battle against sin conquered death and delivered his people from fear of death. Solomon was the builder of the house unto the Lord, and reigned in his kingdom in judgment and wisdom. Christ builds the spiritual house an habitation for God through the spirit, and reigns in righteousness. Sampson also is in many respects a fig-

ure of Jesus, he was Israel's judge; Christ is the judge of his brethren, and he judges not according to the sight of his eyes, nor after the hearing of his ears, "But with righteousness shall he judge the poor." What a blessing, should he judge us according to our conversation and our deeds, who could stand in his presence? all would surely be condemned. When Peter cursed and swore and denied him, Jesus did not judge Peter as man would have done, he knew Peter's heart and that he loved him and believed in him as the Son of God, but to save his own life he denied him. Man's judgment would have been, Depart, thou cursed, but our righteous Judge only looked upon him, and the look caused Peter to remember, and he wept bitterly because of his sin. Sampson took a wife of the daughters of the Philistines, because none of the daughters of Israel pleased him. So with Jesus none of the daughters of Israel pleased him, and he took his bride from among the Gentiles. Sampson was betrayed into the hands of the Philistines by one whom he loved; Jesus was betrayed into the hands of his enemies by one whom he had chosen and sent out to preach the kingdom of God. Sampson's eyes were put out, and he was brought into the presence of his enemies to make sport for them. Jesus was blindfolded, spit upon and mocked. The Philistines believed Dagon their god had delivered Sampson into their hands, but the God of Israel had done it. The Jews believed that Pilate had delivered Jesus into their hands to be crucified, but "he was delivered by the determinate counsel and foreknowledge of God." Sampson, to avenge and deliver Israel, and Jesus for the forgiveness of the enemies of God. "While we were yet sinners, Christ died for us." The house into which Samp-

son was brought to make sport was filled with men and women, and all the lords of the Philistines were there, and upon the roof there were about three thousand men and women, and all beheld while Sampson made sport. We would not be safe in saying what the nature of the sport was, but I think we may well say it was something as humiliating to him as their evil minds could conceive of. Sampson had indeed been their enemy, but he was doing the work God ordained for him, many of their country he had killed by his mighty strength. When he was brought in from the prison, they set him between the pillars, he said to the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth. Then Sampson called unto the Lord, and said, "O Lord God, remember me I pray thee, and strengthen me I pray thee, only this once." How strange it is to see the experience of the chosen of God the same in all ages of the world. When in need or distress they know no time but the present; whatever the trial of yesterday was it seems to be forgotten, and the cry goes up, Lord, help me and strengthen me to-day. "As thy day so shall thy strength be." Sampson prayed for strength that he might remove the two pillars upon which the house stood. Had the desire been from a heart of malice and rage that the natural passions should be satisfied, the petition would not have been answered, but in that it was answered, we are assured it was indited of God, and his holy purpose was accomplished in the pulling down of the two pillars and the fall of the house. Jesus also prayed in the garden when he sweat as it were great drops of blood, saying, Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt. In



this he prayed for strength, and "an angel came and strengthened him." After Sampson had prayed he took hold of the two middle pillars and said, Let me die with the Philistines, and he bowed himself with all his might, and the house fell upon all the lords and on 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. Thus their power was overthrown, their government unhinged, and their courage daunted. Sampson's brethren took his body and buried it in his father's burying place. The greatest battle ever fought was in the death of Jesus, the greatest victory ever won was in his resurrection; he also was numbered with the transgressors, his body was also buried by his brethren (Jews). In his death the two pillars on which the house of Israel stood were removed and the house fell. The law and the prophets were the two pillars that upheld the house or church under the law. In the death of Jesus every demand of the law was satisfied, and the prophecies fulfilled. No more does Moses and Elias appear, Jesus alone is seen, and the voice from heaven says, "This is my beloved Son, hear ye him." In fulfilling the law and the prophets they were taken out of the way, so that the church to-day is not under the law but under grace. The house that the children of God now inhabit hath foundations whose builder and maker is God, a tabernacle that shall not be taken down, not one of her stakes shall be removed, nor one of her cords be broken. In the ministry of Jesus he overcame every enemy, confounding and putting them to flight with his wisdom and might in the Spirit; he also healed hundreds of afflicted ones, but in his death he healed more than in his life, his entire body be-

ing made whole, he conquering their every enemy, death, hell and the grave, and now hath brought life and immortality to light through the gospel. What a blessing we have the gospel preached unto us, and that we are given to obey it in its ordinances and precepts. May we be found in the way, asking for the old paths. No change in doctrine or order since the days of Jesus and the apostle is warranted, since we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. If we are enveloped in darkness and sorely tried by temptations we must wait upon the Lord. This was the life of the Savior, and if the saints could avoid these afflictions they could never know the fellowship of his sufferings, without which they could never know the power of his resurrection.

Respectfully submitted,

H. C. KER.

MEMPHIS, TENN., Feb. 27, 1904.

ELDER F. A. CHICK—VERY HIGHLY ESTEEMED FOR THE TRUTH'S SAKE:—I wish I were worthy to address you and the whole household of faith with that sacred appellation, "dear brother," but I am not worthy. Some time since at my request mother wrote us concerning her experience and hope in Christ. I have been associated to a great extent with her in trials of faith, and I hope in triumphs also through his present help in times of need. I send it to you, requesting you to give it space at as early a date as possible in the SIGNS OF THE TIMES. My father, Mr. R. L. McNees, was a deacon in the church. I think many who knew them in those days, as well as we who know mother now, will be glad to see her experience published in the SIGNS.

We are indeed glad that the SIGNS continues. I will say in short, we would subscribe to everything good that has been written.

Yours &c.,

DAVID L. MCNEES.

MEMPHIS, Tenn., Feb. 15, 1904.

DR. DAVID L. MCNEES—DEAR SON:—  
I will try to comply with your request in writing my experience.

I am now in my seventy-fourth year. My first impressions were during early childhood; I believed then that God existed, and that he was good, and that there was a heaven where good people went after dying; also believed there was a place of torment, and a Satan, where all bad people went when they died. I was afraid of Satan, therefore I intended to get religion; I thought I could do so. I tried to be an attentive listener to what my parents said to one another on religious subjects, and about the sermons they heard preached. They spoke often about election. They had both been members of the Primitive Baptist Church before they moved to Lagrange, Tenn. I did not ask questions, but thought it best to be a listener. I attended Sunday school and went to hear the Methodists and Missionary Baptists preach. I was not pleased with what I heard the Methodists preach; I memorized fourteen chapters in Matthew, and what I learned seemed to be more in keeping with what the Missionary Baptists preached, therefore I liked them best. (I had never heard an Old Baptist.) I would try to get religion, but soon forget all my good resolutions. I went to the (so-called) mourners' bench several times, but after their revival meetings were suspended I was worse than before, therefore I resolved to re-

main away from their exciting meetings, and get religion at home in my own quiet way. I went on in this way, making resolutions only to forget them, until in my sixteenth year of age. During a protracted meeting at the Missionary Baptist Church I remained away from prayer meeting for fear they would try to persuade me to go up to be prayed for, but I became lonesome while at home, for all the young people were at the meeting, so I decided to attend meeting after that and brave it out, and when I went a preacher talked to me and asked if I should die that night where did I suppose my soul would go? I did not admire the man's manner of speech, and wished to drive him away, so I replied, "To hell, I reckon," and I became frightened at my own speech; still I held my head up, and sang when others were singing. My oldest sister was at the mourners' bench (a true mourner it proved); she was deeply affected. That seemed to make me more serious about my own condition. I felt I was a much greater sinner than she, therefore I went again to the mourners' bench. My trouble seemed to be greater than ever; I felt like I was a lost sinner, lost indeed. I continued in this condition some time. I had no desire for food; I could scarcely sleep. I no longer felt I could get religion; I was helplessly lost, I could do nothing, yet I viewed God just, even if he did not save me, for I did not feel I was fit to be saved. O, how miserable I felt, but it seemed right when I had reached such a state of despair, even having counted myself irretrievably lost, lost. All at once, as quick as thought, my troubles all passed away. O, I could not tell how they went, but in a second I felt so light and free, everything looked changed and beautiful. I endeavored to keep my feelings con-

cealed, but mother seemed to notice my change of feeling, for I overheard her tell father that "Lu is sincere." My thought had been that when I got religion I would shout, but instead I realized a quietness of soul. Therefore when I arose the next morning I left the house and retired to a secret place, where I gave vent to my happy feelings. I could not think of aught else save that dear old anthem, "What wondrous love is this, O my soul, O my soul?" I remained out in this place rejoicing until some one called me to breakfast. (Behold how different it is, when one gets religion they make a public display of it, but when the religion of God possesses the soul they retire to some secret place to commune alone with their greatest benefactor until he commands, "Go home to thy friends, and tell them how great things the Lord hath done for thee.") I was not disposed to eat breakfast; my soul was too full of joy for me to feel an appetite for anything else than to feast on spiritual comfort. My oldest sister (who herself had experienced such joy) was quick to discern my feelings; she embraced me, and said she believed I had a hope. I requested her not to tell any one. I enjoyed this quiet calm peace and happiness for several days. They spoke of the converts joining the church, urging that it was better; but I became troubled, doubtful and fearful that I was deceived in my hope, so preferred to wait. Then I thought that if I talked to the church and told them I was not fit to join them, it would relieve me of the great trouble; but instead of allowing us to talk they only asked us a few leading questions, permitting us to answer only yes or no. That seemed like an easy way for a deceiver or hypocrite to enter in, but I submitted, and with others was received.

We were immersed, and although I had proceeded with them this far, I felt too unworthy to take communion, therefore I refused to engage with them in that. I tried to pray, and spent much time alone, feeling so miserable, though sometimes while alone in my room I became very happy. Some time after this they procured a change of pastors. The sermons of our new pastor seemed to be chaffy; he quoted commentaries instead of the plain Bible, and I did not like them. Then I went to hear the Old Presbyterians; I liked a portion of their preaching better, but I could not submit to their modes. I went in this state of unrest three years, but tried to think all the fault was in myself. About this time I visited a friend who lived twelve miles distant. I knew nothing about Primitive Baptists. On Saturday my friend suggested that we go to hear "Uncle Peter." She added, "They say so many funny things, it will be fun to us." I did not inquire who the "old funny man" was, but we went. The meeting-house was in a beautiful grove; it was neat and white. There was a small congregation, most of them aged people. They opened meeting by singing, read a chapter and prayed, then "Uncle Peter" read his text and began preaching. O, how he did preach, he was not at loss for a word. My eyes filled with tears; I turned my head, and the tears of joy flowed. Then I did not care if my friend saw my tears, for I was so full of happiness. I thought, He must be the kind of preacher my father and mother had so often spoken of. I decided that if asked I would reply that was the first Bible sermon I ever heard, and it was. I could not go as fast as I wished on my return home, I was so anxious to tell father and mother my experience in hearing "Uncle Peter" preach.

When I did tell of the wonderful preaching, father said, "Well, Lu, what is his name?" I said, "All I know is, 'Uncle Peter,' and father I want you and mother to hear him." He laughed and said, "That is brother Peter Culp; I have heard him. Why, Lu, he is our kind of preacher; he is the kind your mother and I used to hear and loved so dearly." After this "Uncle Peter" preached in Lagrange where we lived. Then I learned they opposed Masonic societies, Sunday schools and Temperance societies. This surprised me, for I could not see how christians should oppose them. Soon after this I married. Your father's parents were Primitive Baptists. We moved to the country, and lived within four miles of Spring Creek Church. We attended there as often as we could; your father joined there. I loved those dear unpretentious people, but a felt sense of my unworthiness was a barrier that I could not overcome; I simply felt I was not good enough to be one of them. Brother Daughety spent the afternoon and night with us. This was my opportunity to ascertain their scriptural reason for opposing secret societies, Sunday schools, &c. He replied that those institutions were inventions of men, without God's authority, therefore because we have not a "Thus saith the Lord" to support them, we denounce them as being presumptuous, folly and a dishonor to God, adding, "We never reject an order or anything that has a 'Thus saith the Lord' for its origin and support." His plain, meek manner and explanation satisfied me perfectly, and I felt sure they relied entirely upon God's word for all they believed and practiced. I was more anxious than ever to be one of them, but I was too unworthy. After this we met brother Medows, of Mississippi. Your

father took my sister and me to a union meeting at Mt. Pisgah Church, where I had heard my first sermon by "Uncle Peter" Culp. In brother Medows' sermon he gave every reason why I had remained away, or had not related my experience to the church. I felt his whole sermon was directed to me, and that perhaps father had told him about my case. I told sister that sermon was all for me. She said she thought it was all for her. Then I remembered I had not told father my trials. It was a mystery how he could tell me in his sermon all about my trials. I tried to remove all my happy experience from my mind, and to feel the same burden again, and begin anew, and perhaps then I would feel better prepared to talk to the church, but I could not get the burden back, so after several months I determined to tell the church my trials, and thought as they were not deceitful they would tell me that I was not a fit subject for membership in the church. Old brother Daughety was moderator, and after relating my experience he said, "Brethren, you have heard, she has related my experience as well as I could." I was unanimously received; an aged sister took my hand, and with such a grip as none but an Old Baptist can give, looked in my eyes and said, "You have related my travels of soul, my dear young sister." I was surprised, because I did not expect them to receive me. I could not relate one-half of what I had passed through of sorrow, gladness, doubts and fears, yet wishing all the while for an evidence of hope in the Savior's mercy and loving compassion. How surprised I was to know that those dear, aged people had experiences similar to my own. I was baptized the next day by the dear, aged brother for whom I had so much love. Brother Daughety was a frequent visitor,

and was a great comfort to us. He was indeed a father in Israel, ever ready in his meekness to explain such portions of Scripture as we requested. During the Civil war our meetings were very irregular, and thus we were deprived of much spiritual comfort. Soon after we moved to Brownsville, Tenn. My husband died in 1870, leaving a family of three boys and three girls, the eldest boy fifteen. You, David, were in your thirteenth year. I can look back over these now nearly fifty years, and feel thankful to our Father in heaven; he is a Father to the fatherless and a Husband to the widow, and did put within the hearts of his dear people pure and undefiled religion, so that they visited us in our affliction. I have by experience all these years believed the doctrine of the Regular Primitive Baptists. The SIGNS OF THE TIMES is our favorite paper; I enjoy the SIGNS, and those articles from your pen, because they are perfectly in accord with the Bible and the experience of sinners who have hope in Jesus as the only name under heaven given among men whereby we must be saved.

Dear son and children, my experience has been a perpetual one, filled with joy and sorrow. It will continue so until the dissolution of this mortal body. I hope then to realize perpetual rest and endless joy in that bright heaven above, for there is no night there. In all my experience I have realized that of myself I am unworthy, and it is by grace, through faith, ye are saved, and that not of yourselves, it is the gift of God. O how precious a gift salvation is, it saves us in time and eternity. We can never tell our experience when brought to his banqueting-house, and his banner over us is love; we can but exclaim as did the queen of Sheba, The half has never been told.

It can be seen and felt, but no mortal tongue can tell it. I would bid all trembling children of hope, with my children after the flesh, Trust alone in God through Jesus Christ for every good thing, even food and raiment, for he is the only source from whence all blessings, temporal and spiritual, flow. If he leads through darkness, fear no evil, be not dismayed, for just as Jesus was received out of sight in a cloud, in like manner he comes, and often we realize that he comes in moments of great impenetrable darkness to bless us. This experience has to be realized and felt to appreciate its fullness; it cannot be told.

I am a poor, weak creature.

Your mother,

(MRS.) L. F. MCNEES.

BRANTFORD, Ontario, Feb. 24, 1901.

DEAR EDITOR:—My purpose in writing is to inclose you a letter received from a dear old soldier of the cross, Elder Knifton. More than once have we in Brantford been edified in our lonely way by his opening up of the Scriptures, publicly and privately. A few of us who meet together here read it at our gathering, and felt like sending it on to the SIGNS to speak for itself. Our God can keep even the lone ones, but O, it is in tribulation indeed.

I cannot close without a word of sympathy to yourself. May the Master, if it be for his glory, maintain the cause which has received such a blow, guide the SIGNS and its writers into all truth by his holy Spirit, and bless abundantly its working staff, with yourself.

Very sincerely yours,

(MRS.) J. STREET.

PARRY SOUND, Ont., Feb. 8, 1901.

DEAR SISTER STREET:—And all those of like precious faith who from time to

time meet with you for worship in your house at Brantford, and who being the true circumcision, worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. May grace, mercy and every needful blessing rest upon each one who has tasted that the Lord is gracious, and who knows the plague of his own heart and the powerful motions of sin that still (although regenerate) continue to work within him, causing the cry of the publican to come forth from the heart, "God, be merciful to me, a sinner." Such heaven-born and Spirit-taught souls are often found hanging their heads with shame and confusion of faces, by reason of a discovery of the hidden evils of their own wicked and deceitful hearts, and their wanderings from, as well as their too frequent (alas) forgetfulness of the spring or source from whence all their strength and mercies flow, namely, the predestinating love, grace and mercy of Israel's covenant-keeping, faithful and unchanging God. I received your very kind letter just at a time when (in my own feelings) I was indeed passing through the valley of Baca, and my trouble was I could not find the well; I knew it was there, but to obtain a cooling draught was altogether beyond my power. Add to this all the fiery darts that the enemy delights to hurl at the saints, such as one's hope being a delusion, that I had been deceived myself and had willfully deceived others; that whatever I had said in regard to the gospel had simply been to gain the applause of the creature, or to gratify the pride of my own carnal and fleshly heart; that my mark was not the mark of God's children. These and numerous others which all the saints of God are acquainted with more or less, were the things which troubled my mind when your letter

came. Dear sister, like the poor worm that is now addressing you, you have indeed during the past few years been called to walk in the pathway of fiery tribulation, with the heavy stroke of bereavement, and your bodily health poor, as I gather from you, not being at all robust, together with eyesight and natural faculties beginning to fail, (and mine are just the same, being in my seventy-eighth year,) you would, were it not that you have a hope that all these things are sanctified by the Spirit to your good, be most miserable, yet now, as they are all in the hands of our wonder-working God, we are enabled by the eye of living faith to see that infinite wisdom and everlasting love causes all these things to work together for good to the tempest-tossed and afflicted family of God, and much as they may be made to mourn and grieve by reason of the felt sense of their leanness in this vile body of unbelief, sin and death, which they carry about with them, yet sooner or later faith will always testify that Jesus hath done all things well. Let us look back, dear friend, all the way the Lord our God hath led us these many years in the wilderness, in providence and in a gracious experience. Has he not brought the blind by a way (Christ) that they knew not, and led us in paths we had not known; made darkness light before us, and crooked things straight? (And this for the salvation of such decrepit, corrupt, gnarly, crooked sticks as we all are.) And all this that his arm (not ours) might appear conspicuously glorious in our deliverance, the God of providence, as well as the God of grace. The path has been rough and thorny, but "The steps that I tread, and the station I fill, my Father determined and wrote in his will." Mapped out, marked out, decreed and settled in heaven before the

foundation of the world. You and I, dear brethren, through vile, vile unbelief, have been often found saying, like Jacob and Israel of old, "My way is hid from the Lord, and my judgment is passed over from my God," and we have been kept waiting, watching, mourning and crying for our Beloved once more to manifest himself to us, as he does not to the world, and by and by in his own time our dear Savior hath appeared, and we in ecstasy of heavenly and unspeakable joy have said, Lo, this is the Lord; we have waited for him; we will rejoice and be glad in his salvation. My brethren, has it not been thus with you at such seasons of refreshing? Has not every mountain of legality, sin, sorrow and difficulty been brought low, and every valley of soul trouble or even business anxiety vanished away, and the mouth of every lion or other ravenous beast been stopped? The Lord alone has been exalted in that day when we experimentally have again been brought forth into the light, liberty and freedom that belongs to the election of grace, and have exclaimed, "Bless the Lord, O my soul, and forget not all his benefits."

Now, beloved, you also ask how things are with me in Providence. I must not complain; I am still in the flesh, and through abundant mercy I am out of hell, and thus far my bread has been given and my water been sure. I am pretty much on Elijah's track at times, but the food still comes, though I verily fear that I am left alone. There may be seven thousand somewhere, but I cannot find them in Parry Sound, though I have been looking for them more than seven years. We have seven so-called churches here, and in the very wettest time they are dry, very dry; I fear the grass is very short and dry; sheep like sweet, tender

grass, you know.

I will now come to a close by asking you to give my warmest love to all the little flock, thanking them again for all their kindness to me in days that are gone. I would dearly like to see them all, but of sheer necessity the harness had to be laid off. In about two months I shall if spared enter upon my seventy-ninth year, and as I think you are aware, my complaint is the same as our dearly beloved brother Benton Beebe died from. The probability is we shall not see each other again in this world. I can only say the bodily pains I suffer at times are very severe, and medical aid does but little good; but amidst it all many sweet and precious seasons of communion have been given me, utterly unworthy as I am. O, brethren, What was there in us to merit esteem, or give the Creator delight? 'Twas even so, Father, we ever must sing, because it seemed good in thy sight.

You also ask, do I take the SIGNS, and if so, did I read of the decease of our brother Benton Beebe? Yes, I have taken the SIGNS for the past eighteen or twenty years, and I consider it the very best religious publication on this continent, always proclaiming the truth in its doctrinal purity, its experimental preciousness and its practical beauty. When I first read of the death of our brother, it was with mingled emotions both of sorrow and joy; sorrow because of the heavy loss the church, paper and family are called to sustain, and joy to think that another merciful man had been taken away from all sin, sorrow, conflict and anxiety, to rest in Israel's faithful and unchanging God. I am sometimes led to wonder why I was brought here to be "as a sparrow alone upon the housetop," not a soul near that I am aware of that can speak the pure language of Canaan,

"I will and they shall," but about half Hebrew and half Ashdod appears to perfectly satisfy them.

Trusting, dear brethren, that you may be kept together and made abundantly partakers of the precious things brought forth by the sun and of the chief things of the ancient mountains, I am yours in hope of eternal life,

W. KNIFTON.

SOUTHAMPTON, Pa., April 27, 1901.

DEAR BRETHREN:—I send you the following letter, which I think will be interesting to the readers of the SIGNS. Elder J. F. Almond is a faithful and highly esteemed minister and pastor, and is one of those who preach the clear and unmixed and blessed doctrine of salvation by grace, which is the only doctrine that is comforting and nourishing to exercised souls. It is refreshing and encouraging to find those servants of God who are tried and true and faithful, giving the trumpet no uncertain sound, and whose daily walk and conversation are in accord with the doctrine they preach.

Your brother in hope,

SILAS H. DURAND.

CONYERS, Ga., March 15, 1901.

ELDER S. H. DURAND—MY VERY DEAR BROTHER:—According to my promise, I now try to comply with your request in regard to writing some things that I hope have been the blessed Lord's dealings with me.

Dear brother, it would take much time and space to tell you all my troubles from first to last, so I will begin at the time soon after I was baptized, when I began to have impressions to talk in public; not to preach, for I did not think I must ever preach. My impressions were very great, though I did not name it to

any one, and one day while plowing in my field something seemed to speak these words to me, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15. At that time I was not much acquainted with the Bible, and it gave me much trouble to find whether these words were Scripture or not. It was some time before I found them, but they followed me all the time. I then began to feel it my duty to try to pray with my little family, but O, it did seem that I could not do this, but still it bore in my mind that it was my duty, and I began to beg the Lord to take all this off of my mind. One day I went to my barn to ask the Lord to relieve me of this burden, and bless my family. The burden got heavier, something seemed to say to me, "You ought to pray with your family." One night I told my wife about this trouble, not about preaching, but about trying to pray. She said she thought that she heard me praying at the barn, and it made her feel bad to think I would not come to the house and pray with her and the little children. "Nell," I said, "if you will fix the light and Bible I will try to." I kept this up for awhile. One night some one came to spend the night with us, and I said to my wife, "Do not fix for me to-night, do not say anything about it when we have company." After this, one day something seemed to say, "He that is ashamed of me before men, him will I be ashamed of before my Father which is in heaven." Then I got into so much trouble I decided to stop reading my Bible, but none of this relieved me. After this our pastor would sometimes say, "Brother John Almond, do not you feel to say a word?" I would shake my head. Once there was



a union meeting some distance from home, and brethren Hamby and Wooly, the latter a licensed preacher, went to the meeting and left us without a preacher. The brethren and sisters met and began to fix to go home, and I said to them, "Brethren, are you all going home without saying a word?" and the brethren said to me, "You speak." Then I said, "It makes me think of a watermelon patch; while there are large melons in the patch, we do not care much about the little ones, but when all the large ones are gone, then we gather the little ones, and often find something that is good and sweet." I said, "I feel like I want to burst some of these little ones open." After that the brethren would say, "Tell us about the watermelon patch," so I wished many a time that I had not said a word that day. Then the brethren and sisters would say to me, "Brother John, you had just as well talk, for you will have it to do." But I did not intend to do it. I would go to meeting and stay out doors until prayer was over, and when the preacher was closing his discourse I would make out I was asleep. Finally I decided that I would sell my little home and go into the mercantile business, for the Old Baptists did not have much confidence in any one who sold goods, and by doing this they would quit teasing me about preaching, and I would get my mind off the Bible. So I traded my farm for a stock of goods, but soon I became dissatisfied and sold out, but I was still in trouble, so I bought my farm back, and after awhile I sold it again, and bought more goods. After this, one night I dreamed that there were a great many people after me, and I got worried with them, and decided I would leave them, so I went away off and hid myself in a thick patch of bushes, but

soon they found me. Then I decided I would leave the whole place. I went away off to a river, and the current was in a southerly direction, there was a bridge across the river east and west; I crawled under the north end of the abutment of the bridge, and said to myself, I guess I am away from them now, but soon they came upon me, I was then at my row's end. I looked at the river; on the mud sill next to me stood the prettiest man that I ever saw, with a large cloak, and he opened it as you would an overcoat to put it on, it would reach from my head to my feet. He said to me, "Put this on and we will stop pursuing you." I said, "I cannot do that." Then I woke up. I did not say a word about it to any one, but I began to believe I would have to preach. Sometimes after this when called on I would line a hymn. Finally I tried to offer prayer, and it was not long till the church liberated me to preach. Sometimes after talking I would feel relieved. One night I went to bed in great trouble; I fell asleep, and dreamed that I was at a general meeting, and I tried to talk, though I did not have the spirit. I felt cast down; I got out of the stand and walked off, sighing and regretting that I had anything to say, and I was made to look up and saw the Savior, as I thought, in the sky as a little child in the cross with a purple robe on. It seemed, too, that he was representing me. It seemed as though he was as little as I felt to be. In a moment it changed to a man's size, still in the cross. I went to him, and just as I started to embrace him he disappeared, and how I got back to earth I could not tell. I then rejoiced and felt like I could leave my family and go and be with him.

It was a long time before I would go into the stand; I did not feel like I could

do that. Finally at a union meeting at Sorrels Springs, Walton Co., Ga., Elders H. Temple, William Adams and W. D. Almond were the preachers, and the committee arranged for Elder Temple to preach Sunday morning, and myself to follow him. Those Elders prevailed on me to go into the stand. This was the first time I did it. The first thing that I did was to cry. After this I opened the Bible to Jeremiah i. 6-9, where it says, "Then said I, Ah! Lord God! Behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." After this I tried to do the best I could. This was in the summer of 1886. June 11th, 1887, I was ordained, and commenced serving churches at once. It was but a short time until I was called to serve four churches, and have been serving from four to five churches ever since. In 1893 I sold my home in town, and moved to the country on a farm. The farm was run down, and I had lots of work to do. The first Sunday in January was my meeting day at Flat Shoals, about fifteen miles away, and in short days I had to start early to get there by eleven o'clock. I got up that morning and decided that I would not go to meeting that day. My wife came to where I was at work, and said, "It is time for you to fix to go to meeting." I said to her, "I am not going to-day," and she asked me why? I said, "The Baptists do not care for me, they have not paid my expenses this year, and I will soon lose all I have, and I am go-

ing to work." So I worked all day, but did not enjoy it. Night came on, and I went to bed as early as I could, and I dreamed that I was a long way from home, and there was a great gulf that I had to cross before I could get home, and I was told that there was but one place that I could cross it. I begun to inquire the way. It seemed that none could tell me, so I became very much distressed. Finally one man told me the way. It seemed that no one paid any attention to me. The way I was told seemed so dim I could not see a footprint. I got upon my knees, but could see but little sign of any one traveling that way. My mother came up with me at this time, and said, "I have traveled this way before." Then it seemed that my wife and one son were with me; then I traveled on, but very sad. Finally the way got a little plainer; soon I came up to a large building; it seemed that it had a window in it right ahead of me. I walked up to the window and looked over; there I saw an unbounded space, as of a vacuum. It seemed there was no height nor depth to it. As I walked up to the window it seemed to draw me over. O, I was so distressed. There I met an old gentleman and his wife; the old man said, "Do not be troubled, I will show you the way." Then I seemed to lose sight of my wife and son. My mother seemed to be ahead. We went along beside this rock wall toward the east till we came to the end of it. As we turned the corner my attention was drawn to see thousands of corn in the ear all over this wall. I asked the old man where it came from? There was nothing but rock, no earth for it to grow in. At this time we were turning around the corner of this great wall. It seemed if I had made an awkward step I would have fallen into

oblivion. O, my poor heart did ache. Finally we came to the end of this narrow path; then the old gentleman showed me a ladder hanging down in this awful place. I could not see the lower end of it. I could not go back the way I came, so I told mother I would go ahead. I got hold of the ladder and started down; I had to feel for the rounds with my foot, I could not see, for it was so dark. Finally I came to the end, and my feet could not find another round in the ladder, so I hung by my hands until all of my strength gave way, and I could not hold any longer, then I let go, to go forever. O, I cannot tell how my poor heart throbbed; but to my surprise I did not fall at all; I went off walking and rejoicing in love. It seemed to fit me like a new suit of clothes; I was happy. Then I noticed near me three men looking at me. I walked up to them; one was most beautiful. I said, Surely this is the Savior. He bowed his head to me. I said, "Are you my Savior?" and he said, "Yes." O, dear brother, my happiness tongue will never tell. I then woke up shouting, and woke up the whole family. I was as happy as one could be. I want to say that God is love, and he fills this world, and his love is greater than all the world. Then I was made willing, if the dear Lord would direct I would go. If I lost all I had I would serve him.

Sometimes, my dear brother, I am afraid that I am mistaken; but surely I am not. It does me good to think of that night, and I try to go faithfully to my churches. The good Lord has blessed me, I have not had any serious troubles. Sometimes we have had to exclude some, but all were of the same mind, no divisions. I have never been from home very much. I have had a large family

to care for. I feel I would like to go and see brethren in other sections. The brethren do not let me off much. It may be best for me to stay at home among my brethren, for I feel to be a little preacher, if one at all. I can only look to Jesus for all, for without him I can do nothing.

Brother Durand, I have written more than I thought I would, but it seemed as if I wrote at all, I ought to tell something more that did take place with me, and there are other things yet, but I will come to a close. Please correct all mistakes, and do with this as you think best, and all will be well with me, and remember me, a poor sinner, at the throne of grace.

J. F. ALMOND.

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**MATTHEW XI. 25, 26.**

"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."

These are the gracious words of Jesus. There can be but one good and all-sufficient reason why God the everlasting Father, does anything, or has a will to do anything, and that is to glorify his name. For thy sake they are, is the testimony of David. I need not pursue this thought further to answer all the philosophy of men or angels; all reasons are resolved into the glory of God. Even that hidden wisdom, which God ordained before the world unto our glory, resolves itself into the glory of God and of his Son Jesus Christ, through the Spirit of holiness, which raised Jesus Christ our Lord from the dead, and gave him grace and glory. These things being presumed, the mind gathers interest in these words of Jesus, saying, "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." The blessed Lord was thankful for this very thing, that these things of the kingdom of grace are hid. There might be various reasons why we, as well as the Redeemer, should be thankful that the things of the kingdom of the gracious God concerning the salvation of his people whom he hath chosen, are hidden. There was one way in the wisdom of God to govern wicked men, and that was on the principle of rewards and punishments, appealing to the natural consciousness of men and their personal interests, and so the law of Moses was written on that line. For "the law was added because of transgression." "The law was not made for a righteous man, but for the lawless." Therefore the wise and prudent of this world, being the subjects of violated law, are filled with all unrighteousness, who hold the truth in unrighteousness, consequently could they come into the secrets of God, and his elect children, they would take advantage of this knowledge of the grace of God, which is by Jesus Christ, and go on still in their own course of iniquity, as they constantly declare they would do if they believed in the grace of God without works of man, for salvation from punishment, for from this natural and selfish view, under the law of rewards and punishments, all they desire is to escape punishment, having respect only to the reward as the motive moving them to obedience. This is just as it was with fleshly Israel under the law of Moses, which was added because of transgression, until the seed should come unto whom the promise through grace was made. There is no difference between Jew and Gentile in this respect, they are all alike by nature; what the one would do, the other would also do under the

same circumstances. Their conscience is not good, and their heart is not right, as said the prophet of Israel; and the Gentile is the same by nature. Wherefore Jesus was thankful that the wise and prudent of this world, in the depravity of their nature, did not understand the secret counsel of God in the salvation of sinners by grace and not by works, lest any man should boast. For if men, natural men, did have this knowledge by wisdom of their own, this world would become a seething caldron of sin and iniquity, because the minds of unregenerate men being relieved from the fear of punishment after death, they would turn the very grace of God into lasciviousness, and run greedily after the lusts of the flesh, as did Sodom and Gomorrah. If the Lord had not left us a seed, what would the nations do? For the world standeth, said the Savior, for the elect's sake. God hath visited the Gentiles to take out of them a people for his name, it is said in Acts. For said Paul to Timothy, God is the Savior of all men, especially of them that believe. All men are, and have been, providentially saved, by the God of heaven, from the fall of Adam unto the present day. The seed of man has been, and will be preserved by God the Creator of man, in whom we live, move and have our being. Of this providential salvation the rainbow bears witness whenever it is seen in the cloud. But especially does he save them that believe, by grace through our Lord Jesus Christ. Of these he is the Savior everlastingly, Paul being witness. "But God be thanked," said Paul in his turn, and he said this with the wisdom which is hid from the wise and prudent and revealed unto babes. Jesus sets his seal to this, saying, "Even so, Father: for so it seemed good in thy sight." So likewise Paul, in the ex-

uberance of his joy in the salvation of the Lord Jesus Christ, said, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

The doctrine of salvation by the grace of God in Christ is foolishness to the world, or to the wise of this world, and God has arranged to have it so, that no flesh should glory in his presence, for by Christ Jesus were all things made, and for him were they created. Thus it is written, He that glorieth, let him glory in the Lord; and for the glory of God they are and were created. Now this answers all inquiries and philosophy of men, and affords the fullest joy to the humble, trusting believer in the word of God, who feels to say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. \* \* \* For thine is the kingdom, and the power, and the glory forever. Amen." The fullest joy of the soul is in the glory of God the Father, in the Spirit, and through our Lord Jesus Christ, and to this will every creature in heaven and in earth and under the earth cry, Amen. (See John in Revelation.)

Saul of Tarsus, also the thief on the cross, form two objects around which the doctrine of grace shines with equal glory. Jesus dying between two thieves is a tragedy of wonderful interest, and furnishes a page in history transcending all the traditions of a superstitious world. The mysteries of all ages are crowded into this scene, the holy One dying for the sins of men. This also absorbs the interest of angels. The question comes, Who can understand all these things? The imaginative Plato, the philosopher, with all his disciples dwelling upon the

immortality of the soul, are outwitted by the revelations of the Spirit of God, which were given to illiterate fishermen of Galilee, in declaring the whole counsel of God, concerning Jesus of Nazareth, the King of the Jews, whom they took and with wicked hands did crucify and slay, because they knew him not, or the voice of the prophets concerning him.

But it all was according to the determinate counsel and foreknowledge of God that thus it should be, that the Scriptures might be fulfilled; one broken link in the chain of the plan of redemption, and all was loss and ruin. So deep and so incomprehensible a mystery, O Lord, who can understand? But it is revealed unto babes; it is not revealed by might, nor by power, but by the Spirit of God. This revelation is that he hath saved us, and called us with a 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. But how strangely the colors blend; Saul of Tarsus, and the dying thief at the cross of Jesus, who died for sinners. Wonderful, wonderful, wonderful indeed is the mystery of the cross, making foolish the wisdom of men.

"And thou hast revealed it unto babes." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee." "Neither pray I for these alone, but for them also which shall believe on me through their word." Strange mysteries. But Jesus said again, "How can ye believe, which receive honor one of another?" Who can believe unless

he be taught of the Father? And again Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And "upon this rock I will build my church, and the gates of hell shall not prevail against it." And here we find Paul and the penitent thief, both united, for an habitation of God through the Spirit. The one, once a boasting pharisee, trusting in his own righteousness, and the other, once a sensual thief, who had broken all the laws of God and man. O wonderful counselor! Mighty God! to thy name be all honor and glory.

Your brother in hope,

I. N. NEWKIRK.

RATON, New Mexico, Feb., 1904.

ELDER F. A. CHICK—DEAR FRIEND:—I am an old man, a reader of the SIGNS, and a believer in the doctrine that they set forth. I am not a member of the visible church, but my wife has been for many years, and my parents were members. I believe in the predestination of all things, and the SIGNS has always been the firm advocate of that doctrine. Should one ask if that did not make God the author of sin, I should have to answer, that God's ways and God's knowledge are not my ways. Christ, speaking to the people, said that it was harder for a rich man to enter the kingdom of heaven, than for a camel to go through the eye of a needle. His disciples were astonished, and said, "Who then can be saved?" He did not leave them blind, but said to them, That which is impossible with men, is possible with God. The things which were written aforetime, were written for our learning. It is plain to me that God has a purpose in everything, both good and bad. It has pleased the Father to reveal to his children as much as

he wants them to know. When he said, Let there be light, there was light. He has compared our goings to the great ocean, saying, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." He has fixed our bounds, and we cannot pass. And so it appears to me that you, dear friend, will have to stand in your lot, by the hand of that great and almighty God.

Now the death of the late Benton L. Beebe came to me in this wise. My wife and I were in Raton, stopping with a son who is a member of the church. My wife had been to visit "Aunt" Lizzie Boggs, as we call her, who used to teach in Hopewell, N. J., and from her came the word that Benton Beebe was dead. This was before the coming of the SIGNS which gave the notice of his death. When my wife came from "Annt" Lizzie's we were just sitting down to the supper table. She said, "Benton Beebe is dead." I said, "How do you know?" She said that "Aunt" Lizzie had received a letter from Hopewell, giving the sad news. I said, "Who will now take care of the SIGNS?" and as the words came out of my mouth, the answer came, "The Lord will do it." I then began to cast about in my mind, whom God would choose as his servant in that work. I thought of you as one of the editors, and of others also. I felt sure, however, that the Lord would do right, and felt willing to leave it with him, and there was nothing to do but to wait his will, and now that God has put you in the place, stand in your lot. And as king Solomon prayed to the Lord to give him wisdom to rule righteously and justly over the children of Israel, so may you place your trust in God. God was well pleased with him, and told him that he would also add to him riches and honor. I have no doubt that your petition to the

same God is like that of Solomon; he felt his weakness and so do you; he had no doubt of the power and wisdom of God, and I know you have the same faith, and that the very same prayer has gone up from your heart. Moses, when told by the Lord that he must go and bring Israel out of the land of Egypt, did not feel equal to the task, but desired to be excused. Finally the Lord asked of him, "Who hath made man's mouth?" But you know all these things better than I can speak of them. There are many, yes, very many, such proofs that God rules all things, that he never fails to make his people willing in the day of his power.

The foregoing has been written because I could not help it, it is in the providence of the Almighty if it be right, if it be wrong, it is of the evil one, over whom we know God rules according to his will and to his own glory. Now from the above you can see that I believe that God has all power in heaven and in earth. Yes, I do believe this from my heart, and I believe that he is merciful and good to his people, and when he speaks, the deaf hear, and the blind see, and as Job said, "Many such things are with him."

When you see brother Beebe's family, give them my love and sympathy. There was no doubt but that he was their idol in this natural life. God has removed him from their sight, and now the best thing is to follow the example of David; when the child was sick, David would not eat, but covered himself with sackcloth and mourned, but when they told him the child was dead he arose and did eat. His servants were astonished at this, and made inquiry of him regarding the matter. He answered them that when the child was sick he did not know

but what it might be restored again to him, but now the child was dead, it could not come to him, but he should go to it. And we often pray, not knowing what it may please God to give us, but after all is over, our prayers avail nothing, and all we can say is, "Thy will be done." Even this we cannot say unless helped of God. We can go to those departed, but they cannot come to us. And this one thing we do know, viz: that we are in the hands of God, who always does right, and is kind and just. "Salvation is of the Lord."

A few more words and I will close. I would have you and all the correspondents of the SIGNS help one another in the publication of our family paper. God will care for it as long as it is his will that it shall be useful to his people. We are growing old; I am in my seventy-fourth year, and my wife is sixty-two. We are nearing the end, and that we know. We have always been sinners, according to nature, and there is nothing left for us, only as the Lord gives us faith in his mercy and power to save through Jesus Christ our Lord.

I have no apology to make for writing this. If it is of man, it will come to naught, if it be of the Lord, the world cannot overthrow it. This was the language of Gamaliel, when the people were troubled about the language of Peter and John. I pray the Lord that he will have mercy upon you all and sustain the SIGNS and his people everywhere. Amen.

Yours,

J. B. & LAVINIA I. DAWSON.

[WE see no good reason why the dear aged friend who wrote the above good letter should not become a member of the church. They that gladly received the word were baptized on the day of Pentecost, we are told. In the New Testa-

ment we read of no delay in any case when one had come to believe in Jesus as the Savior of their souls. Our friend knows the truth, we are persuaded, in the power of it as felt in the heart. We feel grateful also for all his kind words for the SIGNS, and for us who are connected with its publication. It is in our heart to respond, Amen, to the prayer in our behalf, expressed by this aged friend.—ED.]

WATERTOWN, Mass., Feb. 23, 1904.

DEAR ELDER CHICK:—I have been reading this morning in the January 15th issue of the SIGNS, and my mind has been stirred with love to the dear ones of God wherever they are. The letter from sister Lollie Campbell brought to my mind my own first experience of God's love, as applied to myself. I remember with what sweet rejoicing I used those words quoted by her: "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." Those were blessed days, the Sabbath indeed of my soul, when I rested from my own labors, and lay at Jesus' feet wondering and praising God for the great things he had done for me. In the remembrance of that sacred season of joy unspeakable and full of glory there is a sweet assurance in my heart that he who loved me then still keeps me as the apple of his eye, and suffers no evil thing to come near me. I will say of the Lord, "He is my refuge, and my fortress: my God: in him will I trust."

I often think of that most precious letter you wrote to me soon after that September of 1901, memorable to me for many reasons. You spoke of my hope, and of my peace, yet warned me not to

be discouraged at doubts and fears and wicked thoughts. "The Canaanites still dwell in the land." The longer I live the more it seems to me I find them lurking in corners, hiding in pleasant things, annoying me in every way conceivable. One year it is a certain thing that troubles me, another comes the next year to take its place. Just now I think it is my proneness to carelessness in speech. I speak lightly where I should be most careful, I make remarks, amusing, but often, I fear, harmful in the impression they give of flippancy. It is said of Epaminondas, the celebrated Theban general, that he was such a lover of truth that he would not lie, even in joke. What a lesson to christians, of whom I am less than the least.

The Lord has led me in ways I have not known, but there has been always the cloud by day and the pillar of fire by night to direct my uncertain footsteps. Peter says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you." It is the most wonderful thing to know that God careth for us. His love from everlasting has embraced us, and will through eternity.

I was sick the first part of the month, and have not been to college at all, except to register on the first day of the term, Feb. 2nd. My mother, who was up here, fell sick as soon as I was a little better, and is but now beginning to feel better. Father was up two weeks ago to the funeral of dear old Elder Campbell; another faithful soldier at rest. How blessed is the death of a saint! He rests eternally from his labors; his abiding-place is with the Savior; and his works do follow him. The SIGNS are more than ever precious to me. God



help in your work among the churches, and in the editorship of our beloved paper.

Remember me to your family.

I am your sister in hope,

RUTH KEENE.

GILMER, Wash.

DEAR EDITOR:—The flight of time admonishes me that my subscription is past due, and herewith I am sending it to you. I have read the SIGNS for the space of one year as a regular subscriber, but have formerly read copies supplied me by friends. Previously I had read all the leading Baptist and other religious publications, both in this country and in Britain, but nowhere have I read anything so fully (as I think) in harmony with the teachings of the sacred Scriptures as the SIGNS OF THE TIMES. Every successive issue seems to me better than the other, and the actual value of the SIGNS cannot be computed in gold or silver. The first article in the first issue of 1904, viz: "God no respecter of persons," by Elder Silas H. Durand, is alone worth more than the amount of a year's subscription, but I feel so enamored of all the princes in the Israel of our God whose names are appended to the editorials and other articles, that I shall not individualize, they are all so good, filled with truth which tastes sweeter than aught beside to a hungry wayfarer. Those precious epistles from the various members of the body of Christ scattered abroad throughout the world; telling their experience in their pilgrimage journey homeward, O how cheering and helpful. I notice not one note of self-glorification, all tell the same story, Saved by grace, kept by the almighty power of God, hoping to be glorified together with Jesus, all tossed on the ocean

of life, doubts and fears abound, oftentimes almost submerged, but when the time of needed deliverance comes, the strong arms of omnipotence environs. Those things interest me more and more, but the trouble is that like so many others, and as so fittingly stated by a "Poor Sinner," in the first issue of this year, I do not know that my sins are forgiven. "'Tis a point I long to know, am I his, or am I not?" I am enabled to say that I do love the brethren, and this, not on their own account, but because they manifest the inwrought Spirit of Christ. I feel to need more humility, not mockery as practiced by fleshly religion, but humility resultant from the work of grace alone, it is all of grace, salvation in time and eternity, all of God. Disturbers of peace, object to words such as absolute, &c. All this talk is a foolish contention "about words to no profit." It seems to me the trouble is, that they desire to share with Jehovah in the disposal of things, and help him who hath said, "If I were hungry I would not tell thee."

Yours in the fellowship of the gospel of peace,

ALEXANDER CHEYNE.

JAVA, Texas, March 9, 1904.

DEAR BROTHER IN CHRIST:—I feel like trying to write you a few lines; it is the first time; but without the help of our God we can do nothing. I have been reading the SIGNS OF THE TIMES for the past six months, and it is a great comfort and satisfaction to me. I am a poor, unworthy servant, if one at all. I very often think that I am the least of all, even if a child of God at all. I remained out of the church for eight years; my trouble was great. I would go to hear the Missionary Baptists and the Method-

ists preach, but I could not get my consent to live with them. There were no Primitive Baptists here. I am surrounded with the others just named. I would go to hear them, but no rest could I find. I went over to Anderson County to see some of my kinsfolk. I had an uncle who was an Old School Baptist, and it was his meeting day. I went to the meeting, and I thought the minister preached the best sermon that I ever heard. After preaching was over, the door of the church was opened for the reception of members, and soon I found myself in front asking a place with them. When I started to the meeting, I had no thought of uniting with the church. That was on Saturday before the fourth Sunday in March. I was baptized on the third Sunday in May. I often think my hope is so little that it is of no value, but still there is a little spark that never goes entirely out. I would not take the world for my little hope. O, I have been right where, had it been possible, I would have exchanged places with the dumb brute, because my trouble was so great, and I was so full of sin. I could not see how God could forgive such a sinner as I felt myself to be, but there is nothing impossible with God, he is a just God and Savior, he works all things after the counsel of his own will.

I will bring these few lines to a close. I ask you to excuse all that is amiss. If you think best, you are at liberty to publish this in the SIGNS.

I remain your unworthy sister,  
F. L. BELL.

ELMIRA HEIGHTS, N. Y., Nov. 22, 1903.

DEAR EDITOR:—Another year is nearly at its close, and the dear Lord in his abundant mercy has seen fit to spare my unprofitable life, for reasons known best

to himself, for which I feel to thank him. I wish I could live more to his honor and glory each day of my life; but at the close of each day I feel to be the same old sinful self, and cannot see any improvement; sin is mixed with all I do. The good I would, that I do not, and that I would not, that I do. I often think, Why is it so? My wish and prayer to God is, to ever be found contending faithfully for the right. But, dear brother, it is so hard for our weak, finite minds to discern the right path, and still harder to follow what our best judgment dictates. The tempter is always near, seeking whom he may devour; it is only through the dear Lord that we are kept from his snares wholly. The dear Lord has watched over and kept me nearly fifty-nine years, and I feel to trust him for the future, knowing that his mercy endureth forever. If I am one of his chosen vessels of mercy, heaven is at last my home, but the thought so often comes to my mind, Am I his, or am I not? We read in God's word, "We know that we have passed from death unto life because we love the brethren." Do I really and truly love the brethren? Have I true love abiding in my heart? I hope I have. If it were not for hope the heart would break, and yet why do I hope? not that I have ever done anything to merit his favor, in and of myself, but through his abundant mercy do I still cling to a hope that he died to save such poor sinners as I feel myself to be. I would ascribe all praise and honor to his great and glorious name now and evermore.

Your unworthy sister, if one at all,  
(MRS.) MARTIN CLEMENS.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1904.

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**BRIEF REPLIES.**

DEAR BROTHER CHICK:—Please show me through the SIGNS the harmony between these two passages of Scripture: "I have seen God face to face, and my life is preserved."—Gen. xxxii. 30, and, "Thou canst not see my face; for there shall no man see me, and live."—Exodus xxxiii. 20. See also Exodus xxxiii. 11.

Your brother in love and fellowship,

S. M. DICKENS.

MERT, Texas, Feb., 1904.

The last text referred to by our brother reads as follows, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Whatever seeming contradiction may appear to exist between these Scriptures, we know that it is only seeming. All the Scriptures, both of the Old and the New Testaments, were inspired by the Spirit of God, and must therefore be in perfect harmony with each other, and all apparent contradictions are the result of our own feebleness of view. Indeed, we might expect that finite minds would often fail to see the divine harmony that exists in all the word of God. These texts are in absolute harmony, even though we fail to see the harmony. There are some portions of the word which we never have been able to reconcile, by our judgment or reason, with each other, and yet not the shadow of a question has ever entered our mind as to whether they are in har-

mony or not. We know that they do not contradict each other, and that the contradiction is in our own feeble understanding.

But as regards the Scriptures referred to by our brother, we have long had no question in our mind as to their perfect harmony, even in our own view of them. We do not doubt that the harmony will appear if we carefully consider the language of Paul when he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The concluding expression, "In the face of Jesus Christ," covers the whole ground and explains the harmony in the Scriptures referred to above. Again, the same solution of the apparent contradiction in these Scriptures is presented when the dear Redeemer said, "*He that hath seen me hath seen the Father.*" No man can see God dwelling in his own ineffable glory at all; and no man can see God as revealed in his attributes of justice, holiness and truth, and live. One view of the justice and holiness of God will at once condemn the sinner in his guilt, and he must die. But in the face of Jesus Christ God appears in all the glory of his justice, holiness and truth, united with mercy and forgiveness, through the atonement; and thus it is given to the redeemed to see him and live. Thus Jacob saw him face to face, as God was there revealed to him in the person of the man Christ Jesus, and seeing God in the face of Jesus, he yet lived. The language of Jacob is expressive of that wonder which must and will fill the heart of any poor, penitent sinner when there is revealed to him the glory of God as a just God, and yet a Savior through Jesus Christ. God manifest in the flesh, con-

demns guilt and sin in the flesh, and so no man can see this and live; but yet as there is also in Jesus the revelation of goodness, mercy and salvation, the sinner sees and yet lives. This is a most wonderful thing to the condemned sinner, and like Jacob he will say, "I have seen God face to face," and live.

It means when such a sinner says such things as this, "I am condemned by the righteous law, and I thought that to behold God at all would be to die. The law of God has so declared, and I have felt its power. But wonder of wonders, I have seen him and yet live. All praise to redeeming love and grace." We hope that our brother with ourself has learned that no man can see God and live, and yet we hope that we both have seen him face to face, and do live; yea, we live because we have seen him face to face. To see him in the law kills, but to see him in Jesus Christ is to obtain life and peace.

KENNEWICK, Wash., Jan. 15, 1904.

DEAR BROTHER CHICK:—I wish that you would please give your views through the SIGNS upon the Scripture found in Exodus xxxii. 10-14.

MARION CALWELL.

In this chapter is recorded the making of the golden calf by Aaron at the demand of Israel, and of their worship around it, in which they ascribed their salvation from Egypt to it. Then we see stated the narrative of the anger of God toward them for their idolatry, and then the plea of Moses in their behalf before God. This plea is embraced in verses 11, 12 and 13. Then at the close we read, "And the Lord repented of the evil which he thought to do unto his people."

We suppose that the special thing in the mind of our brother is the statement that the Lord repented. It has been a question in many minds, and it was for-

merly a very serious one with ourself, how to reconcile such assertions in the word as the above with the declarations that "He does not repent," and "with whom is no variableness, neither shadow of turning;" that he is of one mind, "that he changes not," &c. We can only say that it seems clear to us, both from plain statements in the word, and from clear inferences from other portions of the word, that we must not for a moment suppose that there is, or can be, any change in God in any respect whatsoever, as regards his will, mind, purpose, wisdom, knowledge or decree; and because he cannot be mistaken or disappointed in any degree, we cannot suppose that he can feel sorrow or regret, or that he can see reason to grieve over any of his appointments. All that we have here said relates to the secret wisdom and will of the Almighty, and all may be summed up in the words, "According to his eternal purpose which he purposed with himself before the world was." In this eternal purpose there can be no change, and in this there is no repentance with God. Men change in mind, will and purpose; they feel sorrow for something that they have done because it has not turned out as they expected, but this cannot be predicated of the Almighty. But we need not enlarge upon this; surely all who reverently read the Scriptures know that he is God and changes not. Still further, this is a most glorious and soul-comforting truth to the weak and poor of the flock, for in this truth of the unchangeability of God is the hope of the believer, as he is brought face to face with the foes and the temptations that beset his pathway. Here also is his hope against all persecution from the enemies of truth, and here also is his hope sustained when he realizes his sins daily

committed against God. Why am I not consumed again and again because of my transgressions? is often his question, and the answer that suffices for all his need is alone in the unchangeability of God.

But what does the word mean, "And the Lord repented of the evil which he thought to do unto his people"? It is clear in our mind that it signifies here and in other places where similar expressions are used, simply that change in the manifestations of his will which appears unto men. God has not changed, but he has brought to pass something that in the sight of men is different from the former things. For instance, he took away the former covenant, that he might establish the latter covenant, and yet there was no change in his purpose at all, since this had been his purpose from the beginning, yet it appeared to men as though a great change had taken place. So here God's thoughts were not changed at all, but the manifestation of them differed at different times. It was so when Hezekiah was sick unto death, God's purpose concerning him did not change, but the manifestation of his one purpose was different at one time than it was at another. God does not reveal the future to us, either in his providence or in his grace, but all is known to him from the beginning, and as we do not know the future, we may seem to ourselves to be led in one direction to-day, and in the opposite to-morrow. In experience, the sentence goes forth, "Thou shalt surely die," but yet we sooner or later come to the sweet gospel sound, we shall live and not die. But both experiences are true, there is change with us, and with the revelation of the will of God, but there has been no change in God.

We leave these reflections with all who may read them.

BROTHER Sherrad Grant, of Canfield, Ark., asks for our views upon secret societies.

We have at least twice before responded to a similar request, and so do not feel like saying more than a few words here. Our view of them has not changed from the first. First, we would say that in the minds of men there is, there always has been, and there will always be, a suspicion of evil attached to that which holds itself secret, and that will not come to the light of day. The children of God are told to avoid the very appearance of evil. This would of itself, it seems to us, lead all believers who had seriously thought of the matter at all, to avoid such societies. Second, we will add that we cannot understand how any man can make oath to keep secret what another shall reveal to him, before he knows what that thing may be. For aught that he may know, some evil thing which he ought, as a good citizen and a good neighbor, who desires to live in all good conscience before God and men, to reveal at once, may be that thing which he has declared on oath he would keep secret. We say, this might be so, and the very slightest suspicion of such a thing ought to hinder him from taking such an oath. We understand that all secret societies hold their members oath-bound in this way. For this reason all believers should avoid secret societies. Third, all secret societies of which we have ever known anything, hold some religious service at their meetings, and at funerals, and on other great occasions. We have been present frequently at funerals conducted under the auspices of some secret society, we have watched the religious ritual at such times, and have listened carefully to the prayers offered, and in no case have we seen any reference to Christ as

the Mediator between God and man. The prayer is always such as a devout Jew could use, who abhors and rejects the name of the Son of God. And yet Jesus himself expressly said to his disciples that they should henceforth ask all in his name. It passes our understanding how a professed christian can join in such prayers as reject the name of Jesus in the face of their Master's own words. We have heard men who claimed to be christian ministers read such prayers at the grave of some one dead, thus showing that they were disloyal to him whom they had professed to serve. More than this, members of Free and accepted Masons, of Odd Fellows and of other secret societies, have told us that they must not use the name of Christ in their religious ritual, because Jews and Unitarians, who did not believe in Christ as a Redeemer and Savior, and as the Son of God, were also members with them, and they must not have anything in the service which would be unacceptable to these men. Shall a christian throw away Christ, his Savior and God, for the sake of the companionship and fellowship of Jews and others who deny the Lord of glory? Yet when a child of God unites with such societies he does deny the Lord which bought him. What an awful thing to thus deny the Lord.

We have nothing to say about men of the world who choose to thus band themselves together; we expect nothing better of them. They know not the Lord, the Savior, and have no love for him, and so may well unite with such societies. No doubt very many have been much helped in time of distress by such societies, yet this is not that charity which is commended in the word of God. Men are told there to give, hoping for nothing again, but in all such beneficial societies

men give, hoping for something again. This is not charity any more than fire insurance is a charity. There ought never to arise among the people of God any occasion for the poor and needy to seek such societies for relief; the church is a beneficial society, and should so regard herself, and if such mutual love prevails as we claim among us, we shall not allow any brother or sister to suffer in time of need, if we do, there is great fault among us. "Whoso 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?" This argument has never been refuted yet.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### ROMANS V. 18, 19.

"THEREFORE, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The great doctrine of redemption by grace is the theme of the inspired apostle in our text, and indeed of the gospel ministry. The consideration of this subject involves the fall, guilt and just condemnation of God's people in the earthly Adam, and their deliverance in the second Adam, which is the Lord from heaven. Treating on this subject in our text and its connections, the apostle alludes to the federal relationship of the two Adams, and their respective posterities. The first Adam, being of the earth, earthy, is unable to develop or produce a posterity of a different character or quality from himself; his offspring are consequently like himself, of the earth, earthy. The second Adam,

being the Lord from heaven, is spiritual, and the seminal, or progenerative head of his spiritual posterity. Hence the earthly Adam is the figure of the spiritual Adam which was to come, (see verse 14). "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."—1 Cor. xv. 45-48. The guilt and condemnation of the posterity of the first Adam bears even date with the first transgression of Adam in the garden, before the first of all his numerous progeny was born. They were all created in Adam, and they were Adam, and were therefore righteously included in the guilt of Adam's transgression, for they all being in him, were at the same time in the transgression. For such is and unavoidably must be the nature and effect of federal relationship. Therefore, the apostle tells us, in our text, "As by the offence of one." That *one* was an entire race, embodied in one man, but to be developed by multiplication into all the tribes of mankind. "By the offence of [this] one, judgment came upon all men to condemnation." This argument Paul makes conclusive and indisputable by the fact that by one man's offence, death reigned by one. None can deny this, that from Adam to Moses death reigned over all the children of Adam, and that death still continues to reign over all the sons of men. Death cannot reign but by sin, for the sting of death is sin, and the wages of the sin is death. Therefore it is evident that the

sting infused the poison which results in death, when all were embodied in the one undeveloped man. This judgment which has already come upon all men is the decision of God, the Judge of all; it cannot be reversed or annulled. It is in strict accordance with his holy law, and its execution is demanded by eternal justice. It has come upon all men; not to come, if they do not repent or reform, for it has come upon all men to condemnation. All men are therefore condemned already, and have been ever since the judgment came, which is nearly six thousand years ago; and it has come upon us who were not then born, and equally on all who are not yet born; for all have sinned in Adam. Every mouth is stopped by the law, and the whole world of mankind are guilty before God.

Now as the nature and effect of the federal relationship of Adam and his posterity has involved all alike in sin, judgment and condemnation, "even so," exactly so, or in the same manner the federal relationship of Christ and his spiritual posterity secures to all the people of God the righteousness of justification of life. On legal principles, if the relation subsisting between Christ and his members was such that Christ could bear their sins in his own body, or that justice could inflict the penalties of the divine law, which were due to our transgressions, on him, then the same relationship must make Christ's obedience to the law, and sufferings under the law, the ground of our justification to life. The law condemned us to death, but the righteousness of Christ's active and passive obedience to the law on our behalf, takes away our guilt, and death as the consequence of guilt, and justifies us to life, as the opposite of death.

In further illustration of this, our apos-

tle continued, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." We have shown that by the offence of Adam, all Adam's posterity are made sinners, judgment has come upon them all to condemnation, now taking this as a divinely authorized figure, we must unavoidably conclude that the justification unto life of the seed of the second Adam, is by virtue of his obedience to the law on their behalf, and the analogy of the figure shows that the same law and divine justice of God, which could behold all the human family in the first Adam, and being in him partakers of the guilt of his disobedience, must with equal clearness behold all the spiritual seed in the second Adam, when he obeyed the law and bore its penalties as partakers in him of his righteousness unto justification of life. We all sinned in Adam, and in Adam we all die, so in Christ all whom God had chosen in Christ before the foundation of the world, when he was delivered up for our offences, and bore our sins in his own body on the cross, met the utmost of the penal demands of the law; and when Christ was raised from the dead, we were raised up with him to justification of life. Our perfect justification is therefore not predicated partly on what Christ has done and partly on what his people are to do, but it is by the obedience of one, that is, of Christ, exclusively of anything and everything else, that the saints are made righteous; this is prospective of what shall be by the obedience of one. But if Christ did not fully, effectively and forever purge away all our guilt legally when he died and arose from the dead, this prospect, assurance and certainty that all his children shall be made righteous, experimentally, would be forever

cut off. The atonement was perfect and complete in Jesus Christ our Lord, and in him we were reconciled to God while we were yet sinners in ourselves. But all that was legally fulfilled for us in Christ, shall most certainly be experimentally fulfilled in us individually at the appointed time. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 8-10.

Much confusion and jargon arises with Arminians and Universalists in consequence of their confounding the type with the anti-type; the figure with the thing signified, the shadow with the substance. General or universal atonement is inferred by them from such declarations as those in our text, because they do not perceive that the earthly Adam, as the type, is connected with his own earthly posterity, prefiguring the anti-typical Adam and his chosen generation, royal priesthood and holy nation. The type is the natural progenitor of his own race which includes all his natural offspring, and Christ is the head over all things to his church; which, if we admit that by the disobedience of one many were made sinners, we must admit that many sinned in that one man. A man is made up of a body, head and many members. When we say a man breathes, we do not affirm that his hand, feet and all the members of the man respectively inhale and exhale the atmosphere, it is enough that the proper organs convey the vital air into and from the lungs, to justify the declaration that the man



breathes. Personally, as the respective members of Adam, not one of his posterity was born when we were made sinners by his disobedience to God; and as none are sinners but those who have sinned, the declaration of our text proves that although unborn, we did sin in the disobedience of Adam. So in the application which the apostle makes of the figures to Christ and his seed, as antitypical of Adam and his seed, when Christ obeyed the law his people were so embodied in him that his obedience was our obedience, his death was the very death which the law consigned us to, and when he died for all his people, then were they all dead, and when he arose for their justification, they were all quickened together with him, and raised up together, and made to sit together in the heavenly places in him. Legally this was all accomplished when Christ, and all his people in him, died and arose again from the dead, they were legally all made righteous then and there; but our text reads, "So by the obedience of one shall many be made righteous," in his body, who is the fullness of him that filleth all in all.

The righteousness of Christ unto justification of life, is not held up as a commodity in the market, offered to the highest bidder, nor is it offered conditionally to any, but it is the free gift. It is not offered to, but comes upon all men, that is, all the seed of the antitypical Adam. Free, because it is unconditional, without money, without price. "The gift of God is eternal life," and that gift is free, sovereign and effectual, and where God has sent it, it comes, and where it comes, and on whom it comes, it comes to justification of life. And it is God that justifies, while by the deeds or works of the law, we are positively informed, there shall no flesh be justified in the sight of God.

MIDDLETOWN, N. Y., August 15, 1861.

## MARRIAGES.

By Elder G. N. Tusing, March 20th, 1904, at the residence of the bride's parents', Harrison Creighlow and Miss Nancy A. Beaver, both of Hocking Co., Ohio.

## OBITUARY NOTICES.

**Thomas H. Scott** died at Black Rock, Baltimore Co., Md., Jan. 22nd, 1904. Some little time before his residence was discovered to be on fire one night, and in endeavoring to save some things from the fire he was badly burned, and could not recover from the shock. He was 69 years, 7 months and 16 days old. He, together with his beloved companion, united with the church at Black Rock, in March, 1873, and was baptized by the writer. We were then the pastor of that church. Elder David Bartley was visiting the church at that time, and no doubt will well remember the scene when they both came to the church with such earnestness and tenderness of feeling, and were so gladly received in fellowship with us. We also well remember how joyful was the scene at the water-side the next morning, when they were buried in baptism after the example of the blessed Lord. From that time on to the end he walked in full and unbroken fellowship with the church, loved and loving, and a faithful witness to the faith which had been given him in the fullness and sufficiency of the grace of God. In former years he took part often in the meetings of the church, speaking with clearness and to the comfort of his brethren many times. Sometimes when we were absent he conducted the meetings, and occasionally funeral services as well. He was well known, and well loved and respected by all the community around him. All, whether they were of his faith or not, respected his integrity and kind-heartedness. It has been our high privilege to visit his home often in former years, and to engage in pleasant and profitable conversation with him. His theme at all times was Christ and his salvation, as felt and known in the experience of the heart. His niece, sister Mary E. S. Johnson, writes us as follows: "My Aunt Celia wishes me to request you to write the obituary notice of Uncle Thomas, as you knew more about him than Elder Rowe does. I will say that while his hands and face were burned, still he did not seem to suffer from the burns very much, but more from the shock, for he had nervous spells every day, which rendered him unconscious. Then after a time he would become quiet again, and have lucid moments when he would recognize those around him. He did not talk much at any time. The day of the fire he said to Aunt Celia, 'The Lord will provide.' On Wednesday before he died he said, 'The Spirit of the Lord is over me.' These were his last conscious

words. The end was peaceful and calm. We know that death had no sting for him, for he has seemed to want to go for years. I have heard him say often that he was ready to leave the world at the Lord's bidding. He had but one tie, and naturally hated to leave his dear companion. It is not death to die as he died. He looked beyond this life for his enduring happiness; the world was but a fleeting show to him. He became enraptured with spiritual things years ago, so that he took little interest in the things of the world. He was always kind-hearted and generous, so far as he was able. He was honest and upright in all his dealings with men. He was very strong in his convictions of truth, and you know his hope and trust was alone in Christ. How enthusiastic he would become when speaking of that precious name. Oftentimes he would say, 'I need thee every hour, most precious Lord.' We believe that he is at rest safe in the arms of the dear Savior, of whom he delighted to speak. He has left a disconsolate wife, sad and lonely. They lived together nearly forty-four years. They both in former years found great pleasure in having brethren and ministers at their home. Elder Rowe preached a comforting sermon at the funeral."

To this tribute by his niece we can but add an expression of the sympathy which we feel for the bereaved companion left in loneliness, and an expression of the desire that she may find strength as her day all the rest of her earthly journey.—ED.

DIED—Sister **Alice J. Cabbage**, beloved wife of Calvin Cabbage, on Sunday evening, Feb. 14th, 1904, after a long and severe illness, attended with much suffering. Sister Alice was baptized in the fellowship of the Welsh Tract Church, New Castle Co., Del., in August, 1894, and received by letter in the Salem Church, of Philadelphia, Pa., Sept. 29th of the same year. Since that time she has been a consistent member of Salem Church, and beloved by all who knew her. Her life in the church was a constant example of true christian humility, exemplified by that fear and trembling which is seen in the children of God when doubts as to their own acceptance assail them. In her home she was a pattern of the true wife and mother, and in the church she was always welcomed and looked upon as one of old, of whom it was said, "Behold an Israelite indeed, in whom is no guile." About three days before she passed away, she manifested a living reality in the faith and hope which had an abiding place in her heart, by singing all of one night (her husband accompanying her part of the time). It seemed that (although she was still living) her spirit had entered into the full fruition of the things for which she had so fondly hoped. She was the only daughter of Deacon Job and Kate Frazier, (both deceased) of Welsh Tract, Delaware. She leaves to mourn their loss, a loving and sorrowing

husband and three children, also six brothers. May the dear Lord be with them in their loneliness and sorrow.

Services were held at her late residence in the evening before the day of burial. Elder Horace Leferts spoke words of comfort to the family and the people assembled. On Thursday, Feb. 18th, Elder J. N. Badger (her pastor) preached a comforting discourse from 2 Cor. v. 1, with closing remarks by Elder J. G. Eubanks, after which she was quietly laid away in the old Welsh Tract cemetery, to await the joyous summons from her glorious Lord.

B. F. COULTER.

PHILADELPHIA, Pa.

**Ida V. Russell**, daughter of Elder J. A. Russell, was born in Talbot Co., Ga., May 5th, 1867. She was married to V. A. **Gibson** Jan. 9th, 1887, in Pike Co., Ala. They were both received and baptized in the fellowship of the Beulah Old School Baptist Church at Troy, Ala., in August, 1897. Her relation to the church of the good begun work of the Lord in her was remarkably clear, and very touching to all. Thenceforth to the close of her life she was a bright and lovely epistle of Christ, written with the Spirit of the living God, ever manifesting that for her to live was Christ, and to die was gain. Her many beautiful womanly and christian graces made her the dearly beloved friend of all who knew her. To her worthy young husband she was truly a helpmeet, stay and comfort, and a most tender mother to their children. After a lingering illness of consumption, borne with patience and sweet reconciliation to the will of her Father in heaven, she peacefully fell asleep in the Lord at their home in Troy, May 14th, 1903. "Them that sleep in Jesus will God bring with him."

D. BARTLEY.

**Walter Leland Allen** was born near Janesville, Bremer Co., Iowa, Jan. 2nd, 1852, and departed this life March 7th, 1904, aged 52 years, 2 months and 5 days. He was united in marriage to Martha Lewes, Jan. 23rd, 1873; she died Dec. 25th, 1875. By this union two children were born, a son and a daughter, the son dying when three months old. He leaves to mourn their loss his daughter, Mrs. John Williams, besides four brothers and two sisters. Mr. Allen was not a member of any church, but left good evidence of his hope in Christ. He believed the doctrine of the Old School Baptist faith, and advocated it.

The writer was called to officiate at the funeral services, which were held at the Union Ridge Methodist meeting-house on Tuesday following his death. Text used, 1 Cor. xv. 3, 4. A large congregation was present. The remains were interred in the Harlan cemetery to await the resurrection morning. May God reconcile those who are left to mourn.

E. A. NORTON.

HAMPTON, Iowa.

By request of my dear old mother, I write for publication in the SIGNS the obituary of my father, **John Jacob Watson**, who was born in Martin Co., N. C., July 25th, 1833, and died Feb. 27th, 1904, in Kemper Co., Miss. He was a useful man all his life, a man possessed of great wisdom. He was a loving husband and father, ever thoughtful, kind and gentle. He leaves a lonely companion, two sons and three daughters, to mourn their irreparable loss. Three of his children preceded him to the better world, two sons and one daughter. We have no fear for his eternal happiness; he has been a believer ever since he was nineteen years old, and has given many evidences since that time of his acceptance with God. We have had many seasons of great rejoicing together in speaking one to the other of the great goodness of God, who had blessed father and son with such sweet hope of immortal joy. He desired to leave this world, and said during his sickness, which came upon him about one year ago, that death had no terrors for him, the only thing that troubled him was that he had not discharged his duty in attaching himself to the Primitive Baptist Church, which he believed to be the church of God. Three of his family are members of the church, his dear old companion, his eldest son and his daughter. No stronger believers in the doctrine of salvation by grace divine through Jesus Christ the Lord, ever lived than he was and they are. Dear father during his sickness often said that God was with him in his sore affliction, and he rejoiced in God his Savior, and when it came to his dying moments his sweet and lovely face shone with angelic brightness. He passed into that beautiful world above in great triumph, without a struggle or sign of fear. Blessed are the dead that die in the Lord, for they shall rest from their labors, and their works do follow them. It can be truthfully said that a great and good man has fallen, and we feel that his place cannot be filled, but God's will must be done.

J. J. WATSON, JR.

SUCARNOOCHEE, Miss., March 13, 1904.

**John Frederick Hubbard** was born in the State of Virginia in 1848, and died March 25th, 1904. In the year 1853 he moved with his parents to Missouri, and in 1855 moved to Atchison Co., Kansas. In the year 1865 they crossed the plains in ox-wagons to Oregon, and in 1871 moved to Columbia Co., Wash., where he has since resided. By his industrious and energetic life he accumulated a sufficiency to live free from all want. He was of a cheerful disposition, and by his honorable and upright life he gained the respect and confidence of all that knew him. He was never married, but made his home of late years with an older brother. In 1867 he united with the Old School Baptist Church called New Hope, in Washington Co., Oregon. He was baptized by Elder Wm. Townsend, and has lived a faithful member till called home.

His death was very sudden and unexpected, caused by neuralgia of the heart. Now our little church here fully realizes that she has lost one of her most faithful members, who was ever ready to prove his love by his works. He leaves one brother, C. C. Hubbard, of this place, and one sister, Mrs. Mary Barber, of Atchison Co., Kansas, and the church and many friends to mourn their loss, but we do not mourn as those who have no hope.

By request Elder J. T. Barnes, of Touchet station, Wash., was called, and preached an able and appropriate discourse to a large and attentive audience. Then his body was laid away to rest until the appointed time of our God, when the grave shall give up the dead, and this mortal shall put on immortality; then we hope to be united never to part again. May this be our happy lot. Amen.

B. S. PATE.

DAYTON, Wash., March 31, 1904.

Our beloved brother, **A. J. Self**, departed this life at his son's, in Newton Co., Ark., March 5th, at 11 o'clock a. m., at a ripe old age. He was born in the year 1818, and was baptized into the fellowship of Mt. Gilead Church fifty or sixty years ago, by Elder J. E. Casey. He was a devoted member and deacon, and a strong believer in salvation by grace. His greatest desire was to be with his brethren, and was an attentive member as long as he was able. He was a loving father and devoted husband. His wife, who was a member of the same church, preceded him to the grave a few years ago. He leaves a son and daughter, several grandchildren and many friends to mourn their loss, but he is gone from the evil to come. May the God of all grace comfort the son and daughter, relatives, and his many brethren and friends, and lead them to the Rock of our eternal salvation.

A. R. MCPHERSON.

JASPER, Ark., March 18, 1904.

RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE A THOUSAND DOLLARS TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$921 65
W. C. Jones, Texas, \$1.00; J. I. Foster, Texas, \$1.00; Mrs. Cornelia Green, N. Y., \$1.00; Mrs. C. E. Smith, Iowa, \$3.00.—Total..	6 00
Total to date.....	\$930 65

ERRATA.

In the communication of Mrs. Agnes Druin, on page 181, current volume of the SIGNS, the address should read Crook, Missouri, instead of Crook, Maine,

## POETRY.

DEAR BROTHER CHICK:—Inclosed find a very excellent poem. I do not know the author's name, but it bears the title of a medieval hymn. It sets forth in dialogue, momentous questions from the believer, and glorious assurances in answer from Jesus. The whole poem is in strict accord with experimental and doctrinal truth. To me it is a glorious sermon on Isaiah i. 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

H. M. CURRY.

## I WILL KEEP THEE.

Thus saith Jesus, I will keep  
In safety my defenseless sheep;  
From sin and endless misery,  
Seeking soul, I will keep thee.

BELIEVER:

Lord, I believe thy word is sure,  
But I am ignorant and poor,  
My goodness reaches not to thee;  
For mercy's sake wilt thou keep me?

JESUS:

I passed by the rich and brave,  
Thee, needy soul, I came to save;  
The poor in spirit blessed be;  
O trust me then, I will keep thee.

BELIEVER:

But, Lord, I have a deeper wound,  
An evil heart within I've found;  
My nature's enmity with thee,  
Offended King, wilt thou keep me?

JESUS:

Of all the evil I beheld,  
Yet was with love and pity filled;  
I therefore died to set thee free;  
For my name's sake will I keep thee.

BELIEVER:

Yea, I have proved thy power, my God,  
And felt thy efficacious blood,  
But sin remains, though it I flee;  
Wilt thou preserve backsliding me?

JESUS:

Before I wrought upon thy will,  
I knew how treacherous thou wouldst deal;  
I did thy base transgressions see,  
And yet resolved I would keep thee.

BELIEVER:

Permit me once again to speak;  
Sometimes thy face in tears I seek,  
And oft a gloomy veil I see;  
Canst thou be wroth and yet keep me?

JESUS:

Let then this answer thee suffice,  
In anger I do not chastise;  
More fervent be thy cry, thy plea,  
And as I live I will keep thee.

BELIEVER:

But ah, I feel temptation strong,  
And if my journey should be long,  
I fear I shall dishonor thee.  
Wilt thou continue to keep me?

JESUS:

Can I forsake my heart's delight?  
Thy end is precious in my sight.  
I conquered death on Calvary,  
And from its sting I will keep thee.

I will be near thy dying bed,  
Amid the waves sustain thy head;  
My rod and staff thy help shall be;  
In perfect peace I will keep thee.

I am the Ark that goes before,  
To guide the pilgrim to the shore;  
At my rebuke shall Jordan flee;  
In life, in death, I will keep thee.

Then, then, my sister and my spouse,  
I will fulfill my sacred vows,  
And thou in bliss my glory see,  
When on my breast I've placed thee.

BELIEVER:

It is enough, my Lord, my Love,  
The hills, the mountains must remove,  
But I shall still unshaken be;  
Thy word is passed, thou wilt keep me.

## MEETINGS.

If the Lord will, the Old School Baptist Church called Fair View, Fulton Co., Pa., will hold their May meeting on Friday, Saturday and Sunday, May 6th, 7th and 8th, 1904, commencing at 11 o'clock a. m. on Friday. Brethren, friends and ministers are cordially invited to meet with us. Trains from the east on the Baltimore & Ohio R. R., leave Washington at 10:05 and 11 o'clock a. m., arriving 1:04 and 1:33 p. m. at Hancock, Md., where said trains will be met on Thursday.

JOHN E. GORE.

THE Baltimore Old School Baptist Association will be held, Providence permitting, with the Black Rock Church, Baltimore Co., Md., beginning Wednesday before the fourth Sunday in May, (18th, 19th and 20th,) 1904, and continuing three days.

THE Delaware Old School Baptist Association will be held with the Welsh Tract Church, at Newark, Del., beginning Wednesday before the fifth Sunday

in May, (25th, 26th and 27th,) 1904, continuing three days.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, at Hopewell, N. J., to begin Wednesday before the first Sunday in June, (1st, 2nd and 3rd,) 1904, and continue three days.

THE Warwick Old School Baptist Association is expected to be held with the Warwick Church, at Warwick, N. Y., Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1904.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held this year, the Lord willing, with the Luckiamute Church, at or near the residence of Elder V. J. Turridge, about six miles south of Sheridan, Yamhill Co., Oregon, commencing on Friday before the third Sunday in June, (17th) 1904, at 10 o'clock a. m., and continuing the two following days. Those coming by railroad via Portland, Oregon, should be at Portland so as to take the train Thursday evening, June 16th, at 4 o'clock p. m., arriving at Sheridan at 8 o'clock p. m., (present schedule) where they will be met and conveyed to the place of meeting. All lovers of truth are invited to attend.

N. J. SHANKS, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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

IN

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

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

**10:30 A. M.**

**2:30 P. M.**

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

**BI-CENTENNIAL  
CELEBRATION**

OF THE

**WELSH TRACT CHURCH.**

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., MAY 1, 1904.

NO. 9.

## CORRESPONDENCE.

PRESCOTT, Ark., Feb. 6, 1904.

DEAR BRETHREN:—I herewith inclose a good letter I received from dear Elder H. B. Jones, of Mt. Vernon, Texas, which if you think it would be read with interest and good comfort by the household of faith; you will please publish in the SIGNS.

Your unworthy brother in bonds,  
P. H. JAMES.

MT. VERNON, Texas, Dec. 24, 1903.

ELDER P. H. JAMES—MY DEAR BROTHER:—Your good and encouraging letter of the 14th inst. came to hand in due time, and has been read and reread with much interest and satisfaction. There is nothing that strengthens my fellowship for a brother or a sister more than a confession of felt vileness, littleness and unworthiness, mixed with an earnest, longing desire for a better condition; this is what produces fellowship with those of like experience. I heartily indorse both the experimental and doctrinal sentiment of your letter.

The question in the latter part of your letter, viz: “Which is it, the old man or

the new man?” gives rise to a subject that is vast in its scope and mysterious in its nature, and while it is on my mind to suggest a few thoughts for your consideration, it is not with a view of instructing you, or driving the mystery from the subject, but to satisfy my own mind, and to show that courtesy that I feel is due to every brother that asks for such as we have. So while I do not profess to understand all about the subject, as one of old said, “Such as I have give I unto thee.”

I will take the position that there are two great headships, with the posterity or generation of each presented in the Scriptures. As it is written, “The first man [in the order of manifestation] is of the earth, earthy; the second man is the Lord from heaven.”—1 Cor. xv. 47. Again it is said, “And [God] hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.”—Acts xvii. 26. We read in Genesis ii. 7, “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,” (a living

creature.) Here we learn that it was from God that he received the breath of life, the same incomprehensible, eternal, almighty power that had "formed him of the dust of the ground," and gave to all his creatures "life and breath and all things."—Acts xvii. 25. In the wonderful complication of this "living creature," in his life, and the law of this life, in all his mental and physical make-up, and in which he was perfectly adapted for the sphere his Creator designed that he should live and move in (which was a natural sphere), we have portrayed infinite wisdom. Since this creature man came from the hand of his Creator possessed of a life and nature, with all the senses, as seeing, hearing, feeling, tasting and smelling, with the faculties of mind, intelligence, judgment and will, the question arises, Could not this infinitely wise Creator have given him another and different sort of mind and nature had it been his will to do so? Certainly he could. Then as he did not, we can but conclude that he made just such a creature, and gave him just such a life and nature as he designed him to have, and as would exactly adapt him to the original purpose. I once asked a brother that was making an argument against the doctrine of unlimited predestination, the question, "Do you believe that God was the Creator of all things?" He said, "Yes." I then said, "Do you believe that he had a purpose in all that he created, or all things?" He answered that he did. Then said I, "Do you believe that all things answered the purpose for which they were created?" He said, "Everything except man." What exceeding great disappointment must have been felt by the Creator if man only of all his creatures failed to answer his purpose. But how foolish, and I might say

blasphemous, the thought that God was ever thwarted or disappointed, for we cannot suppose for a moment that he has failed or been disappointed in anything, without supposing a power greater than he. Hence I am forced to the conclusion that God alone is eternal, independent and sovereign; that in all his works he proceeds alone upon his own eternal and sovereign will. Whatever he has done is done because "Even so, Father, for so it seemed good in thy sight."

Then let us look at this first man Adam in the light of scriptural testimony, as he came from the hand of his Creator, and at his relative position to his Creator in subsequent developments. "God saw everything that he had made, and behold; it was very good." Man was no more so than everything else, all things were good as creatures only; everything exactly filled its place. It was exactly as originally intended, fully prepared in every respect to answer the purpose of its Maker. This creature man was not spiritual, but natural only. We read, Romans viii. 20, "For the creature was made subject to vanity." He was not a sinner until he had transgressed the law, for "sin is the transgression of the law." But he had in his nature that principle of vanity, and was susceptible to temptation, and hence when he did transgress the law given him by his Creator, he was acting under or according to the law of his natural life. He was involved from the very moment the woman partook of the forbidden fruit; this is proven from the fact that the woman received the law while she was yet in the man, for Adam said of her after her development, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother,



and cleave unto his wife: and they shall be one flesh."—Gen. ii. 23, 24. The law then proved the fact that man possessed a nature antagonistic to his Creator, and this fact has been proven by his conduct all along down the line of his history from the beginning until the present. Even the law of Moses, with every law man has ever received of his Creator, serves as a straight edge to the surface of a piece of timber. The straight edge shows the crookedness in the timber upon which it is laid, so God's holy law makes manifest the perverseness of man's nature. I do not think his nature was changed an iota in the transgression, but his nature was made manifest, and the further he has progressed in development, the more the antagonism of his nature to God and holiness is made manifest, so that he has long since proven all that the Scriptures declare of his depravity to be true. So it did not take a great while to develop the fact, "The wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. Solomon testified years after the flood, saying, "For there is no man that sinneth not."—1 Kings viii. 46. And again in Eccl. vii. 20, "For there is not a just man upon earth, that doeth good and sinneth not." David also said, "Verily every man at his best state is altogether vanity."—Psalms xxxix. 5. This description of man in his fallen, depraved condition is reached by the apostle Paul when he says, Romans iii. 10-12, "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Jeremiah says, xvii.

9, "The heart is deceitful above all things, and desperately wicked: who can know it?" This is the dark picture of ourselves by virtue of our relationship to the earthy Adam. Well might the prophet say, "Cursed be the man that trusteth in man and maketh flesh his arm," for the man they trust in, and themselves also, are under the curse, and are dead in sin, without God and without hope. Then it is evident that by virtue of a natural birth, or the powers of a natural life, or anything derived therefrom, we can never bring ourselves into relationship with Christ, or have any knowledge of, or desire for salvation. So one must be born again, be born of higher parentage, to come into this relationship. Jesus said, "Except a man be born again he cannot see the kingdom of God." Now it is this same man that has been born of earthly parentage that is "born again." Having been given this natural life according to God's purpose in the first Adam, the people of God are chosen out of this race of Adam, and are the sons and daughters of the first man, predestinated unto the adoption of children by Jesus Christ, chosen in Christ before the foundation of the world, and blessed with all spiritual blessings in him, that they should be holy and without blame before him in love, (Eph. i.) and are the gift of the Father to his Son Jesus Christ. (John vi. 39; xvii. 6, 9, 10, 12.) Jesus said unto the questioning Jews, "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."—John x. 26-28. His sheep are the sons and daughters of the earthy Adam, who were chosen or appointed unto salvation, and the life he here says he will give them is eternal,

The sheep or children were ever his in purpose, or covenant, and their eternal life was in Christ before the world began, as our natural life was in Adam some six thousand years before we were born into the world. Hence being his people both in covenant and purpose, the Father laid upon Christ all our sins and iniquities. As it is written, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."—Isa. liii. 6, 7. Another Scripture implying obligation by virtue of relationship is Luke xxiv. 26, "Ought not Christ to have suffered these things, and to enter into his glory?" I believe, my brother, that from the ancients of eternity in God's account, the sins of his people were laid upon Jesus. The heavenly Father hath not only sanctified (set apart) his people, but he hath preserved them in Christ Jesus, and also calls them. As it is written in the prophets, "All thy children shall be taught of God." And again God said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Blessed people, chosen of God the Father, and given to Jesus who bore all their sins and iniquities, came into a sinful world, and according to the will of the Father became a "man of sorrows and acquainted with grief;" was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" tempted in all points like as we are, yet without sin, "he became poor, that we through his poverty might be rich," "of God is made unto us wisdom,

and righteousness, and sanctification, and redemption," "was delivered for our offenses, and was raised again for our justification," and is seated at the right hand of the majesty in the heavens to make intercession for his people, according to the will of God, and according to a rich and glorious covenant provision they are "called with an holy calling" to an experimental knowledge of all this rich inheritance. The saints are admonished (Eph. iv. 22-24,) to "put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." Again the same apostle said, (Col. i. 27,) "Christ in you, the hope of glory." So I conclude that the terms "new man," "inner man," "hidden man of the heart," "Christ in you the hope of glory," "eternal life," "the spirit whereby we cry, Abba, Father," apply alone to that principle of life which was given us in Christ Jesus before the foundation of the world, and dwells alone in the regenerate. The gift of this eternal life by no means destroys, or even impairs a single principle of our Adamic nature, but this Adamic life in all its depravity and corruption is revealed, and to the new man is hateful. The creature now has dwelling within him two separate and distinct natures, entirely opposite one to the other; the one "corrupt according to the deceitful lusts," loving with all its strength that element to which it is adapted, the other created in righteousness and true holiness. Let us remember the one man has dwelling within him two natures: he finds two contending powers, "the flesh lusting against the Spirit, and the Spirit against the flesh," hence a constant warfare in

the bosom of every heaven-born soul. (For the works of the flesh, read Gal. v. 19-21, and for the fruit of the Spirit, Gal. v. 22, 23.) This character has to do with two great mysteries, the "mystery of godliness" and the "mystery of iniquity," so he often feels to be a mystery to himself, he being a complex character, having two separate and distinct natures; these are referred to in the Scriptures, as in 1 John iii. 9; Romans vii. 15: For that which I (in the flesh) do, I (in the Spirit) allow not: for what I (in the Spirit) would, that (in the flesh) do I not; but what I (in the Spirit) hate, that (in the flesh) I do. Every spiritual emotion, love, joy, peace, faith, every act of spiritual obedience and every spiritual desire proceeds from the Spirit of Christ in the creature, and by no means from a changed Adamic nature or any principle of that nature. The old man or Adamic nature is only in a measure brought into subjection here, but from the testimony of the Scripture, (Romans viii. 29,) according to the purpose of God the creature itself shall by the power of God be conformed to the image of Christ. As by the natural life of Adam is developed a natural man, and bears the image of the earthy, so by the power of the spiritual life he (the same man) is manifested a child of God, and as such shall never die. It is as a son of the earthy Adam that he dies, but as a son of God he never dies; he "falls asleep in Christ," and awakes to realize the complete work of conformation to the image of the blessed Jesus. This I understand is in the resurrection. Paul says, Romans viii. 22, 23, "For we know that the whole [new] creation groaneth and travaileth together in pain until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan with-

in ourselves, waiting for the adoption, to wit, the redemption of our body." But it is in that Spirit which has manifested and characterized them as the heirs of promise here in this world of sin and sorrow that they shall praise him through the ceaseless ages of unbounded eternity, in a world that is free from sin and sorrow.

Dear brother, the above has been several days in writing, and as I could snatch a few minutes now and then. It is badly written, and I would copy and try to better it, but I know it would be a long time getting done, so I will risk your getting the sense of it and send it on, hoping that you will feel free to point out any error or mistake you think too bad to let pass.

Your little brother, I hope, in bonds of truth,  
H. B. JONES.

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#### PROPHECY.

THE mind of the Lord is known to no man, past, present, or future, save unto them to whom God himself has revealed it. Communication from one to another may tell of the wonders of salvation, we may read in the Scriptures of divine truth the testimony of Jesus; but the knowledge and the understanding of it cannot be reached by any man until the light of divine truth illuminates his mind and heart and soul from a heavenly source, by the Spirit of God which dwelleth in all them who know him and the power of his word. Education, learning, research, or any attainment of the natural mind, cannot reach to the heights or delve into the depths of the mysteries of the wisdom and knowledge of God. Luke, the beloved physician, wrote, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou

mightest know the certainty of those things wherein thou hast been instructed." This is prophecy. We also have this record, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Again, the apostle writes, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." I make these few quotations in order that you may clearly perceive that prophecy is the direct result of revelation, and not arrived at by study, or by any methods that the natural mind can conceive of. From beginning to ending the Bible is directly or indirectly the testimony of Jesus, and the apostle tells us in the Revelation, "For the testimony of Jesus is the spirit of prophecy." Those who were denominated prophets in the olden time were prophets indeed, for they were set apart by the Lord to fulfill the office of the prophet, but prophecy in its spirit and in its fulfillment embraces much more than that, for the testimony of Jesus (which is the spirit of prophecy), is presented to the church of Christ in every experience of every child of God. They not only speak the truth as it is revealed in their experience, but they act it in their daily life. We see so many little lambs as they are entering into the spiritual life, trying, with fear and trembling, to hide those exercises of their heart which causes them to hope yet fear, and the

more they try to hide them, the more clearly they manifest them to the clear eye of the church, which quickly perceives the little spark of God's grace as it kindles in the tender heart, lighting up the soul, routing the hidden things of darkness and bringing into motion the wheels and springs of the heart and mind, calling into the light surprise, fear, trembling, hope, joy, peace and every spiritual emotion in their regular order, and by the same spirit. All this is testimony of Jesus, and the very spirit of prophecy. As in every age where true prophecy has been found, false prophets have arisen to oppose them, as also every other gift in the church, there is that opposing element which always marks the enmity between the flesh and the Spirit. In the beginning of time this opposition was clearly manifest by the serpent in the garden, who prophesied falsely to Eve, saying, "Thou shalt not surely die." And in each succeeding year since that memorable conversation in the early morning of life, the two great powers of light and darkness have been deadly foes, and in constant conflict. Yet from the time that sin entered into the world, (and blackened the whole face of nature, even to the abundant growth of foul and nauseous weeds, blotting and staining the once green fields of God's creation,) the light of true prophecy has gone forth through all the earth, with its gracious power to illuminate the hearts of all the sons and daughters of men who have been born into the kingdom of God's dear Son. How plainly marked is this enmity of the flesh, when the Lord calls one of his servants to the work of the ministry. When the purpose of the Lord concerning them first dawns upon them, their first act is to rebel against every impulse in that direction, and to try to

throw off the burden of the word that is placed upon them; the enemy of righteousness is at work in every fibre of their flesh, and so the conflict goes on in all its severity, until superabounding grace makes subject all the powers of darkness. And now with them, (as in all other subjects of God's grace,) they become passive to the work set before them, but with that overwhelming sense of their unworthiness and unfitness which mars their happiness in this present life. Yet the joy of the work laid upon them far surpasses and eclipses the trials and tribulations which go along with it. The motions of the spirit of prophecy in the subjects thereof are entirely spontaneous, they come unbidden, and when present are uncontrollable. In other words, they are elements in the spiritual life, a component and essential part of that life, by which we are moved and led into obedience and knowledge of the truth; they are manifestations in us of Christ our hope of glory. If we ever do walk in obedience to the truth, it is because we are walking not after the flesh, but in the light of truth, which is the life of Christ. There can be no true prophecy except it relates to Christ, and testifies of him, for he is the light of all divine inspiration and also the object of it. The flesh can testify only of itself, but the Spirit testifies of Christ, whose Spirit it is, for (as the apostle says), "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." In this spiritual life wherein dwelleth righteousness, God revealeth the secrets which alone belong to him, he revealeth in our hearts the Lord Jesus Christ, who is our all in all, our salvation, our wisdom, our righteousness, our sanctification, our redemption. By this knowledge we are qualified to prophesy. In

God our life is hid with Christ, hidden from all the world save the church of the living God. The members of Christ's body speak a language which the world understands not, a strange language which they have not learned, yet it is a pure language, but not of their country, it is the pure language of Canaan, and clear as the noonday sun to the traveler in the land of Canaan. The revealed secrets of God and divine prophecy go hand in hand, for the one is but the telling of the other to them to whom the secrets have also been revealed. And each one is ready to say with the prophet Daniel, "Blessed be the name of God forever and ever, for wisdom and might are his: and he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." So also with the prophet Amos, "Shall there be evil in the city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Brethren, when God reveals his Son in you, tell it. Confer not with flesh and blood and try to reason it away, but tell it to your brethren, they are competent judges in the Israel of our God. If the Lord giveth thee light, let your light shine, that you may glorify your Father in heaven, proclaim it on the housetops if need be, that Jesus may be exalted a Prince and a Savior. Ye are lively stones, and not mere clods of earth, testify to the things which ye have seen and heard and handled. Make your Master's house a house of prayer and praise, and not a place of merchandise. Zion is beautiful, and it is made so by

the light of the Spirit of God shining in his people, and that shining being made manifest in all the acts of their life. So let us walk as becometh children of light, and prophesy according as God reveals unto us the hidden things of his treasure house.

B. F. COULTER.

PHILADELPHIA, Pa., March 25, 1904.

### REGENERATION AND THE NEW BIRTH.

IN order to be regenerated one must be first generated; there must also be a similarity. Now about generation, I understand that the life of every son and daughter of Adam who have ever lived or who will ever live, was treasured up in Adam, the head and representative of the whole of mankind. While this was true, yet they never had an actual natural life personally, until they were generated, then they had actual natural life, and that individually, each one for himself. Now it is not merely treasured up in the head, but each one of Adam's race has an individual life of his own, and each one feels, hears, sees, tastes and thinks for himself; it is an individual life of their own, and not of another. God's all-seeing eye penetrates all eternity, and all is open and naked to him. While God saw Adam's race before Adam was created, yet each one that God saw must be generated and born to see the kingdom of this world. So it is I understand with regeneration. If not so, why make use of the word "regenerated?" I understand also that natural generation must take place before regeneration. If not, why call it regeneration? God chose a people out of the race of Adam before Adam was created; they are declared to be chosen in Christ before the foundation of the world. Yet this people must be first generated and born in nature, and

then this same people, after the natural generation and birth, must be regenerated and born again in order to see the kingdom of God. The language in Isaiah xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise," I think means that they were represented in Christ in his resurrection. Christ is the Head and representative of his chosen people, and when he was raised from the dead they were, in the purpose of God, raised with their living Head. David, I think, means the same thing in Psalms cxxxix. 16, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." God saw them in the resurrection of Christ, and they were represented in his resurrection. In this sense I think his dead men lived, and with his dead body arose. The actual resurrection of the people of God is in the future, as much so as is the actual regeneration and new birth of his people who have not yet experienced it.

I want it understood that I am talking of the chosen people of God in this article, and not of the non-elect, they are never regenerated. I understand that the elect are members of Adam's race, just as the non-elect are. They are actually born of the flesh, and must actually be regenerated and born again before they can see the kingdom of God. This regeneration takes place after the sinner has been born of the flesh; in some future time in this life he is quickened and made alive unto God. He is convicted because eternal life has been imparted, or he is regenerated. I understand these terms to mean in substance the same thing. This work then takes place in time. Paul said, "After that the kindness and love of God our Savior toward man appeared,

not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." His people were then represented in his resurrection. His holy Spirit is shed abroad in all his people abundantly, through Jesus Christ our Lord. When this work of regeneration takes place it is the same as the renewing of the Holy Ghost. The Lord Jesus bare and carried his people all the days of old. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Paul claimed that he is crucified, and yet he is living. Paul was represented in the crucifixion of Christ, and he was also represented in his resurrection, and he, with all the family of heaven, was represented in the glorious ascension of Christ. But Saul, while he was bearing letters of authority to bring all that called upon this name bound unto Jerusalem to be tried for their lives, was yet dead in sins actually. And when he was struck with conviction of his sins he did not think it was a token of the kindness and love of God our Savior appearing unto him, but on the other hand, he felt that it was the vengeance of God. Yet Paul was at that time regenerated, and when the scales, as it were, fell from his eyes he could see how God could be just and justify such a hell-deserving sinner as himself. God showed his servant John, on the isle of Patmos, things that must shortly come to pass. One day with the Lord is as a thousand years, and a thousand years as one day. With God all things are so eternally, but with man they must transpire in time. When eternal life is given to a poor sinner he is first bowed down

in sorrow and grief; this is a godly sorrow, working repentance unto salvation not to be repented of, and sometimes they cannot eat or sleep. Any one can see that such a one is deeply troubled, but let the change come, and sometimes one can tell it in the very countenance. We are made happy to see the change, to see their once dry eyes now bathed in tears, and to hear the tongue which once blasphemed the name of God, now speaking of his goodness which has led them to repentance. We can see the change in their very appearance, and in their conversation. But now, like Paul, they find that there is a thorn in the flesh, and O how such an one cries to be freed from it. But as God dealt with Paul, so he does still with his children; they find that his grace is sufficient for them. The promise of the resurrection is set before us; we have lived a very imperfect life, and we feel that if saved it must be by grace alone; it will be as a sinner saved by grace. If not justified by the imputed righteousness of Christ, we feel that we cannot be justified at all. We feel much of the time that we are so hateful and sinful, but blessed be his name, he is our righteousness, wisdom, sanctification and redemption, and he is everything else that a poor sinner can need.

I feel that we are almost at the end of our pilgrimage in this world; after a few more troubles and afflictions, and a few more days of hardship, we shall lay our armor by, and be called to dwell with Christ and all the blood-washed throng to all eternity; we shall be redeemed from the grave. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Then shall we receive

the redemption of the body, of which Paul speaks. Then awaking with his likeness we shall be satisfied. "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." To be like Jesus, O how I long for the day.

Remember a poor sinner at the throne of grace. May the blessing of heaven rest upon the people of God the world over.

Your unworthy brother in hope,  
J. M. DULEY.

CAPRON, Okla. Ter., March 12, 1904.

BLACK ROCK, Md., March 10, 1904.

DEAR ELDER CHICK:—The church at Black Rock was made glad at its last church meeting by the reading of the good letter from our sister Georgia England, which I inclose. On account of the distance, and bodily affliction, she is not able to meet with the church. We think the letter good enough for publication in the SIGNS, but submit it to your better judgment. You are well acquainted with sister England, and know of the deprivation of those blessings which others enjoy.

Your unworthy sister,  
EMMA J. KELLEY.

HAMPSTEAD, Md., Feb. 7, 1904.

TO THE CHURCH AT BLACK ROCK—  
DEAR KINDRED IN CHRIST:—As it is again the anniversary, and I believe even the date of the month of my acceptance with you in faith and fellowship, and as I am deprived of the pleasant privilege of assembling with you, I feel most thankful that there is a medium by which I can convey my feelings and thoughts of the goodness and mercy of our covenant-keeping God to you. Our God

never sleeps nor slumbers, and he is the same yesterday, to-day and forever.

I do not write you these things because you do not know them, but because you do know them, and thereby find a comfort in hearing the weaklings of the flock express the truth that all their hope and all their righteousness is in a full and complete Savior. This morning I read brother Kidwell's letter, and I felt cheered, and as if I must not sink by the wayside. I cannot tell you how much I enjoy the SIGNS, and I do not believe that you can know, being situated so differently from myself. I desire to thank you once more for the SIGNS, and hope that no one contributed who has but little of this world's goods. God grant that you all receive tenfold.

Although the way is rough, I often feel of late that I murmur with blessings in my hands. Just think of the blessings which I have received during the past year. The greatest earthly blessing is an improvement in my health, and through this and other blessings I am made to say, The Lord God omnipotent reigneth. Instead of the trials being against me, as mortality would have it, they must have been given in loving-kindness to consume the dross.

Last fall, while reading the sixty-sixth Psalm I was impressed by the words, "If I regard iniquity in my heart, the Lord will not hear me." Then I felt as if that was the reason why I was not fully restored to health. I pondered over it, wondering how it could be, when all my sufficiency is of Christ, and I did not wish to be so afflicted. But when I was reading the SIGNS in January, a brother quoted from James, "The tongue is a fire, a world of iniquity." And although I must confess with sorrow that such is my trouble, yet I must also praise the



holy name of God for the hope of eternal life, even if this poor, mortal body does suffer now.

Brother Kelley has loaned me some of his old papers, and I do enjoy them so much; they are old, but ever new. I read in one of them, "Hope is too pure a plant to flourish or grow in an impure soil." Then how can my hope be so bright? I feel that I am a strange mixture, for this quotation and the former do not seem to agree. But it seems to me like this, although I say that *I* will do, yet in my heart I do trust in God, and give him all the love a selfish heart can bestow, while I receive from him unbounded love. The same brother said that Elder Cole quoted the text, "Children, obey your parents in the Lord," &c. He thought that he saw new light in it. Those who require milk and not meat, should obey, or follow after, or take knowledge of the fathers and mothers in Israel. They should obey them and be willing to submit their judgment and ideas to the older heads. This brought back to me the trial of my life after being born again. After that time, eighteen years ago to-day, when I came to the church, how I did long to be with them, and, as I believed would be the case, gain comfort from them. The separation was another trial added, but I have long since thought that no one but Christ could or would have borne with me, and therefore he kept me all to himself, pitying me as a father pitieth his child. O, how consoling when we can look back over the things which at times we felt to be against us, and remember that the everlasting arms were underneath, and that his loving-kindness was not withdrawn. O how I long to praise his holy name for taking me out of the valley, and placing me upon the hill. Now I

soar upon wings of joy (only when I cannot bridle my tongue), and can say with one of old, "Weeping may endure for a night, but joy cometh in the morning." Cannot I say indeed, "All things work together for good to them that love God"?

"This thought will soothe grief's saddest night,  
My times are in thy hand."

As to the deep things of the Scriptures, I feel just like I did seventeen years ago, when the words were presented to my mind, The love of Christ passeth all understanding; and, "The Lord God omnipotent reigneth;" and, "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." Then do we feel to say, As our day, so shall our strength be, and cling to the Author and Finisher of our faith. He said unto Mary, I ascend unto my Father and your Father, and to my God and your God. O what comforting words, when cast down by the every day trials of this life, as has been the case with me since beginning to write this letter; so much so that I could not finish it. But I believe that you also know something about this.

I learned through sister Emma Kelley that you had not only been made to sorrow for our dear editor, as well as all the Baptist family, but also for those with whom you were bound by both natural and spiritual ties in every day friendship and fellowship. But we know that he is too wise to err, and too good to be unkind, and thereby are we comforted. The two kind and comforting letters which brother T. H. Scott wrote me in behalf of the church, brought me into closer fellowship with our esteemed brother. In his last letter he dwelt upon the beautiful city, which, I now think,

showed that he was approaching the revelation of it, and his awakening to its full glory.

Meeting with you once more was a privilege I had never expected to realize. O, that I might live more to the honor and praise of God. Out of a full heart I can only say, "Bless the Lord O my soul, and forget not all his benefits."

I have a desire now (which had been crushed and hopeless), to meet you often. May it be God's will to open a way for me to meet with you sometimes, at least, and when I am not with you, may you remember me, as God has commanded his people to remember the poor and afflicted ones, for I feel both halt and lame in my Master's vineyard. I hope that you have been comforted by the coming of our esteemed pastor, and that he has likewise been strengthened by your words and deeds of kindness. And although I have failed to be one of the number, I assure you that it would have given me great pleasure to have been with you. It has given me pleasure to write you my rambling thoughts, and I believe that you will accept them as they are sent in love. I often feel the desire to write, but when I make the attempt, have not the language at my command to express my thoughts, and therefore become discouraged. Our former pastor, Elder Chick, spoke in loving remembrance of you all, in a letter received from him last month.

From your erring and trusting sister,  
GEORGIA D. ENGLAND.

SOUTHAMPTON, Pa., Jan. 28, 1904.

DEAR BROTHER CHICK:—I send you the following article written by Elder W. J. Hess. In a late letter he expressed some thoughts upon the subject of the morning stars, which made me desire to

see more from his pen upon the same theme. In reply to my request he writes: "Encouraged by your kind words, I have downed my timidity enough to write a little on the subject you suggested, which I send to you, and if you think it will tend to the glory of God and comfort of his people you may send it to the SIGNS. The article is not satisfactory to me; it does not exalt the Lord God as I would like. My pen is too slow, and intellect as well as words too weak." To my mind the truth is well presented to the faith of God's people in what he has written.

Your brother in hope,

SILAS H. DURAND.

#### MORNING STARS.

"WHEN the morning stars sang together, and all the sons of God shouted for joy."—Job xxxviii. 7.

A morning star is one that speaks of the coming day and partakes somewhat of its brightness, it may be Jupiter Saturn or Venus, its being a morning star does not depend on its name, but on its office. As in nature so in grace. Thus all the holy men of old from Abel down to the coming of the Sun of Righteousness were morning stars, inasmuch as they bore testimony to the coming of that great day of the Lord that should burn as an oven. Sin had brought darkness, discord, sorrow and death; but in their song the morning stars spoke of light, harmony, joy and life through Jesus Christ, and you and I, brethren, join that harmony of God when we are enabled to sing and make melody in our hearts to the Lord. They sang together, *i. e.*, in harmony, while to us, they were ages apart, but to him who answered Job out of the whirlwind, and before whom all time is now, it was together.

"And all the sons of God shouted for

joy." I understand that to mean all the people of God from the beginning to the end of time, both male and female, for in the Spirit they are neither male nor female, but one in Christ, consequently sons in this place means all the redeemed. Because God heard the joyous shout of the sons away back yonder when he laid the "Corner-stone of the earth." When the light that shines in our hearts has given us the light of the knowledge of the glory of God in the face of Jesus, and peace and pardon through him has been sealed upon our hearts, we may make no vocal sound, but I tell you, beloved, there goes up a shout of "joy unspeakable," and God heard it away back in the beginning when he made his Son, who is wisdom and power, the Corner-stone of the earth and the upholder of all things. Think, if you can, dear hearts, of the magnitude of the shout for joy which God heard, and which you and I even now feel the vibration of, if we are in harmony with him. Think of the hundred forty and four thousand redeemed of the tribes of Israel, then of the innumerable company which no man can number, all joining in harmony, and, as it were, with one voice. Would not the whole universe ring with the joy? No wonder the angels took up the shout, and the shepherds on the plains of Judea heard it, "Glory to God in the highest, and on earth peace, good will toward men," and it will go ringing and vibrating down the path of the ages and be caught up here and there by redeemed souls and shine forth in good works and godly conversation. Abraham rejoiced to see the day of which the morning stars sang, he saw it and was glad. John struck the key-note of the song and had a view of the glory of the shout when he called upon men to "behold, what

manner of love the Father hath bestowed upon us, that we should be called the sons of God." The light that shines out of darkness shines in the heart, and is a morning star to every soul in which it shines, for it speaks of the day of Jesus Christ; the "day which the Lord God has made," and we will be glad and rejoice in it. Finally, beloved, that song of the morning stars and that shout of the sons of God shall ring on and on, till God descends from heaven with a shout, till death is conquered and sin ended and mortality is swallowed up of life, till the whole universe of worlds is brought into everlasting harmony, till Jesus delivers up the kingdom to his Father, that God may be all in all. We leave it here.

W. J. HESS.

NORTH YAKIMA, Wash., Jan. 19, 1904.

MANORVILLE, N. Y., March 13, 1904.

EDITOR OF THE SIGNS:—I have been perusing some letters that I received in 1892, and I am inclined to think others will be pleased to read this one.

Yours in hope of eternal life,

D. S. ELLIOTT.

BROOME CENTRE, N. Y., Jan. 3, 1892.

DEAR BROTHER ELLIOTT:—I have just reached home from attending the yearly meeting at Halcottville yesterday. I think that I enjoyed it very much. After the meeting I started for home, and reached here this p. m., and found another of your loving and ever welcome epistles, as a token of your love, and a lovely, happy New Year greeting, and I would to God, the Giver of every good and perfect gift, that it might be one of those happy seasons that he gives to his beloved, in whom he is well pleased. O that he would remember us in much mercy, and grant a blessing of divine

wisdom from on high (that wisdom which man never taught) to rest upon us, of which if a man eat he shall never die. I do not know why it is, but for a long time I have had such a longing desire, almost continually, for that wisdom that passeth all understanding, not only for myself, but for the whole household. I feel so poor, so weak, in fact just like an underling in the flock, hardly worth your notice. But thanks be to our God, who giveth us the victory, he hath conquered all our foes, even death and hell; he has fought all our battles for us, and has came off conqueror, thanks be to his holy name, for did he not taste death for every man? Was he not made a little lower than the angels for this same purpose? "Unto us a child is born, unto us a Son is given." This child and Son is not given unto the whole Adamic race; but it includes this "every man" that he tasted death for. "Us" and "every man" are the same. This same "every man" is termed children for whom he took flesh and blood, that he might deliver them from that bondage produced by the fear of death. These same "us," "every man" or "children" are "heirs," yes, they are "joint-heirs with Jesus Christ;" their life is hid with Christ in God. He has been their dwelling-place in all generations; how can we comprehend such a place? In all generations we have been dwelling in him. This is too great, I cannot attain to it. Surely in all these things the God of heaven must give us an eye of faith to see and a heart to understand, or we shall utterly fail in comprehending any part of the matter.

Now, dear brother, you surprise me somewhat in asking me to "discourse a little, at my leisure, on this last clause," viz: "Who will have all men to be saved, and to come unto the knowledge

of the truth." I will endeavor to give you such as I have, and what agrees with the law and testimony receive, and what does not, reject.

"Who will have all men to be saved, and to come unto the knowledge of the truth." Why? "For there is one God, and one Mediator between God and men, the man Christ Jesus;" and he "gave himself a ransom for all, to be testified." When? "In due time;" that is, at a certain time, in his own time, all that he gave himself for will be testified of, and will receive his testimony. Now this testimony "is the spirit of prophesy," which the dragon and all his angels were all wroth at and are continually making war with and endeavoring to overcome. This is eminent of the seed of the woman that dwells in the wilderness. You have been telling me of this same warfare, fightings without and fightings within. You know full well what they are, and much better than I do. This same spirit or word or testimony, the world, the flesh and the devil have been fighting since the days of Cain and Abel, and I have no doubt that the warfare will continue until the last vessel of mercy is called home. When Cain slew Abel he thought he had now gained the supremacy, and so when they crucified our blessed Savior they thought, Now surely we have put an end to this pernicious sect of people, but they had only opened the way for spreading this most glorious testimony to all the vessels of mercy. It was this "due time" that was the purpose of our most holy Head and Husband. And now the words, "to come unto the knowledge of the truth." What Christ has said unto us we should heed at all times. "Jesus saith unto him, I am the way, and the truth, and the life." Now if Jesus Christ is the truth, and we are to come

unto the knowledge of the truth, we must come unto the knowledge of Jesus Christ, and him to know is life eternal. This coming unto life eternal, unto Jesus Christ, or to the knowledge of the truth, is that way that we know not of. We are like little children; we must be led, and our heavenly Father has told us in this testimony that he will lead them by a way that they knew not, and surely is not this the case with us? Have we not come unto this truth by a way that we least expected, by a way that we knew not? Many times we were like John when on the isle of Patmos; we heard the voice behind us, just where we were not looking for it, and had to turn around to see the object of our love. Now, dear brother, these "all men to be saved" are the same men that were to come unto the knowledge of the truth, and to have the knowledge of this truth is life eternal, "and this is life eternal; that they might know thee, the only true God."

D. M. LEONARD.

DACULA, Ga., March 18, 1904.

DEAR BROTHER IN CHRIST:—It affords me great pleasure to write you a few lines, and I would like to give you a little sketch of my experience. It is so little and seems so poor, that I hardly know whether to write it or not, but I will try to give it to you in the way it was given to me. The Lord gives, and the Lord takes, and it all belongs to him. One thing I can say, viz: that I never did, of myself, one good thing, in a spiritual sense. In the year of 1891, I felt to be troubled one day, and I did not know what was the matter with me. I was at a meeting at that time at Flat Creek church, and J. P. Lukers was preaching. I thought the sermon could not be excelled. I also thought of what my moth-

er used to say, "Sometimes I go to meeting and wish myself at home, but before I get away I am glad I came." I started for home, and thought that I was going to ruin, I thought that all my friends were gone, and that I should die. I was soon taken with rheumatism, and it seemed like death to me. I lay down on my bed, and it seemed to me that I should die there. It seemed to me that my sister came to my bedside, and called me three times, but I did not say anything, I could not speak, my tongue cleaved to my mouth. My sister said, Bud is dying, and turned away from me. It seemed to me that I was dying. If I had been under one corner of the house my burden would have been no heavier. When this burden was removed it seemed that I was in hell, and I felt that I was gone forever. I saw no one but myself there, yet it appeared that I could see out, but could not get out. I saw a man on the outside, and he delivered me from that place, and I gave him the praise by saying, Lord, have mercy upon me, a poor sinner. It seemed to me that I was carried to the water and baptized in the Spirit in the name of the Lord Jesus. After this, I went to the church and told them my trouble and deliverance, and they said, "Your trouble is our trouble." Soon I wished that I had not told them anything about it, but I could not help it, I had to speak. The Lord says, "Let God be true, but every man a liar," so I was compelled to tell it just as it was. I try to trust in God, and put no confidence in man. The Scripture says, "It is better to trust in the Lord, than to put confidence in princes."

Dear brother, I will close this sketch, do with it as you deem best.

Yours truly,

J. F. KILGORE.

ELLISVILLE, Miss., Feb. 2, 1904.

DEAR BROTHER CHICK:—It has been a long time since I have written anything for your comforting paper, but ever since it has been coming to me I have been comforted and edified to such an extent that I cannot refrain at times from trying to write a few lines for it. I feel my weakness and unworthiness so plainly that I am loath to make the attempt. The SIGNS is the only paper that I have read containing the unadulterated doctrine of God our Savior. Myself and the church to which I belong are all in this country that believe in the doctrine of the Bible fully, as it is advocated in the SIGNS. Many here preach a limited predestination, and do not believe Paul when he says, "All things work together for good to them that love God." They do not seem to think that the Lord made all things; they do not seem to believe that he rules in all the earth; they hold to a chance system; they are afraid of the doctrine of predestination, especially predestination of all things. I can but think that there is a great deal of Arminianism in them which has not been thoroughly purged out by the grace of God. As for me, take away the predestination of all things, foreknowledge and election, and I am lost forever. I have nothing else to rest upon, because predestination, foreknowledge and election, all three go hand in hand, according to Paul's statement in Romans viii., which I do not dare dispute. I am truly glad to know that there are some yet who are contending for the faith that was once delivered to the saints, and I am glad that the knees of some have never yet bowed to the image of Baal. I am sure that it will be so to the end, for God has said that he will not leave himself without witnesses.

I am glad and do rejoice to know that God works all things after the counsel of his own will, and that while men may wrangle and the devil may rage against the truth, not one of the purposes of God shall fail to be accomplished, and I am glad to know that all whom Christ redeemed are saved, and saved already with an everlasting salvation. Yes, saved now, not will be, but now, whether I am one of the number or not. Whether I am one that was chosen in the covenant of redemption or not, I have never doubted the promises of God. The doubt is, and has been, Am I his, or am I not? This I often doubt. I used to think that if it should be the will of God to permit me to live to an advanced age, my doubts would diminish, and the great burden of trying to preach would leave me, but I still find both the doubts and the burden heavy. I am now in my seventieth year, and, if possible, I have less confidence in this old Adam man that I ever did, and old Adam bothers me more, as it seems to me.

When I look back over my past life, how crooked my way has been; it makes me tremble and shudder. O could I only say, as did Paul, that I have fought the good fight, and have kept the faith, but instead, I am compelled to say, "Lord, pardon and forgive my past offences." And, dear brethren and sisters, if this should be published, I ask you in Jesus' name, to pray for me, a poor old sinner.

Your brother in hope of a better life,

S. BUSBY.

[WITH our dear brother we can but testify that we have not attained to that freedom from doubts and fears that we expected would be ours if we should live to older years. We recall that we, in our youth, thought that as the years went on, we should grow better, in our outward

life at least. We did not at any time think that in this life we would ever attain to perfection, but we did think that it was only reasonable to believe that we would be more wise, more devoted to the cause, more free from selfishness, and more spiritual, as the years went on, but it has not so appeared to us. Then we could but say of ourself, "A sinner saved by grace," and this is all that we can say now. In some ways perhaps our hope has become more steadfast and unwavering, but we have grown no better.—ED.]

EWING, N. J., March 4, 1904.

ELDER F. A. CHICK—MY DEAR PASTOR:—I would like this evening, if the Lord will, to tell you some of my meditations for the past few weeks. I have felt to be alone with my God, and his dear children everywhere, with such love as I cannot describe. At first I had such a lonely feeling that no one cared for me spiritually, that I was unworthy of their love, the love of the church. I felt to pray the Lord to give me some evidence once more that I was one of his children, when one evening I picked up sister Mary Parker's book and commenced at the beginning and read it through. I had read it many times before, but it never was so sweet and comforting as at this time. Never did my heart swell with such love toward God and his children; it was a Bethel to my poor soul. O, if I could only stay in this frame of mind, then neither trials, sickness or death would seem hard to bear. Then we should feel kindly and forgiving toward every one, even an enemy, for God is love. When we can feel his presence near us, then our thoughts and actions both are love. I do desire to live every day more like a child of God, to fear him and to have him abide with me, but I know not

how soon I shall be plunged in sinful thoughts, and be cast down because of them, thinking I have been deceived in my hope and profession; then I must pray, "Lord, help me." It is only through his grace that we can come to him.

Your editorials have also been very comforting to me; I am thankful that God has raised you up to write and to preach for the comfort of his children. How good it is to have a kind and forgiving spirit, always speaking for the welfare of the church. I know that you must feel great responsibilities resting upon you, now that brother Beebe is gone. I cannot tell you how sad I felt when I heard of his death. How good the last editorial from his pen was! So many of the dear ones have gone, but God is able to raise up others. I do not know what I should do were it not for the SIGNS, for I do not get to meeting as often as I would love to. I do love to read of others trials and joys. How my heart goes out to them in love, and sometimes the tears so dim my eyes that I cannot see; they are tears of joy.

I wish to be remembered in love to you and yours, and all the family. May God spare you many years for the comfort of his children.

I remain your sister in hope,  
OLIVIA N. HELLINGS.

#### TO DISCONTINUE THE SALE OF BIBLES.

WE have only four self-pronouncing Bibles left in stock, as follows; three of No. 8313, one of No. 8701, and only two Testaments. These books will be sold at the usual prices. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 1, 1904.

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

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

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

**PROTRACTED MEETINGS.**

NOT long since the question was proposed to us, Why do Old School Baptists object to protracted meetings? It perhaps has occurred to others to ask the same question. Our answer was, Old School Baptists are not opposed to protracted meetings, but they are opposed to modern *distracted* meetings, and they are opposed to the professed object of such meetings. We have never heard of such a meeting being held for the purpose of worship, of strengthening the faith and hope of believers in Christ, of instruction in the doctrine and order of the house of God, or for the expounding of the word of God, but the one thought and motive in all such meetings of which we have heard is to increase the membership of the church. These meetings are held under all the circumstances of excitement that it is possible to produce, and under this excitement the hope is to move multitudes to profess religion who would never think of doing so in their sober moments. By such methods many are induced to profess a hope in the Lord, or rather, we should say, a hope in their own good works, or in their own decision to own the Lord and to start on the way of life, who never knew the plague of their

own hearts, or the mercy and grace of God through Christ, in their deliverance. Thus the churches are filled up with graceless men and women who prove a drag and a curse to the church, if indeed they become members of any true church of Christ. We know that seventy years ago or more some true sound churches were induced to engage in such practices, but the result was the falling off of nearly all who were thus gathered into the New School faith and practice. We say that we know this, but of course we do not know this of our own observation, but from the testimony of old, faithful brethren who lived at that time, and this testimony we have no room to doubt. Such kinds of protracted meetings as these we are opposed to, in common with all Old School Baptists everywhere, for those who bear the name of Old School Baptists, who indorse and engage in such practices, are not such really, though they may insist upon bearing the name. We are not opposed to meetings held for days, and weeks even, providing the opportunity be present, and the object be the quiet, solemn worship of God, without the underlying thought being that perhaps many may be induced to profess Christ, who would not otherwise do so. We are not opposed to the coming of all those who have known the exceeding sinfulness of sin in themselves, and who have at last come to the possession of a blessed hope in Christ, and confessing this experience and this hope before the church, as he has commanded, at any time when the church is together for worship, and for attendance upon the business and order of the house of the Lord. Such ones are, and ought to be, welcome at any meeting of the church in her church capacity, whether on Saturday at what is called a church meeting,



or on Sunday morning or evening, or at any other time when their hearts are moved to come and confess the hope which has been given them in Christ.

Old School Baptists generally through the country hold a two days meeting every month. Once a year they, or the most of them, hold a three days meeting called an association. It has been our privilege to have brethren in past years visit our churches and remain for a week, and each evening service would be held, to the mutual comfort and joy of all who attended. Such protracted meetings as these we never heard any objection against, from any source, but we do stand opposed to the holding of such meetings if the thought and purpose be to urge men and women into the church by special effort at those times. We do indeed believe that all who have hope in the Lord ought to be exhorted to take the yoke upon them and learn of him, but this ought to be done at all times; as much (and no more and no less) at one time than at another. The people of God were urged by the apostles and servants of God in their writings in the epistles to all obedience, including obedience to the command to be baptized, but we do not learn that the apostles set apart special times when such exhortations should be urged more than at other times. Among all the aged ministers whom we have ever known, and among the ministers who now are our associates, there has been at all times more or less of exhortation to those who have hope, who are yet outside of the visible church, to take the pleasant and easy yoke upon themselves in baptism, and afterward to walk in all the order of the church of God. This has however been a steady regular custom with us; and not a spasmodic one at certain times and seasons;

we believe this is right and scriptural and apostolic. We would think the other custom of special protracted meetings held for this special object right, could we find that it was enjoined by the apostles or once practiced by them.

In Acts ii. 46, we read that the disciples continued daily with one accord in the temple, and in breaking bread from house to house, and that the Lord added to the church daily such as should be saved, but we do not read of any special effort put forth by the apostles, or that this meeting was prearranged for the purpose of increasing the membership. In fact the whole narrative shows that the meeting was simply for the praise of God, and that those who came did not do so because apostles or others urged them to, but because the Lord wonderfully moved their hearts to take this step. Such addition of members to the church as this we are rejoiced to see, but protracted meetings, to say the least of them, cloud the work of the Lord and make bare the arm of men, and so thereport goes out that some men have more power in this direction than others, and they are sent for, as though the Lord could not or would not work without their help.

The success of these meetings is pointed to as an argument in their favor. It is said, and it is true, that tens, twenties or hundreds are the fruit of these meetings, but what kind of fruit do the most of them turn out to be? If they get into the church of God at all, they are carnal, as a rule, and show that the grace of God is not in them. They will be found as a general rule, saying more about the preacher who converted them than about the Lord who bought them. They will extol the effort of men more than the work of God. By their fruits shall ye

know them. They are the converts of some man, and not the children of God. Numbers may indeed be added to the membership, but alas for the spirituality of such a membership. Alas for the truth, when that church shall have been filled with such members. Our fathers saw the fruits of all this protracted meeting system in the beginning of the last century, and after patiently enduring, with warning and exhortation, as long as they could, they were compelled to withdraw. This was accomplished all over the country from 1830 to 1840. As long as the fathers lived such practices could gain little foothold again among Old School Baptists, but now another generation has arisen who live far remote from that time of trouble and strife, and among them in some places, as we learn, such protracted meetings as we denounce here have again begun to be held. Because of this we here lift up our feeble voice in warning; we want to have hands unstained in this matter. Brethren, it is right to continue meetings as long as circumstances will warrant in any place, for the worship of God, but beware of the notion that such meetings ought to be held for the increase of members, or that such meetings are more blessed of the Lord than the regular service held by the churches Sunday after Sunday. Anything that lifts human effort above the silent work of the Spirit of God, even in our thoughts, is evil, and will work only evil. Numbers may be added, but they will be Ishmaels rather than Isaacs.

#### EXPLANATION OF DATES.

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

#### MOURNERS.

THE people of God are all mourners. Once they all mourned without hope, now they both mourn and rejoice. "As sorrowful, yet alway rejoicing," is the statement of the life of the believer by an inspired apostle. Israel mourned in Egypt, and they mourned often in the wilderness journey, but the latter mourning was not as the former. Those who have come to believe in Jesus as the Savior of their souls mourn, but not without hope, they mourn because they are still sinful, and cannot cease from sin as they desire; because they are tempted with doubts and fears from the enemy of souls, who takes advantage of their failures and their fleshly minds, to insinuate that they cannot be the children of God, because of the evil around them in the world, as did Noah before the flood, and because of trials and sorrows which fall to their lot in the world, but they rejoice through Christ, and in the hope of salvation beyond this life, and in the assurance of help and strength as their day while they live.

But it is in our mind to speak here of those who mourn, having no hope as yet. It is sure when it is evident that such mourning is begun in the heart of any man or woman, those who have come to know of it among the people of God will feel a strong sympathy, and yet a solemn gladness over them. They will sympathize because they know what it is to thus mourn for themselves, and they will be glad because they also know the outcome, that the Lord is very pitiful and of tender mercy to all such mourners. "Blessed are they that mourn: for they shall be comforted." Ministers of the gospel, pastors of churches, who are really called in the Spirit as pastors and ministers, will rejoice to see such signs of

mourning as cannot be concealed, and will daily hope that some word may be given them from the Lord for such ones. In all their ministry, both in the pulpit and out of it, there will be a sacred, solemn feeling when in the presence of such ones; they will feel as did Moses when the Lord told him that he stood on holy ground at the burning bush which was not consumed. In the heart of such mourners the Lord dwells, and where he dwells is holy ground indeed. We believe that where the work of the Lord is begun in any soul, there will be also a work wrought in the hearts of the servants of God, both in the ministry and throughout all the church, that will make the church a fit place for the habitation of such ones. When the Lord would gather together his troubled ones, these outcasts of Israel, he will also prepare the house where he will have them dwell. As the heart of Naomi and Ruth were stirred up to go to Bethlehem, the one returning, and the other coming out of the land of darkness and death to find a home there, we are told also that all the city was moved about them; it is so yet.

Another thing seems sure to us, viz: that such mourners will not want to court the light of day or the attention of men; there will be such views of sin and its sinfulness in themselves that they will not desire to come out into the light of day, but rather to mourn alone as a dove; it will be the feeling in their hearts to mourn, as it was said Israel should mourn, each family apart, and the husbands and the wives apart; into such mourning no other one can enter; the soul is alone before God. While such mourning cannot long be hidden from the spiritual, yet the mourner himself will shrink from notice; he is as one set apart by the foul leprosy that is upon him, and shame and grief

will be his attendants; he will feel that all who see him must know how vile he is, and if any seek to approach unto him, like the leper in the olden time he will cry, Unclean, unclean, as a warning, lest others approach unto him and themselves be defiled. Such an one will feel unfit to live with the people of God, and unfit even to be in their company. If drawn by his distress to the assembly of the saints, where Jesus is worshiped and exalted, he will feel as though he has no place there, and the most that he can venture to claim is a seat back in the corner. To think of pushing himself forward among the people who seem to him to be holy and beloved of God would appear to him like the grossest presumption, and he would in his soul feel that the words belonged to him, "How camest thou in hither, not having a wedding garment?" He will indeed look upon the courts of the Lord's house with longing eyes, but as one shut out forever by reason of his sins. Should one who may notice him, seek to approach him with some friendly word of consolation, it but adds to his grief, because he now will think, "I have somehow deceived this good man," and the temptation that he is a hypocrite will be burnt upon his soul. Nothing that can be said to him personally can relieve this load of shame, grief and sin; he is ashamed of himself, ashamed to look up unto God, ashamed to seek the notice of men; there seems nothing for him to do but to hide himself away from all who love God; he is one alone, not fit for the company of saints, and abhorring the company of the sinful and carnal. If there be one thing more abhorrent than another to such an ashamed and grief-stricken one, it will be to be urged in the congregation gathered for worship to come forward and give the

minister his hand, or to kneel at some altar to be prayed for. He cannot bear to be seen or known by the people of God, for he is such a sinner, and he thinks that they must see all his vileness and nakedness before God, even as he sees it. It seems to us that when such appeals as the above are made, if any feel willing to respond it will not be the poor, vile, ashamed sinner, who really knows the plague of his own heart, but rather that one who knows not himself.

The whole practice of asking for mourners in the congregation to rise for prayers, to come forward to the altar, or to give the preacher their hands in token that they desire to be prayed for, is wrong, wrong altogether; it is wrong in principle and evil in its outcome. There is no precept or example in all the Scriptures that can be twisted into a support of such practices. Paul indeed asked his brethren to pray for him, but it is nowhere said that he urged his brethren to let him pray for them. There is no instance on record where any apostle urged people to rise for prayers, or to come forward asking for prayers. When the hearts of believers or of troubled ones are stirred by the greatness of their need, they will rejoice if they feel assured that some child of God has them in mind. Paul said that his brethren helped him by their prayers, but he did not come before them urging them to let him pray for them. Such a practice is wrong in principle, because it involves the idea that God will hear the minister sooner than he will the mourner himself; it involves the further idea that there is some peculiar virtue in the especial time and place; it involves the idea also that God will be more likely to hasten the time of deliverance if this is done; it presents ministerial power; it savors of the idea of intercession by the

minister as being especially a priest to offer intercession before God; it is saying that the minister has greater access to God than the mourner himself, and is therefore wrong in principle.

If a minister be faithful when in prayer before God, he will feel the solemn necessity of help from God, not only for himself, but also for all the people of God, the mourner as well as all others. The heart of the true minister will at all times when he is in the Spirit be moved with earnest desires for the comfort and blessing of all that mourn. We want to say that in all our life, as a professed minister of Jesus Christ, we have always felt in prayer, either secret or public, to especially remember the sorrowful and the mourner over sin. We doubt very much whether we ever undertook to engage in public prayer that we were not moved to ask some special blessing upon the mourner in Zion. We know that the brethren with whom it has been our lot to associate have always remembered the mourner in their public prayers, but neither we nor they have ever thought it right to ask such ones to rise for prayer, or to come forward, kneeling with us in prayer, and this has been so for the reasons given above, as well as others that might be urged. Nothing can bring comfort to the hearts of such mourners but a revelation of Jesus Christ in their souls; the sympathy of the people of God will, until that glad hour comes, but add to the distress and grief that they feel, because, as said before, they will think that somehow the people of God are deceived in them. Preaching, praying, exhortation nor anything else will avail to bring light and hope to the heart of such ones, save the revelation of Christ, and we cannot hasten that hour any more than we can hasten the rising of the sun.

It is but a piece of deception to impress upon the mind of such mourning souls that they are more likely to find salvation and to enter into its joy by coming forward and showing themselves before the people and asking that public prayer be made for them.

We will close by saying that the chief reason why we have written this, is that we learn that in some sections of the country some calling themselves Old School Baptists are engaging in such practices and justifying themselves in so doing. Brethren, beware of all such fleshly efforts, they put Christ and the holy Spirit out of sight, and exalt the power and effort of men. Preach the gospel, here is comfort for the mourner, and when the Lord shall apply his gospel, comfort will be administered, and not till then.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### ROMANS XII. 18-21.

"If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

The solemn and impressive admonitions to the saints with which the New Testament abounds, are never out of season to the children of God, while here in the flesh; for they are continually exposed to temptations, and their carnal nature is as sensitive and resentful of real or of imaginary injuries as they were before they were brought to know and love the Lord. If the spirit of life and holiness which God has graciously implanted in their hearts, had destroyed all the corruptions of their depraved nature

and purified their fleshly powers, they would not have to lament with Paul, that in their flesh there dwelleth no good thing; nor would they find a law in their members warring against the law of their mind, bringing them into subjection to the law of sin which is in their members. But although these admonitions are always seasonable to christians, there are times when our exposure to temptations render them more peculiarly appropriate and indispensable. When christians enjoy the smiles of the Redeemer, and his love is shed abroad in their hearts, so that they feel willing to make any and every sacrifice for the benefit of their brethren, they cannot so well appreciate the admonition of the apostle against biting and devouring one another, as when the church is involved in discord. The indwelling Spirit of Christ, if we are in possession of it, will tend to assimilate us to his image, and if we have not his Spirit, we are none of his. The corruptions of our carnal nature would make us as we once were, hateful, and hating one another, but if we are led by the Spirit of Christ, we will not fulfill the lusts of the flesh. Poor, fallen, depraved nature is, in all respects, opposite to the Spirit of Christ, but the grace of God is given to conform us to his image, that he may be the first-born among many brethren. How is the description given of the condition of man in the Scriptures, of all men, in their alienation from God? There is no exception. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues 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."—Rom. iii. 10–18. And in the ninth verse of the same chapter, the inspired writer demands, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." This being our nature, as the fallen children of Adam, and that nature still retained in us after our new birth, and found in every saint warring against the Spirit which God has given them in regeneration, how important it is that they should heed the admonition given them, to crucify the old man with its affections and lusts, to keep their body under, and deny themselves of all unrighteousness and worldly lusts, and that they live soberly, righteously and godly in the present world. Circumstanced thus, the text at the head of this article has great importance in pointing out to the saints what should be their constant aim. "If it be possible, as much as lieth in you, live peaceably with all men." The very words of the admonition imply that it is not at all times possible to live in peace with all men, for it is also written, If any man will live godly in Christ Jesus, he shall suffer persecution. But still the words clearly imply that in living peaceably with our fellow-men, there is something in us, as saints, to be called into requisition. Another apostle says, Let none of you suffer as an evil doer, or as busy-bodies in other men's matters. When strife and discord prevail, and the peace of christians is invaded by its prevalence, let the christian see to it that he is not in whole nor in part the occa-

sion of it. When invaded by wars and persecution, we are to see that we are acting under the Spirit and example of him who, when he was reviled, reviled not again; that we recompense to no man, (whether saint or sinner, friend or foe,) evil for evil; that we avenge not ourselves, and that we feed our enemy if he hungers, and give him drink if he be thirsty; and leave vengeance and retribution where it rightfully belongs, in the hands of God. This is the course enjoined on all the saints, and if we do not pursue this course, we do not *as much as lieth in us*, live peaceably with all men.

Paul, in writing to Timothy, exhorted, first of all, that supplications and prayers, intercessions and giving thanks, be made for all men, including all rulers who are in authority over us, for this very end, "That we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior."—1 Tim. ii. 2, 3.

If in the foregoing remarks we have not mistaken nor misstated the Spirit of Christ as developed in christianity, it must be conceded that none can sustain a legitimate claim to the sacred name of christian who is not governed by the spirit and letter of these admonitions. But if we admit the correctness of this proposition, we virtually ignore the prevailing religion of the present time in our country, if not throughout the world, as false, hypocritical and anti-christian. Apply the rule expressed in our text, with justice to the line, and judgment to the plummet, and reject all professors of godliness as hypocrites, who do not, to the extent of their power, live peaceably with all men, and how few, weighed in this balance of the sanctuary, would not be found wanting. The truth is, all false

religion has always been cruel and oppressive, from Cain to the present day, while, on the other hand, the religion of Jesus Christ has as uniformly been marked by its spirit of "Peace on earth and good will toward men," yea, to all men, enemies as well as friends, sinners as well as saints. As the great Author of all true and vital religion is holy and harmless, and as the wisdom of his government is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, without partiality and without hypocrisy, and by its excellency demonstrating its heavenly origin, so these excellencies must forever characterize those who possess the Spirit of Christ, in the absence of which we are none of his.

Those who are born of God and led by his Spirit do love the saints with an unfeigned love, and above all things desire to keep the unity of the Spirit in the bonds of peace. But they not only love the saints in the bowels of Christ Jesus with pure love fervently, but they desire the best good of all their fellow-beings. Even their enemies share in their benevolent sympathies, and they are heard to pray for them that despitefully use and persecute them, and often reiterate the words of their divine Redeemer, "Father, forgive them; for they know not what they do." But how is it with those of whom the apostle Jude says, "Woe unto them! for they have gone in the way of Cain"? Do they, while thirsting for the blood of their fellow-men, give evidence that they have been with Jesus? or that they have learned of him who is meek and lowly, who came not to destroy men's lives, but to save them? Did Christ, or any of his apostles in their preaching, excite the passions of their hearers, and urge them to shed each other's blood? Did Paul, Peter or the

beloved John, take up contributions of Sharpe's rifles, or Colt's revolvers, to arm an excited rabble for the work of violence and blood? Were their pulpits used to arouse the elements of strife, hatred and war? If such a course were compatible with the spirit of the gospel, why were they not so engaged? Were there no slaves held as chattled property by the Romans, by the Jews, and even by the members of their own communion? Most certainly there were, but they had no commission from the Prince of Peace to assail the institution, nor in any other way to mingle in the political strife of the nations of the earth, but were to live peaceably, as much as in them lay, with all men. They were themselves frequently persecuted most cruelly, whipped, imprisoned, disfranchised, robbed, stoned, tortured and put to death by their enemies, whose religion, like that of modern days, could feast on blood. But in all this they adhered strictly to the admonitions of our text, without making any attempt to avenge themselves, much less to excite brother to stain his hands in brother's blood.

The abomination that maketh desolate, spoken of by the prophet, even now standeth where it ought not. If, for the defence of nations, war, as a necessity, be unavoidable, the place-appropriate for its consideration is in the government of the world, not in the house of God, or in that which claims to be the church or temple of the Lord. When, therefore, the sacred name of christianity and the altar of the professed church of God are desecrated by the war whoop, and prayers are offered up to speed the cannon ball, and to hurry on the work of slaughter, the Deity, whom they profess to invoke, is insulted, and his holy name blasphemed. We could give many specimens of such

heaven-daring blasphemies which have been copied from the lips of our blood-thirsty clergy, but such blasphemies are so common that they have become familiar to all, and our design is only now to hold up to our readers the contrast between that kind of religion which feasts on blood, which delights in murder, and the holy religion of the Son of God.

Our design in this article is especially for the benefit of the children of God. When the abomination that maketh desolate standeth in the holy places, (usurping the holy altars of religion,) then let him that readeth understand, let him take timely warning, to touch not, taste not, handle not, to be in no way or shape involved in exciting men to deeds of carnage; but rather, so far as we have opportunity, let us display the banner of love, and, as much as lieth in us, live peaceably with all men. Our warfare is not, as christians, against flesh and blood; our holy religion forbids that we shall injure the persons or the property of our fellow-men, directly or indirectly, by our influence or example. Let our prayers ascend to God, who ruleth the raging elements, that we may be delivered from the horrors of war, and learn to beat our swords into plow-shares and our spears into pruning-hooks, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

MIDDLETOWN, N. Y., September 1, 1861.

### CHANGE OF ADDRESS.

ELDER Asa Howard having changed his address from Uvalde to Authon, Parker Co., Texas, requests his correspondents to address him at the latter place.

### MARRIAGES.

By Elder A. B. Francis, at the residence of the bride's father, Mr. P. D. Lecates, in Delmar Delaware, April 6th, 1904, Robert Leonard Layfield, of Wicomico Co., Md., and Miss Rosetta Lecates, of Delmar, Del.

## POETRY.

PHILADELPHIA, Pa., April 9, 1904.

DEAR BROTHER CHICK:—I inclose you a poem written by Elder Badger during the winter, while he was shut in because of inclement weather, bad roads, &c. You will notice in the reading that it is addressed principally to the ministers of the gospel. It is quite lengthy, and that of course is a hindrance to its going in the SIGNS. The Elder has not expressed any desire or even willingness that it should be published, but I feel sure he would not make any objections if it should be.

As ever, affectionately your unworthy brother,  
R. F. COULTER.

Ye servants of Jesus the Lord,  
Who travel the heavenly way,  
Whose hearts he has filled with his word,  
And who his commandments obey;

Whose spirit communeth with God,  
Who dwell in the light of his face,  
Proclaiming the grace of his word,  
Dispensing the word of his grace;

I come unto you in my need,  
And pour my complaint in your ears,  
Assured you are brothers indeed,  
Well knowing the ground of my fears.

I have hoped in the mercy of God,  
At times have thought that hope good;  
Have suffered the strokes of his rod,  
And many temptations withstood.

I thought that the heavens drew near,  
The joy of their hosts was my own;  
My heart then knew nothing of fear,  
Its burden was glory alone.

That glory was in and around me,  
The earth was put under my feet;  
With chains of his love he had bound me,  
And lifted me up to his seat.

The years that since then intervene,  
Reveal the strange path I have trod;  
My life full of evil has been,  
And full of the mercy of God.

But now as the end draweth near,  
My race upon earth nearly run,  
And longer the shadows appear,  
And nearer the set of my sun;

Why gather dark clouds in my sky?  
Why hideth the Savior his face?  
Why closeth his ear to my cry,  
If ever I tasted his grace?

So long have I wandered alone  
In this, the dark valley of death,  
That hope well nigh perished and gone,  
Might die with the touch of a breath.



My heart, with the hardness of stone,  
Oppresses my laboring breast;  
There sure upon earth can be none  
So far from the haven of rest.

His word which was once my delight,  
A garden of lilies to me,  
Its beauties now hidden from sight,  
I only the letter can see.

His servants called out by his grace,  
Were angels of mercy to me;  
The hand of their God I could trace,  
The work of their God I could see.

But now all their words I can hear,  
But hearing as one in a dream,  
Or one with unsanctified ear,  
With heart all untouched by the theme.

My soul would embrace them with love,  
As bearing the image of God;  
Which was, I then hoped, from above,  
And blessed e'en the ground that they trod.

With joy I did meet with the saints,  
And mingle with them in their praise,  
And sharing with them my complaints,  
Rejoiced in the Lord and his ways.

Has Jesus forsaken me quite?  
Is all a delusion and snare?  
The distempered dream of a night?  
The work of the "prince of the air?"

The work which his goodness begins,  
That goodness will surely complete;  
Not all the great armies of sin  
Can ever that goodness defeat.

Your God is forever the same,  
Ye servants to whom I appeal;  
To all who have called on his name  
He will his salvation reveal.

'Tis not that I question his word,  
For then the foundations would move;  
The promise and oath of the Lord  
A refuge eternal will prove.

Tell me, is my cry that ye hear,  
The wanderer's cry in the night,  
That cometh to you out of Seir,  
Ye watchmen on Judea's height?

O, could I believe this to be,  
Though wandering in darkness so long,  
Unable the dawning to see,  
I still could unite in your song:

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

When Satan the woman deceived,  
He quickened the pride of her heart;  
His falsehood she fondly believed,  
And saw her Creator depart.

My heart is deceitful I know,  
And filled with all evil and sin,  
And Satan, my deadliest foe,  
Finds meet habitation within.

O, has he allured and deceived me  
With hope unsubstantial and vain,  
Or has he with cunning bereaved me  
Of trust in the Lamb that was slain?

I cry unto God in my need,  
The heavens seem deaf to my cry:  
O, have I no title indeed,  
No place in the mansions on high?

So long, O so long is the night,  
Whose shadows have darkened my soul,  
That hope oft deserteth me quite,  
And waves of despair o'er me roll.

If never again I behold  
The beauties and light of his face,  
If darkness forever enfold  
My soul in its gloomy embrace;

If banished from God and his love,  
As wholly unclean in his sight,  
Unmeet for the dwelling above,  
Unfit for his presence in light;

Still, still I confess it my due,  
And justify God in his ways;  
Acknowledge them righteous and true,  
All worthy of honor and praise.

O tell me, ye angels of light,  
Ye heralds of Christ and his cross,  
What meaneth this gathering night?  
What meaneth this terrible loss?

This loss of my faith and my peace;  
This loss of my hope and my rest;  
As gathering shadows increase,  
And darkness my soul has possessed.

O tell me what witness ye have,  
What testifies Jesus in you?  
Ye know his great power to save,  
The foes of his saints to subdue.

Ye have tasted the cup that he drank,  
Baptized with his suffering and pain;  
Nor from his great cross have ye shrank,  
His fellowship sweetly to gain.

Ye know the great burden of sin;  
Ye know the deceit and the wiles  
Of Satan without and within;  
Ye know both his frowns and his smiles.

Yes, these do ye know, and ye know  
 A power transcending all these,  
 Almighty above and below,  
 Almighty to do what he please.

Almighty in heaven above,  
 Almighty in hell that's beneath,  
 Almighty in grace and in love,  
 Almighty in justice and wrath.

This Almighty God is your Lord,  
 Your Master, Redeemer and Friend;  
 Ye go in the might of his word,  
 And on his dear footsteps attend.

Your message is "peace upon earth,"  
 Forgiveness of evil and sin,  
 The conquest of hell and of death,  
 The bringing of righteousness in.

To hearts that are burdened with grief,  
 Or broken with sorrow and pain,  
 Your speech is the balm of relief,  
 Descending as dew and the rain.

The dew that on Hermon descends,  
 The rain that the desert revives,  
 And healing your message attends—  
 The dying eternally lives.

Your speech on the wings of the wind  
 Is borne to the ends of the earth;  
 The halt and the maimed and the blind  
 In glory and beauty shine forth.

I see, O I see, ye are blessed,  
 Ye heralds of Christ and his grace,  
 In glories of heaven are dressed,  
 Reflecting the light of his face.

Ye bear both the sceptre and crown,  
 Ye rule o'er the heart and within;  
 The Prince of the earth ye cast down,  
 And conquer the forces of sin.

Ye go in the might of your God,  
 In weakness his strength is revealed,  
 Sustained by his staff and his rod,  
 For he is your "Sun and your Shield."

Ye're borne as clouds full of rain,  
 Which waters the garden of God;  
 The plants thereof flourish again,  
 And heavenly fruit they afford.

Can mortals of dust and of clay  
 Attain to the wonders I name?  
 Can creatures of earth so display  
 The graces of heavenly frame?

Ye know both the burden and grief  
 Of natures corrupted by sin;  
 Ye cry unto God for relief  
 From evil that dwelleth within.

It is in your sighs and your moans  
 That I dare to hope ye come near  
 To me, who interpret your groans  
 By the burdens of heart that I bear.

But heaven unveiling its face,  
 The secrets of ages unfold;  
 And mortals its glory and grace  
 In the face of Jesus behold.

In Jesus the heavens have bowed,  
 And made itself known to men;  
 In Jesus salvation is showed,  
 And man is uplifted again.

This Christ is the fountain of life;  
 The great, the omnipotent One,  
 In Jesus has ended the strife,  
 And Jesus the victory won

The strife against sin and with death,  
 The victory o'er hell and the grave,  
 And now to the nations of earth  
 Revealeth his power to save.

These wonders are crowned with another,  
 The greatest of wonders I see—  
 That Jesus shall claim as a brother  
 Such sinners as you and as me.

I have fondly hoped in this Savior,  
 And thought that in him I believed,  
 But O, such has been my behavior,  
 I fear I am greatly deceived.

'Tis Christ who, revealed in his saints,  
 Is in them the hope of his glory;  
 Who justifies all their complaints,  
 And listens to all their sad story.

At night when their sorrowing tears  
 Of sadness bedew their lone pillows,  
 Or when on the ocean of fears  
 They seem overwhelmed by its billows;

He speaks, and their tears are all dried,  
 Removed by his gentle caresses;  
 He speaks, and the tempests subside,  
 They're freed from all their distresses.

For ye are the temple of God,  
 In you is established his throne;  
 In you are the spirit and word,  
 In you is the great "corner-stone."

O tell me why is it that I  
 Am left in my sorrow to mourn,  
 And heaven seems deaf to my cry,  
 And darkness encircles its throne?

If you are my brothers indeed,  
 (I've called you my brothers, ye know,)  
 O why in my uttermost need  
 No "fruit of the Spirit" I show?

Can fellowship live in your heart  
For one wholly given to evil?  
For one without strength to depart  
From ways of the world and the devil?

And yet with all yearning of soul,  
Your fellowship more I desire  
Than wealth of the world, or the whole  
Of all that the earth can inspire.

'Tis not from his cross I would shrink,  
If crosses would lead me to him;  
The cup of his sorrows I'd drink,  
If filled by his hand, to the brim.

O, could I but know he is mine,  
My Savior, Redeemer, my God,  
I would not, I could not repine,  
Though suffering the strokes of his rod.

O, could I but know I'm your brother,  
No mortal on earth were more blest;  
No child in the arms of its mother  
In sweeter contentment could rest.

O, would I could open to you  
The innermost springs of my soul;  
Alas, but a glimpse can I view—  
How then can you fathom the whole?

I ask you again and again,  
Ye servants to whom I appeal,  
Does aught that has dropped from my pen  
The work of your Savior reveal?

But listen, ye servants of heaven,  
A truth which my soul doth embrace:  
I am, if a sinner forgiven,  
A sinner saved wholly by grace.

JAN. 29, 1904.

J. N. BADGER.

## OBITUARY NOTICES.

**Zachariah Gipson** departed this life Feb. 14th, 1904, aged 68 years, 11 months and 24 days. He passed away at the home of his brother, George Gipson, near Perkins, Okla., with whom he had lived for the last twenty-four years. The deceased was born in Indiana March 1st, 1835, and moved to Iowa in early childhood, where it pleased the Lord to grant him forgiveness when he was nineteen years of age, but did not unite with any church then, there being none in that locality which he could agree with. So it went along that way for about thirty years, when he moved to south-west Missouri, where he became greatly disturbed as to which church to join. Then the Lord showed him that there would be a way opened for him. He then rested easy on that line until about a year ago, when he said he believed the Lord had now opened the way, and he would soon go. He said he wished to be baptized if he lived till morning; he was baptized the next day by the minister of the church at Perkins, Okla., there being no

Old School Baptist in Oklahoma that we knew of. He related his experience and the dealings of the Lord with him to me. All his hope and trust was in the Lord Jesus Christ, and not in the works of man. He believed and loved the doctrine advocated in the SIGNS. I truly miss his counsel since he has gone.

ANDREW. J. GIPSON.

PERKINS, Okla. Ter., April 9, 1904.

**DIED**—At her home in Xenia, Ohio, our beloved sister, **Mary A. Hite**, Feb. 23rd, 1904, at 4 p. m. Sister Hite has for the last twelve years been a sufferer from organic heart trouble, but her condition did not become alarming until about three weeks ago. Her death was somewhat unexpected. Our sister was twice married; her first husband was brother Henry Neff, of Union Church, near Dayton, Ohio, where both held their membership and enjoyed the confidence and fellowship of all orderly and sound Baptists, and was an old subscriber of the SIGNS OF THE TIMES, and indorsed it fully. There are two surviving sons, John H. Neff, of Minnesota, and Francis Neff, of Midway, Ohio. Our sister was married again, to Elder A. D. Hite, an Old School Baptist minister, about fourteen years ago, and since then they have lived most of the time at Xenia, Ohio. Sister Hite was born Feb. 3rd, 1828, and died Feb. 23rd, 1904, being 77 years and 20 days old. The bereaved husband, Elder A. D. Hite, is now in his ninetyeth year, and is quite feeble and weak. We hope and desire that our God will give him grace and strength to bow with humble submission to all of the wise and righteous dealings of our God, who worketh all things after the counsel of his own will, and sanctify this bereavement to him and all of the relatives and friends.

Funeral services were held by the writer, both at Xenia and Dayton.

L. BAVIS.

JAMESTOWN, Ohio.

At the request of our dear brother, Preston Staggs, I send a notice of the death of his wife, sister **Tava Staggs**. She was born in Stokes Co., N. C., Jan. 22nd, 1842; died of "la grippe" Jan. 22nd, 1904; she died on her 62nd birthday. She was the daughter of William and Martha L. Boyles. In her early life they moved to Kentucky, thence to Hannibal, Mo., thence to Dallas Co., Texas, in 1854, then in 1855 to this, Parker Co., Texas, where on July 4th, 1872, she married brother Staggs. To them were born five children, one son and four daughters; one of the daughters preceded her to the grave. In April, 1891, she came to Zion Hill Church, was received on her experience, and baptized by the writer. I was with the bereaved brother and children, and tried to speak words of comfort at the home, from the latter portion of the fourth chapter of 1 Thessalonians, pointing them to Jesus, the deliverer of his people, the Rock that is higher than the heavens. May God give them

the spirit of reconciliation to say from the heart, Not my will, but thine, O God, be done, and fill up her absence with his divine presence. O death, where is thy sting? O grave, where is thy victory? May God give us all patience to wait till our change comes.

J. A. RUTLEDGE.

PEASTER, Texas, March, 1904.

**Mrs. Louis Smith Guernsey** departed this life at her home August 31st, 1903, near East Cobleskill, Schoharie Co., N. Y. Mrs. Guernsey was born July 28th, 1834, married Sept. 22nd, 1856. To this union were born one son and one daughter, George and Effie, George marrying and remaining with his parents; Effie marrying and settling near by. Mrs. Guernsey professed a hope in Christ and was received by the Schoharie Church, and baptized May 25th, 1874, by Elder Balas Bundy. Her disease was heart failure, from which she suffered for some time, bearing her affliction with patience and resignation to the will of God till the end came. She leaves husband, children and friends to mourn, but we trust they 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.

The funeral took place at the house. Read and sang hymn 807 by request, this being her favorite hymn, after which the writer spoke from 1 John iii. 1-3. The body was then borne to its final resting-place in the family cemetery.

JOHN CLARK.

## RECEIVED

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Previously acknowledged.....	\$930 65
F. H. Furbush, Md., \$1.00; A Sister, W. Va., \$1.00.—Total .....	2 00
Total to date.....	\$932 65

## MEETINGS.

If the Lord will, the Old School Baptist Church called Fair View, Fulton Co., Pa., will hold their May meeting on Friday, Saturday and Sunday, May 6th, 7th and 8th, 1904, commencing at 11 o'clock a. m. on Friday. Brethren, friends and ministers are cordially invited to meet with us. Trains from the east on the Baltimore & Ohio R. R., leave Washington at 10:05 and 11 o'clock a. m., arriving 1:04 and 1:33 p. m. at Hancock, Md., where said trains will be met on Thursday.

JOHN E. GORE.

The Baltimore Old School Baptist Association will be held, Providence permitting, with the Black Rock

Church, Baltimore Co., Md., beginning Wednesday before the fourth Sunday in May, (18th, 19th and 20th,) 1904, and continuing three days.

Those coming via Baltimore will take 3:30 p. m. train at Calvert St. station, May 17th; get tickets for Cockeyville. This train will be met at 4:10 p. m. Those coming from the north, on the Northern Central R. R., will take train leaving Harrisburg at 11:50 a. m., May 17th. This train will be met also at Cockeyville, at 2:35 p. m. We extend a cordial invitation to all lovers of the truth to meet with us, especially ministering brethren.

F. G. SCOTT, Church Clerk.

The Delaware Old School Baptist Association will be held with the Welsh Tract Church, at Newark, Del., beginning Wednesday before the fifth Sunday in May, (25th, 26th and 27th,) 1904, continuing three days.

Those coming from Philadelphia and other points north will please come via B. & O. R. R. Wednesday morning, on train leaving Philadelphia (at Twenty-fourth and Chestnut Sts.) at 7:40 o'clock. Those coming from Baltimore and points south will come via B. & O. on train leaving Baltimore (Mt. Royal station) at 8 o'clock Wednesday morning, and all get tickets for Newark, Del. Those coming from Delmar, Del., and points on the Delaware Division R. R., will come on Tuesday afternoon and take train leaving Delmar at 2:15 p. m.; get tickets for Wilson and change cars at Porter. A cordial invitation is extended to all lovers of the truth, and to our ministering brethren in particular. All will be met and conveyed to the meeting and to our homes for entertainment.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association will be held with the First Hopewell Church, at Hopewell, N. J., to begin Wednesday before the first Sunday in June, (1st, 2nd and 3rd,) 1904, and continue three days.

Trains reaching Hopewell by Reading R. R. from both New York and Philadelphia, at about two, four and five o'clock on Tuesday before the association will be met and friends cared for. Those who come from either direction on Wednesday morning will come directly to the meeting-house, which is about ten minutes walk from the depot. A cordial invitation is hereby given to all ministers, brethren, sisters and friends to be with us at that time.

ELIJAH LEIGH, Clerk.

The Warwick Old School Baptist Association is expected to be held with the Warwick Church, at Warwick, N. Y., Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1904.

All trains arriving at Warwick, N. Y., on Tuesday and Wednesday, June 7th and 8th, will be met as follows: 8:06 and 11:54 a. m., 3:56, 5, 6:40 and 7:44 p.

m. Trains leave Chambers St. ferry, Erie R. R., 9:15 a. m., 1, 3, 4:30, 5:30 p. m., Twenty-third St. ferry five minutes earlier. Those coming from the west can make connection at Greycourt for trains to Warwick at 7:42 and 11:26 a. m., 3:22, 4:38, 6:18 and 7:22 p. m. The old and infirm need fear no hardship in attending. Meeting-house in village one and one-half blocks from the depot. Entertainment close by. Every lover of the truth welcome.

JOHN MCCONNELL.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held this year, the Lord willing, with the Luckiamute Church, at or near the residence of Elder V. J. Turridge, about six miles south of Sheridan, Yamhill Co., Oregon, commencing on Friday before the third Sunday in June, (17th) 1904, at 10 o'clock a. m., and continuing the two following days. Those coming by railroad via Portland, Oregon, should be at Portland so as to take the train Thursday evening, June 16th, at 4 o'clock p. m., arriving at Sheridan at 8 o'clock p. m., (present schedule) where they will be met and conveyed to the place of meeting. All lovers of truth are invited to attend.

N. J. SHANKS, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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

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10:30 A. M.

2:30 P. M.

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

**BI-CENTENNIAL  
CELEBRATION  
OF THE  
WELSH TRACT CHURCH.**

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

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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EDITOR:

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

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., MAY 15, 1904.

NO. 10.

## CORRESPONDENCE.

### JESUS EXALTED A PRINCE AND A SAVIOR.

YESTERDAY I attended one of the popular places of meeting in our town, (which I seldom do) and listened to a so-called “divine” of national reputation. He took for a text, “For I know whom I have believed.”—2 Tim. i. 12. From this he developed what he called a creed of knowledge, to which he believed all christians could subscribe. This creed of knowledge consisted of eight principles or articles of faith, each one of which commenced with the words, “I know.” The first one was, “I know there is a God, and that he is a God of love.” He said nothing about knowing God only in a natural sense outside of revelation. I will notice only one more article of his creed, which is, “I know good and evil.” This is all right in a natural and moral sense, but spiritually does it not sound very much like the language of the serpent to the woman in the garden of Eden, after Adam had been commanded not to eat of the tree of knowledge of good and evil: “Ye shall be as gods, knowing good and evil”? He spoke of some expressing

doubts as to their interest in eternal things, and asked how much enthusiasm such expressions would create in their meetings. While listening to the above it occurred to me, The Spirit of the Lord is not here. I seemed to receive benefit in a negative way by contrasting what I regard as truth with such teaching as the above. How is Jesus exalted in such a creed?

I dreamed the other night that I was at a meeting in which different ones were speaking, and was asked to say something, and I replied that I did not know what it would be unless I could speak of Jesus who has been exalted a Prince and a Savior for to give repentance to Israel and the forgiveness of sins. These words have been on my mind at times since. They are recorded in Acts v. 31. The apostles had been put in prison for their teaching, but the angel of the Lord by night opened the prison doors and brought them forth. In the morning they were taken while teaching in the temple, and brought before the council. When questioned in regard to their teaching, “Peter and the other apostle answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus,

whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart." The very things that are precious to believers in this exalted Prince and Savior, cut those to whom they were spoken to the heart with enmity; and while the religious world, so-called, does not repudiate Christ entirely, yet they do not regard him as a *complete* Savior, but only as a *helping* Savior—help the sinner to save himself, as the final result remains with the sinner as to whether he will accept salvation or not. Does such teaching glorify God and exalt Jesus? The same old story, yet ever new and precious to believers in Christ: "Jesus and his power to save." The church sank herself in sin and death:

"Buried in sorrow and in sin  
At death's dark door we lay."

The evidence is abundant and positive that she was ruined, lost and "dead in trespasses and in sins." "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Well might the apostle say, "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Yes, "Him hath God exalted with his right hand to be a Prince and a Savior." The prophet inquires, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." Again,

"Who is this that cometh up from the wilderness, leaning upon her beloved?" Is it not "the bride, the Lamb's wife?" "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." Jesus did not exalt himself, but "he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." "Him hath God exalted with his right hand;" "hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The express purpose for which Jesus has been exalted a Prince and a Savior is "to give repentance to Israel and forgiveness of sins," which means no less than the salvation of his people; repentance is given, and is not of the sinner. Herein is expressed a cardinal point of doctrine which is as great as the difference between truth and error, light and darkness. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Repentance is given by discovering unto the sinner his lost and ruined condition; previous to this he feels no need of repentance, and there can be none in a true sense. After he has been quickened into divine life repentance necessarily follows. "The Son of man hath power on earth to forgive sins." Do we realize this in our hearts? If so, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" This is an important question; probably but few of us would venture a positive answer, yet no true believer is without some evidence, at times at least, of his acceptance in the Beloved. It matters not in what manner this evidence came into our experience; whether it was



a light that shone round about us above the brightness of the noonday sun, whether it came in a still small voice, or whether it was a gradual turning from the love of sin to the love of holiness, the same effect has been produced. "We know that we have passed from death unto life, because we love the brethren." "He that loveth is born of God."

In a communication from sister Runkle in the SIGNS for March 1st, she spoke of the different ways by which this evidence of "repentance and the forgiveness of sins" has been manifested to different persons. Those who cannot tell of a definite time and place when the change came are apt to think that if they had the experience of those who can, they would not doubt; while those who can are lacking just as much in evidence in some other way. In the case of the writer, if indeed there has been any change, it seemed to be definite in time and place. On the top of a big hill in south-eastern Ohio in 1875, while alone and in deep distress on account of indwelling sin, I heard a seemingly audible voice saying, "Go and be baptized," and I noted the change in the appearance of things in nature. In the evening I sought opportunity to speak to my mother, who was a Primitive Baptist, about what had occurred. She encouraged me to obey the command. In a few days I offered myself to the church, was received and baptized on that bright autumn morning of Oct. 2nd. The next day about ten o'clock a. m. doubts came, and have been coming and going ever since. After John had been with Jesus and afterward cast into prison, he had doubts, and sent two of his disciples unto Jesus, and said unto him, Art thou the Christ, or do we look for another? Jesus answered and said, Go and shew John

again those things which ye do hear and see, which things were the miracles he was performing. If we have ever received a hope in Christ, it is just as much a miracle as the things shewed John again to relieve him of his doubts. So it seems necessary that we be shown often the rock whence we are hewn, and the hole of the pit whence we are digged.

G. C. JORDAN.

GALESBURG, Ill., March 7, 1904.

SNYDER, Texas, 1903.

DEAR BROTHER BEEBE:—By request I send you a copy of a letter from our beloved brother Dr. Samuel T. Cubbage, of Felton, Del., to be published in the SIGNS, if it meets with your approval. I am so glad it was in his mind to write upon the subject he did, as he brought therefrom so many interesting thoughts. I have never before seen so much beauty and significance in it. While I was aware of the fact it had a spiritual meaning, I could never reach it to my own satisfaction, but brother Cubbage, in his delineation of the subject has cleared away the mist and fog from my mind, and I now hope that I see in it the light of revealed truth, tangible and clear to my understanding. Having received so much benefit and instruction from his letter, I feel sure that it will be read by others to profit, and be appreciated by all lovers of truth.

Some years since, when brother Cubbage was traveling in Texas and united with the church, I was present and witnessed his baptism, after which he went on his way rejoicing in the love of the Savior. The Cow Marsh church, of which he and his father are members, is, I presume, generally well known by the Old School Baptists of the east.

Now praying that the peace of God

may rest upon you, prosper your way in the publication of the dear SIGNS, and upon all who love our Lord Jesus Christ in sincerity and in truth, I am, I trust, your brother in tribulation,

ASA HOWARD.

FELTON, Del., April 4, 1903.

ELDER ASA HOWARD—DEAR BROTHER:—In answer to your question, perhaps the best way for me is to write you as best I may, upon the subject of the religion of our Lord Jesus Christ, and let you judge for yourself how I feel. James says, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." There seems to me no doubt that this brings to view the true and the false religion. Not only is there a false or vain religion spoken of here, but such a professor may be among us. The test on the one side is, If a man bridled not his tongue, but deceiveth his own heart. No doubt this includes all who have a form of godliness, but who deny the power thereof. Read second Timothy, third chapter, down to the seventh verse, and see if the same anti-christ is not spoken of there as in my quotation from James. If a man bridled not his tongue. Well, does it simply mean that a man must stop swearing, or telling falsehoods, or speaking evil of his brother or neighbor? You remember that Peter cursed and swore, and said he knew not Jesus, yet we know that Peter had more than a vain religion, for Jesus said to him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but

my Father which is in heaven." To whomsoever the Christ, the Son of God, is revealed the truth as it is in Jesus, his or her religion is not vain.

I do not know how many of the Lord's people may lie as Peter did; this sin was in his flesh. I believe that I have done the same thing many a time. Yet the prophet said, "Surely they are my people, children that will not lie: so he was their Savior." Notwithstanding the Lord testified by the prophet that his children will not lie, yet Peter did, and so have I and many others, and shall I not say, all others, as natural beings, children of Adam? But as the children of the living God, we cannot lie, but we must and do speak the truth as it is in Jesus. Here is the bridle that is put on the tongue, the truth. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." I do not have to tell you what it is, and what it means, to acknowledge the truth, and to confess that Jesus is come in the flesh, but it shows by the walk, in the conversation and in the life of the children of God; you know more about what it is to follow Jesus than I do. But I want to emphasize one thing, and that is, those who are following him, may follow him on to the very threshold of death, and even then and there deny him, and bridle not the tongue.

How comforting that Paul says, "It is no more I that do it, but sin that dwelleth in me." So it is still the child of the fallen Adam who is doing all these things. But how, then, did Peter manifest that in him was that spirit which confesseth that Jesus is come in the flesh? By going out and weeping bitterly. Jesus had simply looked upon him, and reprov'd him of the sin which he was committing. Is not this a daily

experience whenever we have sinned? Jesus, in his love and mercy, once more looks upon us in compassion, and it is enough, we weep bitterly, as did Peter. That God-given principle and life which is in us, which is Christ the hope of glory, cannot lie, and hence the tongue is bridled, but the Adamic nature or man does at times deny the Lord of glory, but the weeping is an evidence that the inward man is also there.

May we not go a little further about this vain religion? Are there not cases even among God's children, the subjects of his love and mercy, whose tongues are not bridled at all with the truth? Though such ones may have an experience, and may have professed to love the Lord and his truth, and to have a desire to follow him, yet they are for some unknown reason allowed to go in by and forbidden paths, where we do not expect to find those who do really love the truth. Men profess to be religious, but their tongue by which they speak is not bridled, and their religion is vain, it has fallen short of that pure and undefiled religion before God and the Father. This does not at all interfere with God's predestinating purpose, because this character has not that pure religion, but only that which is vain; he deceiveth his own heart. These last characters are the ones who are more especially in my mind, they seem to be religious and devout, yea, zealous people, going about saying, Lo here is Christ, and lo he is there, preaching works from start to finish. No matter how zealous they may be, or how many good works they may have, if without faith their religion is vain, their righteousness is in their works. But the righteousness which is of faith speaketh on this wise, "Say not in thine heart, Who shall ascend up into heaven?

(that is, to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But whatsaith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." This salvation is an everlasting salvation which shall be made manifest in this time state, and shall apply to us in our experience here in this world of sin and sorrow. Such an one shall be saved from the winds of doctrine that men, as men, preach, which all are summed up in the work system.

As I read the quotation from James, it seemed to me that the character spoken of as having vain religion, might be found also in the church, and hence, as my mind was thus led into the subject, I have written. If it is consistent with the truth as it is in Jesus, receive it and give to him all the glory; if not consistent with the truth, cast it aside, but throw the mantle of charity over it, and over my imperfections, for I am a sinful man. Of that religion which is pure and undefiled in the sight of God and the Father, I need say but little more than to finish the quotation, it is this, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Twice I have tried to talk a little from this subject in our prayer meetings, but still it does not matter if I write to you about it. The fatherless and widows, it seems plain, present the same character. In an experience, the time has come to one when he feels himself to be fatherless. Like the old time Jew we once thought to say within ourselves, We have Abraham to our father, with all that

this spirit of legalism carries with it; we once felt that there was something that we must do to command the favor of God, so that he would be our Father; we were married to the law, which was our first husband. But the time came when we could no longer claim anything which would commend us to the favor of God, and could no longer hope to fulfill the law, and in this wretched condition we felt to be without God, having no hope in the world. Then, in despair, sick and helpless, and ready to die, we fell at the feet of Jesus prostrate, crying, Lord, be merciful to me, a sinner. In this condition we are fatherless and widows. This experience is often repeated in our lives. Now it makes no difference where or when we find such characters, we are to visit them in their affliction. I do not understand this to mean that we are here told to visit the orphan and widow, whose natural fathers and husbands are dead, with the idea of imparting some spiritual comfort to them, but it means mingling with our brethren, sisters and friends who are interested, as the spirit of a pure religion prompts us to do. Whenever we find such fatherless and widowed ones, we cannot help visiting them in their affliction, our hearts will go out to them in christian love and fellowship, and we will tell them of a like precious experience through which we also have passed. This is visiting them in their affliction, and ere we are aware of it, we may have imparted unto them through the Spirit some spiritual comfort, so that they can feel to say with the poet,

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

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

Now to keep himself unspotted from the world is a part of this pure religion, and while I believe that it is right for the Lord's people to live as exemplary lives as may be given us to do, yet it seems to me that this Scripture has more to do with the keeping of ourselves entirely separated from the religious denominations of the day, and from all their abominable practices and forms which they call worship.

Brother Howard, I feel that I have come far short of telling you what I desired when I began writing. My love for the truth is as great as it ever was, and its enjoyment in the various ways in which it comes to me in my life is the chief desire of my life. Were it not for the enjoyment that I have in the church, and occasionally in the sweet seasons of communion with my blessed Lord and Master when alone, I do not feel that this life would be worth living. We have prayer meeting at our church twice a month, and whenever I am permitted to meet with them, which is pretty regularly, except in my busiest seasons, I try to talk to them a little to the best of the ability which God has given me. Sometimes I enjoy real liberty, and sometimes I do not. How I would love to visit you all again, but I fear that the opportunity will never be presented, yet we do not know what is in store for us, and it is well that we do not.

I close with love and fellowship to you and to all the brethren around you.

Your unworthy brother in hope of eternal life,

SAMUEL T. CUBBAGE.

UTICA, N. Y., Dec. 1, 1903.

DEAR BROTHER BEEBE:—Having read and reread the inclosed letter of Elder S. H. Durand, and regarding it too good to hide under a bushel, I send it to you to place upon the candlestick (SIGNS), if you think best, so that all within the house may receive the benefit. I have not the consent of the writer, but hope he will pardon me. We wish to be remembered to all the household of faith at Middletown, especially to our dear brother Emory in his affliction.

Your unworthy brother,

JOHN M. BOES.

SOUTHAMPTON, Pa., Nov. 17, 1903.

MR. JOHN BOES—DEAR BROTHER:—I am thinking much of the constant changes that take place with regard to everything in this world; what changes since I first tried to preach, more than thirty-nine years ago; what changes in Utica as well as with us since I first went there to preach. Nothing earthly continues the same; all earthly trusts fail us. What a change in a whole life takes place in a moment. Last Saturday one of the members of our church, a young man, was shooting birds, and a birdshot struck his oldest son's eye. The eye has been removed; he is about fifteen. What a sad thing. I have been thinking of what the prophet said: "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 forever." The first part of this seems so sad, but when we notice that it is because the Spirit of the Lord bloweth upon it that the grass withers and the flower fades, there is a little—a good

deal—of comfort comes, for it shows that the one who feels himself and all his goodness fading like the grass, has been born of the Spirit. For Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The Spirit is the heavenly wind, and when the Spirit blows upon one then his strength and goodness wither away. When I have felt so sad and gloomy that I hardly knew what to do, and felt that I was nothing, and less than nothing, then a strange and wonderful comfort has come to me from such Scriptures as that I have quoted, and from the saying of the psalmist: "Surely every man, in his best state, is altogether vanity." Then I remember that this is the way the Lord leads his people. "He kills and he makes alive; he brings down and he raises up." He shows us just what we are by nature, and makes us feel it. Again and again he brings us into the deep, that we may know that he only can bring us up. "Out of the depths have I cried unto thee."

How many times I have felt as though one so sinful as I ought not to dare to hope; then I would remember the words of Jesus, "I came not to call the righteous, but sinners, to repentance." If I could see myself righteous through anything meritorious that I could do, as I surely have longed to, then I could not see the salvation of God through the redemption that is in Christ Jesus. I hope I shall be enabled to "keep under my body," to "mortify the deeds of the body;" to curb my evil propensities, so as not to speak the harsh word or do the wrong act; to put away wrath, bitterness and the like, for that is what a christian ought to do. But if I am enabled by

great grace to thus walk as becometh the gospel of Christ, I still feel the terrible sinfulness and evil is within me, so that I have to say continually, "God, be merciful to me, a sinner." It would seem as though one who had hoped as long as I have would have advanced a little farther than that, but I am there yet; I still see all my goodness withering and fading like the grass and the flower. But how glorious it is that "The word of the Lord endures forever." Jesus does not change, and he is our goodness, our righteousness, our life. It is in him we trust, and not in ourselves. "And this," the apostle Peter says, "is the word which by the gospel is preached unto you." Jesus is the Word who is preached unto us, and he "is the same yesterday and to-day and forever." He is preached unto us as the righteousness and the life and the salvation and the strength of his people, and in him is a goodness that does not wither or fade; blessed be his holy name. How good it is to trust in him; how sweet it is to love him, and to feel that the love we feel is his love shed abroad in our poor hearts. To think that he loved us when we were enemies to him; to think of how kind and merciful and forbearing he has been to us, and how he has borne with all our waywardness and folly. I have the greatest reason of any of the saints, if I am one, to wonder at his long-suffering and loving-kindness to me, and I think how kind and forbearing I ought to be to every one; and how I mourn my heart-wanderings, and my sinfulness in heart, in lips and in life.

But I did not intend to write at such length, and yet if there is anything of power in what I have written, you may take it as the sermon I might preach if I were there, and may the Lord bless it to you. And, sister Clara, may the Lord

favor you with returning health, if consistent with his purpose of love and mercy, and give you a sweet resignation to his righteous will. May the blessing of the Lord, which maketh rich and addeth no sorrow with it, rest upon your dear little family and household. We all send love.

Your brother affectionately,  
 SILAS H. DURAND.

STARRSVILLE, Ga., April, 1904.

DEAR BROTHER EDITOR OF THE SIGNS:—Inclosed please find four dollars for renewal of subscription to the SIGNS for A. H. S. Davis, Jackson, Ga., and for myself, mine having expired March 15th last. This brings forcibly to mind that when I last subscribed dear brother Benton Beebe wrote me, as also Nov. 7th last I had a card from him relative to his health. The distinct tremor in his penmanship brought the tears to my eyes then; I realized that his days on earth were few, and that the power of God's grace, working mightily in him, was making him yield up all the physical strength that remained in his feeble body in the service of his Master, feeling as he did that both soul and body were rightfully his. Like Paul he fought the good fight, he finished his course, he kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in that day. These great spiritual gifts to the church, by which God so wonderfully and graciously manifests himself as working and abiding in his chosen vessels, and by which they are made to so live that others seeing their good works may glorify their Father in heaven, are rich in comfort to the scattered flock, and should "call for songs of loudest praise" as they journey through the wilderness toward

Canaan.

Paul was a persecutor of the saints until Jesus took up his abode in him, and killed him to the love of sin, and afterwards we hear him saying, "That the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 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." From the persecutor he had become the persecuted, and like the humble Nazarene he had learned obedience through suffering, an obedience even unto death. See the power of God manifested in this miraculous change.

Let us also remember the martyr Stephen, whose face shone like that of an angel as, when being stoned to death, he prayed, "Lord, lay not this sin to their charge." Here is Jesus manifest in Stephen, for did not the Son of God pray an almost identical prayer for his persecutors? "Father, forgive them, for they know not what they do." O the long array of martyrs who admitted that in their flesh there dwelt no good thing, but to God gave all the honor and glory. O what a legacy of comfort Jesus left behind to us, not only in his own life of holiness, suffering and in his atoning death, but in that it pleased him that he should have many witnesses from the sons of men, that he might make his power known in working such miracles in these earthen vessels. Were not all these gracious demonstrations given to comfort and strengthen his suffering people in all ages? Were it not for these unmistakable evidences of God's presence being again and again shown, even in these latter days, before the eyes of his children, just as he manifested himself daily

in mighty signs to Israel of old, they would faint by the way, and the journey would indeed be too great for them. Yes, even to-day God leaves himself not without witnesses; he still abides in his people, and compels them to show forth his praise. Do we not see the same miracles wrought before our eyes to-day when we see the blessed Son of God working mightily in these temples of clay, and do we not see the old man with his deeds cast down, and the new man reigning gloriously, having "put all things under his feet"? The grandest miracles the Master ever performed when his feet trod the streets of earthly Jerusalem, were when he gave eternal life—when he bade a wretched sinner live. Like faithful Abraham have we not longed to see his day, and have we not seen it and are glad? What though we have to walk in the furnace? Let us remember when it was heated one seven times its wonted heat that Nebuchadnezzar saw one like unto the Son of God in the midst of it. Let us remember how the old apostles were sanctified in the fires of persecution; they were reviled, and learned to revile not again. That was why Stephen could pray, "Lord, lay not this sin to their charge." He had learned it of his royal Master, and it was not of the flesh, but by the grace of God that he could pray it. Let us remember that we are on the march here, and have no continuing city. Yet a little while and we shall cross over, and Jordan's swelling stream shall be forgotten in the fair fields of blooming Canaan. Then will the King reveal himself to us in his beauty, and we shall see him as he is.

"And the ransomed host shall shout,  
We are come, we are come!"

This is what we are hoping for.

Ere I close let me say that I feast upon

the glorious truths so clearly unfolded in the SIGNS. I have never witnessed anything like it anywhere else outside of God's holy word. Surely God is working in editor and contributors, else they could not open such mysteries. It is not a morsel here and there we find, but the paper is teeming full of the choicest viands to satisfy God's poor and hungry children.

I do not feel that this letter is worthy of the space that can be so much more ably filled, dearly as I would like to send loving greeting to all who contribute to its pages. I only wished to point to the fact that we as God's children see the same spiritual miracles performed by him as did the early apostles, and that in our day, too, "the arm of the Lord is revealed," and that his loving hand still leads his little flock in and out where it may find pasture. May God's blessing rest upon editor, contributors and readers of the SIGNS, together with all who cry unto him from the uttermost parts of the earth.

Yours in a blessed hope,  
(MRS.) MITTIE DAVIS ROBERTS.

NEWARK, Del., March 4, 1904.

DEAR EDITOR:—I inclose to you a letter written to our family by dear sister Patterson, which I think belongs not to us alone, but to all the dear household of faith. In her letter she speaks of the desire which has been in her heart to write again to the saints through the SIGNS, but she does not like to write, as it is necessary for her to write with a pencil, as she cannot hold a pen. While reading her letter I could not help feeling that what she had written to us was in her heart to write to all the household of faith, through the SIGNS. I wrote for her permission to send her letter to you,

and in reply she says that she thinks a letter belongs to the one that receives it, and not to the one that writes it, and that if her letter is fit for publication it is at my disposal. To me it is such a good, spiritual letter.

Since her husband's death sister Patterson is as one alone in her faith, in her Minnesota home, and yet as she says in her letter, not alone. Her association with the Lord's people is alone through the SIGNS. I think to such ones the SIGNS are made doubly precious, and are more fully appreciated by them than by those of us who have the precious privilege of meeting the Lord's dear ones personally and often. I think we can all follow her in fellowship in the testimony of her experience, because of the same experience being fulfilled in ourselves. I think sister Patterson can hardly finish reading the familiar hymn, which she quotes as expressing her feelings and condition, without finding also good ground for comfort in her life's experience. She is over eighty years old, and she has abundant reason for comfort, in that she is found still looking unto Jesus and hoping in him, even as when she first was brought to hope in his dear name.

I am, I hope, your sister,  
LAURA A. HAMILTON.

MARSHALL, Minn., Jan. 18, 1904.

MR. B. F. HAMILTON—DEAR BROTHER AND FAMILY:—I received your kind and very welcome letter in due time, and was glad to hear from you and yours. I thought I would write yesterday, but my heart was too full of grief. It was one year ago yesterday that my dear husband was taken from me to his heavenly home to rest. I could not write. I got the SIGNS OF THE TIMES Saturday night; I



read them and was comforted. My poor soul found in them a gleam of consolation, which they always bring. O what a blessing it is to talk to our friends on paper. Did you ever think of this as one of the greatest blessings in the world?

Well, now I have told you how I spent the day, I will try to answer your letter. I feel as you do, all the hope I have is in Christ. This is my only hope in this world, and of the rest that is promised to the children of the King of kings and Lord of lords. I can say, my hope seems very small at times; if I am one of God's children, I am the least of all, and if I am to find a home in heaven, it is all through the mercy and grace of God, for I know I can do nothing to save my soul, for I feel that I am a poor sinner, perfectly helpless in the sight of a holy and all-wise God, and can say with the poet,

"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."

This is the way I feel most of the time.

January 24.

Now you see by the date that I commenced this letter nearly a week ago, then laid it by; I could write no more at that time. I was down by the cold stream of Babylon, and my harp hung on the willow, all out of tune, which is often the case. I think, O if I had a person to speak to of the cause of Christ, it would be a comfort, but I have no one; no, I am alone, yet I hope not alone. Did I say alone, when God is near, sanctifying every tear? He feels my grief, he knows my needs, he would not leave me all alone, since God is present everywhere. I know he sees my helpless frame.

They are having a series of meetings at the Methodist church. One of the smartest men in the world, or they think so, is the speaker. The gathering is too

large for the house, and they use the auditorium in the schoolhouse, which will seat nearly a thousand, and they have a large audience, twice as large in the evening, and are doing much good they think. Well, I must refer to the poet again:

"Broad is the road that leads to death,  
And thousands walk together there;  
But wisdom shows a narrow path,  
With here and there a traveler."

I hope I am in that narrow path that is cast up for the righteous to walk in.

Well, I feel that I have said too much, and will close. I feel I would like to write a little for the SIGNS, but as I have to write with a pencil I think it will not be best for me to write ever again, for my hand is crippled so I cannot hold a pen to write. I feel sad to read of the death of brother Beebe.

Now I will close with love to you and yours. Remember me at the throne of grace.

PARTHENIA PATTERSON.

SAMSONVILLE, N. Y., March 31, 1904.

DEAR BROTHER:—By request of the church called Olive and Hurley, I send you the following letter, written by sister Sarah Farrand to that church, for publication in the SIGNS, should you deem it worthy. You will see from the reading of the letter that she was almost a life-long member; she had been a member there more than sixty years. She was taken to her reward Jan. 29th, 1904; she departed this life at Hillsdale, Bergen Co., N. Y. Her funeral was held at Shokan, Ulster Co., N. Y., Jan. 31st, 1904; Elder John Clark officiated.

JAMES H. BEVIER, Church Clerk.

HILLSDALE, N. Y., Nov. 14, 1903.

DEAR BROTHER BEVIER:—Your welcome letter has been received and read

with great satisfaction, it was like cold water to a thirsty soul, and as I feel unworthy and unfit to attempt to answer, I must adopt your language, "How can I, except some man guide me?" I make the attempt in weakness, fear and trembling. You speak of seeing me when you were a boy; I recollect you, your mother and your grandmother, and often recall the precious hours which I spent in their company. To-day they are casting their crowns at Jesus' feet and crying, "Holy, holy is the Lord," and "Not unto us, but unto thy name be all the glory." I hope through the righteousness of Christ to meet them when disrobed of this mortal garment. Dear brother, please write to me again; such letters are all the preaching I have. Tell each and every one of the members to occasionally drop me a line. I must close this letter. You would naturally think that as I get older I would get better, but no, I am the same poor, old sinner. In me, that is, in my flesh, dwells no good thing.

TO THE OLIVE AND HURLEY CHURCH  
AN UNWORTHY SISTER SENDS GREETING  
—BELOVED BRETHREN AND SISTERS:—  
First accept my humble thanks and gratitude to you for remembering me in my loneliness and sorrow. I almost thought that you had forgotten me, and that justly, too, for I am not worthy to be held in remembrance by you or the saints of God anywhere, but when I received the letter written by the order of the church by the hand of the clerk, my heart was filled with such love for the brethren, and gratitude to God, as I can never tell with pen, ink and paper. It was a good gospel sermon to me. I get so hungry to hear the truth. But, beloved brethren, if we believe that the steps we tread and the station we fill were determined by our

heavenly Father, why cannot we be reconciled to our lot and condition? But O, how my soul longs, yea, even faints for the courts of the Lord. Sometimes I have a season of rejoicing, and then I wish I had some one to speak to that knows about spiritual religion. At other times I am down in the dark, and see my own unworthiness, and fear that I am one who has grasped the shadow and missed the substance. But be this as it may, the foundation of God standeth sure, "The Lord knoweth them that are his," and so every one of the redeemed family will come off conquerors, and more than conquerors, through the blessed Jesus, who suffered and died on Calvary to atone for the sins of his people. Our God cannot look upon sin with the least allowance, but with the greatest abhorrence and detestation. But

"Rich were the drops of Jesus' blood  
That calmed his frowning face,  
That sprinkled o'er the burning throne,  
And turned his wrath to grace."

Beloved brethren, this is my only hope; if Jesus died for me all is well.

How often I call to mind the dear little band at Olive and Hurley. I often wish myself with them. The last time that I participated in the communion in Olive was before my dear brother died; it was a precious season to my soul. Hymn 1169 (Beebe's collection) was sung. Now, dear brethren, when you again meet around the board please sing hymn 1171:

"Lord, at thy table I behold  
The wonders of thy grace;  
But most of all admire that I  
Should find a welcome place."

At some of your meetings read 1169; both are precious hymns to me.

I was fourteen years of age when I united with the church; it was August 22nd, 1844. I was baptized by Elder Hewitt. I can truly say,

"E'er since, by faith, I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

Now, dear brethren, if we never again meet in this life, may we meet around the throne where we shall hunger no more, neither thirst any more, but shall see Jesus as he is, and with all the blood-washed throng ascribe all praise with loud acclamations to him who bought us with his own precious blood, and sealed us heirs of eternal glory.

When I was very sick this summer and looked as it were into eternity, I was somewhat disturbed about my preparation for eternity, and these words were handed me, "Poor sinner, take this robe, it is the Savior's righteousness." O how I was made to rejoice in a finished salvation; it was a richer present than all the world, though it might be laid at my feet; it was my Savior's righteousness, that spotless robe which Jesus wrought with precious blood for all the saints of God.

Yours with fellowship to all,

SARAH FARRAND.

KNOBEL, Md., March 23, 1904.

DEAR BROTHER CHICK:—The inclosed letter from brother Moyers, of Tennessee, has my hearty approval, as well as of other brethren, and if you think it well to publish it in the SIGNS, do so in the interest of love and fellowship.

Yours in love,

MILTON DANCE.

GOIN, Tenn., Feb. 25, 1904.

DEAR BROTHER MILTON DANCE:—I have just read your article in the SIGNS OF THE TIMES of Feb. 15th, headed "The Church of God," and I felt like I could not forbear dropping you a few lines to let you know how well pleased I am with your idea as to what the church of God is

composed of. Yes, my dear brother, I feel like giving you my hand as a hearty indorsement of your views. The church of God certainly is composed of men and women twice born, once of the flesh and once of the Spirit. It is said in Acts v. 14, "And believers were the more added to the Lord, multitudes both of men and women." This church is composed of men and women of Adam's race, who by transgression in the person of Adam fell and were dead in trespasses and in sins, and it required nothing less than the blood of our Lord Jesus Christ to cleanse it from that polluted condition, and the Spirit to quicken it into life which is eternal. And when you said, "No one can make himself a member of this glorious and wonderfully made body," you were undoubtedly in harmony with the Scriptures. We find again in Acts ii. 47, "And the Lord added to the church daily such as should be saved." It is said again, "Upon this rock I [Christ] will build my church; and the gates of hell shall not prevail against it." It is also said, "But now hath God set the members every one of them in the body, [church] as it hath pleased him." So we believe that Christ builds the church, and it is built of men and women of Adam's race who are born of God. And now, my dear brother, while I believe that the church is a unit, and cannot be divided into two separate and distinct bodies, both being the body of Christ, I feel satisfied that the church in one locality might (when a brother or sister is to move to a distant locality) give them a letter of commendation to the church wherever they expect to locate, without violating the Scripture. (See Acts xviii. 27.) This may only be an idea of my own, drawn from an old tradition, yet I cannot help but believe it in that light.

And now, lest I weary you with my imperfect writing, I will close by asking to be remembered in your prayers, that I may be made to understand the truth as it is in Christ. May God bless you, my dear brother, in your labor of love, for Jesus' sake.

As ever, yours to serve in gospel bonds,  
P. N. MOYERS.

### MEDITATION.

How humiliating to behold the desolation in the land, sorrow, sickness, pain and death, and sin the cause of all. Many times we are brought to the feet of Jesus with bowed heads, begging mercy, and where else could we go? How solemn, glorious and beautiful the thought that there was a sacrifice in Bozrah, a great slaughter in the land of Idumæa. Jesus suffered on the cross for the sins of his people, he fulfilled all the law's demands, and all enmity was put under his feet; he conquered death, hell and the grave. Glorious victory! Wisdom hath builded her house; she hath hewn out her seven pillars. (All her support is hewn out through Christ Jesus the Lord.) She hath killed her beasts, she hath mingled her wine, she hath also furnished her table; she hath sent forth her maidens, (servants of the living God) she crieth upon the high places of the city; (the new Jerusalem, the church in her militant state,) whoso is simple let him turn in hither; as for him that wanteth understanding she saith to him, Come, eat of my bread, and drink of my wine, which I have mingled.

God said, I will make a new covenant with the house of Judah, I will put my law in their minds, and they shall serve me. The great sheet or vessel descending in the vision to Peter, represented all the people of God embraced in the new

covenant, who were chosen in Christ Jesus, both Jew and Gentile, all are one in him. And that which God hath cleansed call not thou common or unclean. The partition wall is taken down, and to Zion the Lord has said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"My God, my Father, blissful name,  
O may I call thee mine?  
May I with sweet assurance claim  
A portion so divine?"

These are they who follow the Lamb whithersoever he goeth; they also follow him on white horses, and are clothed in linen clean and white; their voices are tuned like a harp, to sing his praise; they receive crowns, they carry palms of victory in their hands, and they sing honor and glory to him who sits upon the throne. Little children, is not this enough? This is enough, though through the deep waters he calls us to go. Our times are all in his hands, and all events are at his command. Many times we are brought into great straits, and seem left for a time in the hands of Giant Despair; we are in darkness that can be felt, our temptations are great, horrid thoughts come, till we doubt the reality of anything. We say, Are thy mercies clean gone forever? Wilt thou be favorable no more? Then we are reminded that they that seek him early shall find him. Then lo, the winter is past, the rain is over and gone; it is now springtime, and the voice of the turtle dove is heard in our land; all now is peace, all is love, we can now walk the street of that beautiful city of pure gold, the river and the tree of life are there, and the leaves are for the healing of the nations; all is pure and clear, tears are all wiped away, your Beloved is the chiefest among ten thousand, and he is altogether lovely. Foreknowledge, election, predestination, all

the cardinal points of doctrine, are now made sweet to us; they are the comb that holds the honey. "My doctrine shall drop as the rain, my speech shall distil as the dew." And now we say,

"I would not live alway, I ask not to stay  
Where storm after storm rises dark o'er the way."

We are made submissive to bear the cross with Jesus, that we may wear the crown, and we must glorify him in our body and in our spirit, which are his; we are sealed to the day of redemption, then this mortal shall put on immortality, and death shall be swallowed up in victory. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." In that world there will be no night, but one eternal day, and when we awake with his likeness we shall be satisfied.

I have been a poor cripple for twenty years, and am greatly afflicted, but I feel very thankful to my God that I have not lost my reason. I am unable to explain the beautiful lessons that I have been taught, I have seen wonders in the heavens and in the earth, I have seen that God in his wisdom hath appointed all things, even the wicked for the day of evil. He hath also torn, and he will heal, he hath wounded, and he will bind up our wounds; "Holy and reverend is his name."

Dear brother Ker, I feel glad to know that you have given your consent to assist and advise in the collection of matter for the SIGNS. We greatly miss our dearly beloved editor, brother Beebe, but he has gone to his rest. May the Lord be with brother Chick, sister Beebe and her son, for he alone can bless. Please excuse me for trespassing upon your time. I leave this with you for your better judgment. I have thought that I

would not bother the beloved editors again, but from some cause my mind is drawn towards you, for I have read some letters from you which were very comforting to me. If I have done wrong please pardon me. I would love to receive a few lines from your pen, if not asking too much. Will you please throw the mantle of charity over my imperfections?

Your little sister in hope,

(MRS.) B. D. COLE.

PHILIPPI, W. Va., Feb., 1904.

FREMONT, Neb., March 6, 1904.

DEAR EDITOR:—The time has rolled around for me to again renew my subscription for the SIGNS, therefore please find inclosed two dollars, for which you will continue to send them to my address. Perhaps when I have said this it should be quite enough, yet I often feel when renewing my subscription that I would like to say something more. I have been a reader of the SIGNS OF THE TIMES for about twenty-five years, and have occasionally contributed to its columns, that those with whom I have cast my lot may know that as far as I am able I endeavor to fulfill the divine injunction to communicate and forget not. During that twenty-five years not one copy has failed to reach me in due time, a circumstance that seems almost remarkable, as it is no unusual thing for us to lose our county paper, which is printed at the same place and comes through the same mail a distance of fifteen hundred miles; I have often remarked this. As far as I have been able to understand, its message has been of peace to thousands who know and love the truth for which it has so long contended, and has been for the edification of God's dear children who love and understand the mission it has so

faithfully proclaimed, which is, that salvation is of the Lord, and only sinful, presumptuous mortals will attempt to deny the truth of it. When we think of the trying circumstances under which the SIGNS first made its advent, with so tremendous a conflict at hand, who cannot understand that the crisis demanded just such a man as God in wisdom saw fit to raise up in the person of Gilbert Beebe, whom the Lord had made strong for himself, in the strength of the mighty God of Jacob, that he might show forth his praise, and make his power known among the sons of men? How hard he fought for the cause which he contended to be right, while in the vigor of his manhood, knowing nothing among those he served saved Jesus and him crucified, and himself a servant for Jesus' sake. And when his mission on earth had been nearly filled, still how bold he stood with staff in hand, fearing neither reproach, nor seeking the applause of the world. He fought the good fight of faith, finished his course with joy, laid his armor by and entered into rest. We see another faithful soldier called to fill his place; he, too, kept the faith, finished his course, received the blessed welcome, Well done, thou good and faithful servant, enter thou into the joys of thy Lord. And yet we see the hand of the Lord not yet shortened; he will not see his seed begging bread, nor suffer his faithfulness to fail. Another faithful steward who had been their companion in tribulation, and who had labored with them, we have seen stand ready to receive the mantle. He, too, has fallen asleep, and his works do follow him. Then let us not be discouraged, or fear that the cause will be shipwrecked; God will care for his cause, and so long as we find brethren let us thank God and take courage.

I will now bring this to a close, and it is my wish and prayer that he who is the strength of Israel may guide and keep us, as we are not able to keep ourselves; bless both readers and writers of the SIGNS, and abundantly bless and prosper those who now have the charge of them; increase our faith in him who is able to do more for us than we are able to ask, and may it be ours to bless his holy name on earth, and continue it throughout a never-ending eternity.

Your unworthy sister,

ABBIE CODDINGTON.

WILMAR, Ark., April 1, 1904.

DEAR BRETHREN:—It is written, "Comfort ye, comfort ye my people." Isaiah the prophet, could with the wonderful eye of prophecy, look along down the corridors of time further than any man ever could of himself, and with a mind, heart and soul full to overflowing with the gospel of the Son of God, could and did say in language simple and plain, "Comfort ye, comfort ye my people." This implies, if I understand the meaning of language at all, that God has a people, the church, the bride, the Lamb's wife, which were an elect chosen people, chosen in Christ before the foundation of the world. Mark, "chosen in Christ." When? From an Arminian standpoint, it would be after we had become good, after we had done some great thing for the Lord, after we had become a leader in some society attached to the church, such as the Sunday School, the Christian Endeavor society, or after we had become sanctified, or after we had committed to memory some man-made prayer, and with uplifted eyes and outstretched hands had been enabled to repeat it aloud, so that the world which wonders after the beast might hear. O

what blasphemy is all this! But what does the testimony of the divine word say? There we read that they were chosen in Christ before the foundation of the world. How different is this, and a thousand times sweeter also. How different is the sound of the true gospel from the wisdom of this enlightened age. But some will say that is a long ways back, so far back that we know nothing about it. I am satisfied of that being a fact, for if they knew anything about the truth, they would not have the audacity to call for more men, more money and more means to convert the heathen.

What a wonder! Chosen in Christ before the morning stars sang together, before sun, moon or stars were made, before the earth was, or any living thing existed upon it, of bird, beast or fish, before time or man was upon the earth. For there was a time, shall I say, before there was time. What a stupendous thought. Yet, long ere this, in the annals of eternity God lived and reigned supreme, and then God did see his church, the members of the body of Christ, yet being unperfect, and the names of every one of his chosen people were written in the book of life. Who wrote them there? Did man himself? Certainly not, for this was before man was created, but the great "I AM" wrote them there. In wisdom God saw fit to create the world. Did he ask assistance of man, or of any other intelligence in any way, shape of form? Certainly not. Did he have a purpose in the creation of the world, or did he not? We believe that he did. In this is another fruitful field presented to our minds, even the eternal purpose of God, but this I will not enter into now. I will only add that the world was a place predestinated to keep the jewels of God, the church, during time. There was no dan-

ger that the church should be annihilated or destroyed, and this is true, notwithstanding the Arminian idea, If you will, you may be saved. This is not only a plain denial of the testimony of Jesus himself, when he said, It is finished, but also of the infinite wisdom of God. The salvation of his people was finished when he bowed his head on Calvary and died. It was done, not going to be done. Then comfort God's people with the salvation of our God, is the substance of the meaning of these words of Isaiah.

As ever yours,

C. G. IRVIN.

OAK LANE, PHILADELPHIA, Pa., Jan. 3, 1904.

DEAR BROTHER CHICK:—I have thought of last Sunday so many times during this week, and to-day have been enjoying my enjoyment of it. On Monday I could hardly resist the desire to write you, and now I feel that I quenched the spirit in not doing so. Now I can only write of the memory of that day, yet all this week there has been sweet peace with me, a peace that passeth understanding; it has been a great feast to my soul; it seems to me that I will continue to look back upon this past week with sweet recollection. I have often wondered what David's frame of mind must have been, since all his changes were so vivid, being sometimes in deep woe, sometimes begging for mercy, and then again filled with such admiration, and wondrous praise, and with this wonder there has so often been a desire with me that I might at least have a taste of these things. Now I feel that the Lord has been gracious to me, and has granted me a taste. This week he has given me, I think, to be like David, with my whole heart going out in singing praise, and a desire that all should join in the praise.

David desired this because the joy was so great in his own heart.

I came home last Sunday evening singing within, "Praise ye the Lord." All that know the heavenly Father, "praise ye the Lord." In the morning my first recollection was of these words and many such as these, "His mercy endureth forever," "Unto thee, O God, do we give thanks," "The Lord is my light and my salvation," I will extol thee my God, O King, "I will bless thy name forever," "Blessed be the Lord, my strength," "Praise ye the Lord, for it is good to sing praises unto our God," and with these, the first five verses of the 148th Psalm. This all was the substance of my singing within, though I made no outward sound, I had such a joyful time in my heart. Occasionally, all the week, I have been made to sing out, yet all this time I have not been able to speak of it, even to my companion. During this bright spot in the dreary wilderness I have not forgotten the dark places, but I have been lifted high above them, the gloom of them has been gone, and I could only shout from my very soul, and I have had such a desire that one and all might know of his great love, and praise him, and give all the glory to him.

I was so relieved last Sunday to know about many things of which I felt free to ask; I was going about the streets inquiring of the watchmen, and was receiving knowledge of the Lord; right early the Lord gave me knowledge of his word. I enjoyed so much what you said about the birth of the Savior, that morning at the meeting, and about what the angel told the shepherds, and they came and found Jesus lying in the manger, and that this was the birth of Jesus to them, and that we all have a knowledge of our own of the birth of Christ. Many

thoughts have been in my mind about all this during this week, and now I am thinking of the shepherds returning and praising God for all the things which they had heard and seen, and I am thinking how every poor, lone soul, when given a knowledge of Christ's birth, seeing that it is so, also returns with praise unto God; they always know it is from the dear Lord that they have been enabled to see and to know Christ. How often each one goes back to a certain place where they first were given to know the Lord, and that he was born of the flesh. Another thought comes to me now, that when the angel told them of the birth of Christ, a light shone round about them, and they were bidden not to be afraid, and were given a sign whereby they might know the babe, and then heard the multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." Is it not true that every one who tells of the birth of Christ, to his people, also praises God?

I might go on and tell you of many more things, but these are enough that you may know how much I enjoyed it all. But now bear with me while I speak of the gathering in the evening. I am sure that it was time profitably spent, and that these evenings are always profitable. First of all, to me, is the acquaintance which these meetings foster of each one of our congregation with the others, and if one is absent, we are so much like a family, that we miss them, and are interested to know why they are absent, and of their welfare. If any one has anything to say, it is said to the edifying of the others. Beside, these meetings help to cast out all fear of each other, and it is lovely to mingle our voices together in hymns and songs, sug-



gested by some one or other. The young gather with the older, and all enjoy it. So often it seems beyond all earthly enjoyment, that at the close I often feel to say, Now we must come back to earthly trials and conflicts.

Now, dear brother, I have written beyond my intention. Come and meet with us again, when it is the Lord's pleasure for you to do so. So many times I look back to those lovely evenings spent in the different homes, and when different brethren come to visit us; such seasons are never to be forgotten. Now may God's choicest blessings rest upon you, the chief of them is charity. Charity is surely a beautiful garment, yet it seems to me that I know experimentally very little about it. May you continue to grow in grace, may you always trust in God for guidance and knowledge, and when your life draws to a close, may you hear your Father's voice saying, "Child, come home." Then the closing of natural life to you will be but to awaken in immortal glory.

Your unworthy sister,

MARY HILL TERRY.

QUEEN, Texas, March 18, 1904.

DEAR BROTHER CHICK:—I have desired for several years to write an account of my experience for the SIGNS, but a feeling sense of my inability to write, as well as my unworthiness, has hitherto hindered me, but now I will try to write, hoping that the Lord will direct my mind.

When I was a child I had serious thoughts about death, and hoped that some time I would have a hope. When I was in my sixteenth year I attended an association, but did not care for anything only pleasure and pastime with my young friends, until the close of the as-

sociation, when they were taking the parting hand, and all seemed to be rejoicing in the Savior's love. I believe that I was then shown what a great sinner I was. After this I would try to pray the Lord for mercy. Some of the brethren often went to my father's house, and O how I did enjoy hearing them talk of the dear Savior, and his love and mercy to poor sinners; but I did not want my father and mother to know that I cared anything about hearing them, and so I would hide in the dark and listen to them. After this the trouble left for me for a time, but again seemed to return with double force. I felt as though I was the greatest sinner in the world, and that I was not fit for anything but to be a servant to my folks. Like the prodigal son I sought a servant's place. I would go out and try to pray, but it seemed that the Lord did not hear me. I would wring my hands and cry out, The Lord does not hear me, and I have nowhere else to go.

One Saturday evening I was returning home from the field, and it seemed to me the gloomiest time that I ever saw. Everything was in mourning, it seemed to me. O how sad and miserable I felt. I could not eat any supper, and after the others had gone to supper, I got my Bible and let it fall open just where it would, hoping to find something that would comfort me, but I found nothing. So I went off into a dark room and fell on my knees, and if I ever did pray, I prayed then for mercy, but still I found no relief. I went back and sat down. Directly, I picked up a paper, but with no intention of reading. My eyes fell upon the words where it said, that the Lord leads his people by a way that they know not. The writer went on to say, there is ever doubt and uncertainty among

them whether they are in the right way, or whether the Lord is leading them at all, but we may safely say when one inquires the way, Truly that one is already in the way. O what a wonder! my trouble was all gone, and I was rejoicing in a Savior's love. I cried out, There is mercy for me. My folks heard me, and came to see what was the matter. I read and sung until bedtime, and thought I would read and sing all the next day, but when the morning came I thought I was deceived, and had deceived my folks. I did not want any one to see me; I stayed in the woods nearly all day. My prayer was, Lord, if I am deceived, undeceive me. I would have given anything if my folks had not known about it, and then no one would be deceived but myself.

After this I wanted to be baptized, but felt too unworthy. We lived seven miles from the church, and had no way to go, and I thought I was glad that there was no way for me to go. It seemed to me that if I went I should have to ask for a place with them, and I thought that would not do at all, for I was so little and unworthy. Then it seemed as though some one said to me, "You can walk." My husband and I did walk. We passed the creek where they baptized, and O how beautiful the water looked. Not far off was one of the aged brethren, and he also looked beautiful to me. It was wonderful to me. When they gave an opportunity for membership I went forward; there seemed to be an irresistible power that forced me. I was received, and baptized the next day by my dear father, and when I came up out of the water tongue cannot express the joy I felt; it was better felt than told. The world seemed to be under my feet. Since then I have had many doubts and fears, joys and sorrows.

Now do with this as you think best.

From one of the very least, if one at all, of the Lord's little ones,  
(MRS.) J. H. GRIFFIN.

ROLAND PARK, BALTIMORE, Md., April 11, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I am requested by the brethren in Elizabeth City, N. C., to ask the churches and friends to assist them in the building of a house of worship in that city, and with your permission will do so through the SIGNS. I will say that they are worthy for whom you should do this, and by way of introduction to the SIGNS and its readers will say that Elder Charles Meads is their pastor; he is known and I think favorably to a great many of our people. I know all the brethren and sisters in Elizabeth City, and know that they need a house, and hope the Lord may put it into the hearts of those who are able, to assist them. Any one feeling willing to do so will send same to brother C. C. Aydlett, Elizabeth City, N. C., giving their name and address, and if no house is secured he will gladly refund the amount.

Your brother in hope,

J. T. ROWE.

[ELDER Rowe and Elder Meads are both known by many of our readers, and we have no hesitancy in commending this appeal to all who may feel able to respond.—ED.]

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### CHANGE OF ADDRESS.

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Mrs. R. E. Hicks has changed her address from Wheelersburg, Ohio, to 102 Tompson St., corner East Front St., Portsmouth, Ohio, and would be pleased to see any of her Baptist brethren at her home at any time.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1904.

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

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

**MICAH IV. 1-4.**

DEAR BROTHER:—Will you please give your views upon Micah iv. 1-4? I love to read the SIGNS next to my Bible. May the Lord bless you in the future as in the past, to stand firm and unshaken by the new isms which have crept in our beloved Zion.

Your little brother,  
BLAKE, Texas, Jan. 14, 1904.

S. S. COX.

We will not here quote all the verses referred to by our brother, and neither will we write at length upon them, but try to briefly present what seems to us to be the one special promise couched in these verses. They are almost a complete repetition of the promise found in Isaiah ii. 2-4. Isaiah wrote first in the order of time, and Micah some years later; both prophets wrote before the captivity. Both of them wrote much concerning that captivity in Babylon, and both were inspired to see the restoration and the glory that should follow. It is evident also that while inspired to predict what God should do for Israel literally, there was also a vision given them of the still more glorious deliverance which the true spiritual Israel should find in Christ under the gospel dispensation. Sometimes it is the case, especially with the prophet Isaiah, that as he writes of the restoration from the Babylonish captivity, he goes right on to speak of that other

restoration, when Jesus should restore that which he took not away, and indeed this might very consistently be the case, because that first restoration afforded to literal Israel was but the type of that other restoration which all the called people of God are given to receive under the gospel.

In the text named by our brother in Micah, and in Isaiah second chapter, there is a setting forth of the work of the Lord in calling his true people out from the darkness of nature into his marvelous light; out of the kingdom of darkness into the kingdom of God. It is said to be in the last days. This expression is a frequent one in the Old Testament, and so far as we have been able to see, it refers not to the end of time, at least generally speaking, but to the whole gospel day, embracing all the time from the coming of the dear Redeemer, until the end shall come finally. Now in these our days literally, and for nineteen hundred years past, the mountain of the Lord's house has been established in the top of the mountains, and exalted above the hills, and "people" have been flowing unto it; in Isaiah the word "nations" is used. The thought is that not only Jews but Gentiles shall share in the glory of this new city, or kingdom. How often was this spoken of in the Scriptures of the Old Testament. The blindness of natural men concerning the meaning of the word of God, appears in this most clearly. Because the Jews, having the word to read, yet had so little understanding of it that they did not believe that the Gentiles should be fellow-heirs in the new kingdom with them. But this is a constant hope set forth in all the Old Testament Scriptures; it is set forth in the text.

It is called the mountain of the Lord's

house, because in the type the house of God at Jerusalem was set upon a mountain above all the rest of the city. But here is still more glory spoken of. That mountain was not in the top of other mountains, but this shall be exalted above all hills, and in the top of the mountains. Kingdoms of the earth, whether we speak of nations, or refer to the domain of mind, intellect, beauty, wisdom or what not, are none of them exalted so high as is this mountain of the Lord's house, this people, this kingdom despised of men, is yet glorious over all. To the spiritual mind there is no real glory save the glory of God revealed in the face of Jesus Christ; humble believers see a glory, an exaltation which is not of this world. To such as these there is a glory, a sublime exaltation in the humblest follower of the Lamb, that the wisest of men do not possess. God has exalted his chosen, humble and despised though they be in the sight of men, to reign over self, and this is the highest dominion possible, for it is expressly declared that he that ruleth his own spirit is mightier than he that taketh a city. To be a child of God, though a beggar on earth, is infinitely more glorious than to be a king among men; the Lord's house is exalted, and they are exalted with it and in it.

The next verse sets forth the truth to which we have referred already, viz: that in these last days "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob." Isaiah says, "And all nations shall flow unto it." These two expressions fit in together, and help explain each other. Nations flow up to the height of this mountain contrary to nature, and they do so because in their hearts has been wrought that work which has constrained them to say, Come, let us

go up to the mountain of the Lord. If we may be allowed to use a homely illustration, we will say the thought is that they are not forced up this height as a pump forces water, but flow up as naturally as a stream flows down hill. Nature flows down always, it is fallen, and continues to fall lower, growing worse and worse, deceiving and being deceived. But in grace, under the gospel, nature is reversed, and the spiritual flow upward. May we say, it is as natural for that which is spiritual to flow upward as it is for that which is natural and evil to flow downward? Here is the liberty of the gospel, and believers are not forced heavenward, but flow that way, because it is in them to flow upward or Godward. They look up, and their heart's desires ascend upward, and they shall themselves be exalted. What a vast difference between what is called free will, and gospel liberty. It is the liberty of the river to flow downward, but it is the liberty of the believer to flow upward toward God and godliness. The word flow expresses liberty, but not free will. It is God's free will working in the heart, and working effectually. But one may say, Suppose the people do not want to flow up to the mountain of the Lord? Then we reply, Such ones do not flow there. The flowing upward is, first of all, felt in the upward desire. But may not one flow or not, as he chooses? Yes, but who fixes the choice? Here is the deciding point in any course of life. The choice is first. But why does a man make such a choice? One may go to a dance rather than to the house of the Lord, if he wants to, but can a christian want to go to the dance? Can he want to, if he does not want to? The choice is decided by the indwelling of the Spirit of God. Believers do choose to serve God, to flow up to the mountain

of the Lord, but why do they thus choose? Here is the effect of grace, and grace alone deserves the credit for this work. A whole field opens up here, which we must not now enlarge upon.

These nations that flow up to the house of the Lord declare what it is that draws them there with such desire: "He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And in the next two verses the peace and glory of this exalted kingdom is set forth in glorious expressions; figures of speech are used in a wonderful manner; it is a vision of peace, of quietness and of safety.

We do not wish to write more here, as this article is already as lengthy as it ought to be, but we will say that this vision of peace is not in the world or among the nations of the earth, but in the mountain of the Lord's house alone. In the world tribulation continues, but in Jesus is peace. How many of the poor and troubled of this world have had this vision of peace, such peace as the world cannot give or take away. Sometimes it is given to the lowly child to be exalted till he hardly knows whether he is in the body or not, and unspeakable glories open before him. It is true that whenever Jesus appears in his glory to the believer, he also is exalted in glory. To see Jesus is to be like him, according to the Redeemer's own testimony. This exaltation does not consist in frames and feelings alone, the experience of this flowing up to the mountain of the Lord may be accompanied with the utmost self-abasement; it is as we decrease that Jesus is exalted more and more. This work goes on till at the last we learn what the words mean, "A sinner saved by grace."

### ACTS XXVI. 28.

ELDER F. A. CHICK—DEAR BROTHER:—Will you please give your views through the SIGNS upon Acts xxvi. 28? "Then Agrippa said unto Paul, Almost thou persuadest me to be a christian."

Your sister, I hope,

MARY E. TAKE.

There have been different opinions among brethren as to the state of mind expressed in these words of Agrippa, and some writers have thought that the meaning is that Agrippa was not speaking of his own frame of mind, but rather of the earnestness of Paul, as though he had said, Thou thinkest in a little while and with a little effort to make me a christian. The idea of such ones is that Agrippa spoke rather in the way of derision than of earnestness, but it would seem from the words of Paul which follow, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds," had Agrippa spoken in derision, Paul would hardly have replied in this way. There seems to us no doubt that Agrippa spoke with earnestness and sincerity, but still he did not speak as a spiritual man; his heart had not been convinced of his sin before God, and of his need of a Savior, he was still a natural man. Paul was speaking before both Agrippa and Festus. Agrippa was a Jew, and a believer in the Jewish faith, he knew that the Scriptures declared the coming of the Messiah. Paul therefore recited before him the testimony of the very Scriptures which he himself received and believed to be the oracles of God. And so Paul said, verse 26, "The king knoweth of these things." And verse 27, Paul said, "King Agrippa, believest thou the prophets? I know that thou believest." No doubt Paul spoke with earnestness and power, and the arguments which he used had weight with the king, but still Agrippa was but a natural man,

he was almost persuaded by the arguments of Paul to accept the faith that this Jesus was the promised Messiah, but this was no more than thousands and millions profess to-day who have never known the Lord as their Savior. It is one thing to have the judgment convinced, and quite another to feel the power of the word in the heart. Nominal christianity is one thing, real, vital godliness is quite another. It is to be feared that millions, in all ages of the gospel dispensation, have had a name as believers, who have never known what living faith is. It is possible for men to be earnest, honest, devout and self-sacrificing in a religious profession, and yet believe in Jesus only as a Mahomedan believes in Mahomet, or as Mormons believe in Joseph Smith. Men can be persuaded, as Agrippa was almost persuaded, by argument, by reasoning, by the admiration which kind-hearted people feel for works of charity and mercy, by the right doing enjoined in the religion of Christ, so opposite to the vice and crime with which the world is filled, to become nominal christians, as thousands are thus convinced and make religious profession every day; but O how few are aware of the plague of their own heart, of the hidden evil in the flesh, of the deceitfulness of sin, of the inability of the natural man to even desire holiness and the knowledge of God, and of the necessity of an atonement to redeem them from condemnation and death, and of the work of the holy Spirit in the heart. The king evidently had no knowledge of these vital things, but was listening only as a natural man to what seemed to him to be almost unanswerable reasoning, and, too, no doubt he was impressed as any man will be by the earnestness of the argument, and with the evident sincerity of

Paul. All this could and did appeal to him as a man, but still there was no vital godliness in his heart. To produce this, more than the arguments of even a Paul are needful, the Spirit of God must touch the heart and give life to the dead; evidently this miracle had not been wrought in Agrippa. It has appeared to us that one reason why such examples are given in the word, is to show the difference between all natural religion and the vital godliness wrought by the holy Spirit. The one is the real living child, the other is but the image devoid of life, though seemingly lovely. What a great blessing to receive not a mere head knowledge of the word, but the power of it in the heart.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### I TIMOTHY V. 24, 25.

FRIEND BEEBE:—Please give your views on 1 Timothy v. 24, 25, "Some men's sins are open beforehand, going to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." By so doing you will oblige a sincere inquirer after truth.

Your friend in tribulation,

J. CHILDERS.

DARKE Co., Ohio, Sept. 21, 1861.

#### R E P L Y .

This chapter abounds with practical rules to be observed by Timothy in the discharge of his pastoral duties in the church of God, in which he was an ordained bishop, (or elder.) Among other instructions he is cautioned against laying hands suddenly on any man. That is, if we rightly understand, in setting them apart to the office of elders, deacons or other responsible places in the church. To avoid premature ordinations, it would be necessary to form a judgment in regard to the prospective proclivities of candidates for ordination. Let these

first be proved, and when the church becomes satisfied that they possess the proper qualifications, let them be set apart to the work, by prayer, fasting and the laying on of the hands of the presbytery. But be not hasty. There are perceptible indications which, if judiciously watched, will enable the church and the presbytery to judge even beforehand whether the assignment would be beneficial. Some men, even in the church, are by no means qualified for the office of pastor or deacon, their failings or sins may be anticipated. For instance, if the candidate for the ministry be a *novice*, his prospective sin is that being lifted up with pride, he will fall into the condemnation of the devil. The church and the presbytery must judge in this matter beforehand. Or if he be given to too much wine, or in his natural disposition greedy of filthy lucre, or passionate, a striker, one who is not able to rule well his own house, we are not at liberty to lay hands on him, but from these evidences we are to judge of him beforehand. The evil consequences which would result from their being installed in the sacred office are open, and need not that time or trial be given, for the consequence is so open and apparent that it may be judged beforehand. The bishop, for instance, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. In the absence of these qualifications, we may righteously and scripturally judge beforehand, that his future, if set apart to the work, would be unprofitable, and hazardous to the peace of the church. Likewise also the good works of some are manifest beforehand, for, if we find them in possession of all the requisites named in the third chapter of this epistle, we may judge beforehand that his ministry

will be edifying, comforting, instructing and every way beneficial to the church of God.

Some have understood the apostle to mean that the sins of God's elect people have gone to judgment before death, and that the sins of the non-elect follow to judgment, and are not judged until after death and the resurrection, but we do not understand this to be the subject on which the inspired apostle was in this text, or its connection, instructing Timothy. We do believe that the sins of all God's people were as fully known, and adjudged by God before the world began as they are or will be at any subsequent period. And further, they are judicially judged, summed up, and laid upon Christ when God laid on him the iniquity of all his people; and experimentally, when they were first quickened with spiritual life and arraigned before their eternal Judge, in their first convictions for sin. We also believe that all the wicked deeds of men and devils were known unto God from everlasting, and that the final destiny of both saints and sinners is unchangeably fixed in the purpose and wisdom of the divine mind as it will ever be. But still, to our mind, the text under consideration does not relate to that subject, but, as we have endeavored to show, to the judgment of the church and of the presbytery in regard to those on whom hands should or should not be laid in solemn ordination, as elders, deacons, &c.

MIDDLETOWN, N. Y., October 15, 1861.

<b>R E C E I V E D</b>	
IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE A THOUSAND DOLLARS TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.	
Previously acknowledged.....	\$932 65
J. M. Ruffner, Ohio, \$1.00; A Friend, S. D., \$3.00.—Total .....	4 00
Total to date.....	\$936 65

## MARRIAGES.

By Elder G. N. Tusing, at his residence, April 24th, 1904, Clyde W. Headley, of New Albany, and Miss Georgie B. Taylor, of Reynoldsburg, both of Franklin Co., Ohio.

By Elder John McConnell, at the home of the bride, April 20th, 1904, George D. Genung, of Waverly, N. Y., and Leonora A. Tuthill, of New York city.

## OBITUARY NOTICES.

SISTER **Sarah C. Meredith** died March 12th, 1904. She was born Oct. 25th, 1820; married to her late husband, Deacon Peter Meredith, April 12th, 1849, and baptized into the fellowship of the Bryn Zion Old School Baptist Church, in Kent Co., Del., by Elder Ephraim Rittenhouse, Dec. 4th, 1858. She spent a long and useful life as an exemplary christian, faithful wife, affectionate mother and good neighbor. Many years ago she with her husband and family removed from the vicinity of the Bryn Zion meeting-house to their homestead near the Cow Marsh meeting-house. After their removal, notwithstanding the long drive, they together continued their regular attendance with the Bryn Zion Church at all seasons of the year, and at the same time attended the regular appointments at Cow Marsh. After the death of her husband she continued her attendance with the Bryn Zion Church until prevented by the infirmity of age and its attendant afflictions. Her manifest interest in the welfare of the church won for her the affectionate appellation of "Mother Meredith." Many of the Elders, members and friends of the church can bear witness to her christian hospitality in her Old School Baptist home. Those who were with her during the days and nights of her declining life, and in the hours of her affliction, were witnesses to the faithfulness of our heavenly Father as expressed in the good old hymn,

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love."

I feel constrained in writing this memorial to mention the untiring vigil of her daughter, sister Anna Meredith, whose constant attendance upon her mother day and night during her illness deserves our affectionate admiration. Sister Meredith has left four children, two sons and two daughters, four brothers, two sisters and several grandchildren and great-grandchildren, who need not mourn as those who have no hope. She sleeps in Jesus. "Them also which sleep in Jesus will God bring with him." The Bryn Zion and Cow Marsh churches are both bereaved. May the Lord sanctify our loss to our good and to his glory.

Her funeral was largely attended at the Cow Marsh Church. Elder A. B. Francis preached an encourag-

ing and comforting discourse from Rev. xiv. 13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." After which she was gently laid to rest beside her husband in the Cow Marsh churchyard.

ALSO,

**Mr. Lewis R. Green**, son of sister S. E. Green and the late Deacon Isaac Green, of the Bryn Zion Church, died at the home of his sister, near Newark, Del., Feb. 18th, 1904, in the 25th year of his age. Mr. Green was not a professor, but rather a confessor, by manifesting an attachment to those who love the truth as it is in Jesus. He was the youngest child of his mother, a favorite with her and all the family. His upright deportment was appreciated by many friends. His disease was pulmonary consumption. Through the tedious days and nights of his decline, conscious of approaching death, he patiently and submissively endured his suffering and fearlessly awaited the end, sometimes repeating from the hymn in which he substituted night for day, saying,

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

In the Lord's own good time he peacefully fell asleep.

The writer of this memento of affection tried to comfort the bereaved ones at the funeral, held in the Bryn Zion Church, after which our loved one was laid gently to rest in the family plot in the Bryn Zion churchyard, submissive to the will of our God and Savior. Blessed be the name of the Lord.

W. W. MEREDITH.

By request of dear sister Francis, I undertake to write an obituary notice of her beloved and much lamented husband, **William Hume Francis**. Our dear brother was born Sept. 27th, 1851, and was baptized by Elder J. N. Badger, at Upper Broad Run Church, Fauquier Co., Va., June, 1875, and lived a consistent member until his death, which occurred at Manassas, Va., April 6th, 1904. Brother Francis was a strong, healthy man, never sick much in his life. He was painting a house on Monday p. m., April 4th, and fell a distance of about fifteen feet and struck face downward on a pile of stones, and sustained internal injuries from which he died on Wednesday a. m. at 10:30 o'clock. Sister Francis sent for me, and I went on Thursday and remained with her until Friday at 2 p. m., when in company with his pastor, Elder Badger, I attended his funeral, speaking (by sister Francis' request) from John xi. 25. There was a large attendance, showing the esteem in which he was held by his neighbors. His death seemed to cast a gloom over the town, even some children sent in a beautiful floral design in token of their esteem. Brother Francis was married to Miss Catherine Hickerson, to whom he proved a loving and faithful hus-



band, ever mindful of her needs and happiness. No children were born to them, and so our dear sister is left alone. May God in his gracious goodness fill the vacancy with his own presence, which he has caused by taking her loving husband to himself.

Brother and sister Francis were members for some years of the church in Alexandria, Va., and for about two years I tried to serve them as pastor. I found in him a strong friend and helper, ever ready to do what he could for the church and pastor, not merely because he felt it a duty, but because he delighted in doing what he could, prompted by his love for the cause of the Master. It seems hard for me to realize that brother Francis is gone, and I shall see his face no more in this life; but he is with Jesus, which is far better, and we must be still and know that he is God. Brother Francis leaves two brothers, one of which is Elder A. B. Francis, of Delmar, Del., and three sisters, one of which was at his funeral (Mrs. Annie Risler, of New Jersey). These, together with a host of brethren, sisters and friends, mourn their loss, but none can feel their bereavement so keenly as the widow, who daily has something to remind her of him who was so good and kind. May God's eternal mercies rest upon her.

J. T. ROWE.

DIED—At her home in Russellville, Monroe Co., Ga., Dec. 6th, 1903, **Mrs. Susie A. Huguley**, wife of J. H. Huguley, aged 34 years, 4 months and 6 days. She was married to brother Huguley about sixteen years ago. She leaves six children, four boys and two girls, husband, father, grandfather, a half brother and sister, with many other relatives and friends, to mourn their loss. Her sickness was long and severe, but she bore it all with much patience and resignation. Her disease was consumption, which she believed must finally terminate in her death, yet she was cheerful, and always seemed to be perfectly reconciled, and often remarked that the good Lord would do right with her, and that she felt willing for his will to be done. She was the daughter of J. G. Huckabay. Her mother died when she was only three years old, and her grandparents, Mr. and Mrs. C. T. P. Evans, raised her, and she lived with them until she was married. Sister Huguley united with the Primitive Baptist Church at Smyrna, Monroe Co., Ga., April 25th, 1896, and was baptized by the unworthy writer of this notice, and she lived an exemplary christian life. She was of a very quiet disposition, and always seemed to enjoy her meeting and the preaching of Christ so much. Her great desire was to serve the Lord, who she said had been so merciful to her in all of her afflictions. On the morning of the day she died she told her husband and friends that she would die that evening, which she did, and she seemed to be perfectly reconciled, waiting for the time to come. Surely a child of God has passed from earth to dwell with Christ and his saints in heaven.

Then, dear husband and children, father and friends, do not mourn as those who have no hope, for she has left the evidence that she is now at rest with her Savior, but try to live as she has lived, and may the God of all grace and mercy sustain you by his holy Spirit, and finally receive you to himself, where there will be no more afflictions or parting.

Her body was buried in the old Huguley cemetery, in the presence of a large assembly of relatives and friends, where the writer tried to speak some words of comfort to the bereaved ones. May the Lord bless us all with his grace and save us in his kingdom.

D. G. McCOWEN.

FORSYTH, Ga., April 27, 1904.

IN much sorrow we record the death of our dear sister, **Nancy A. Pickard Dickey**, beloved wife of L. C. Dickey. She departed this life Feb. 16th, 1904. She was born June 18th, 1847, and raised in Upson Co., Ga. She professed a hope in Christ, joined the old order of Baptists, and was baptized by the late Elder Samuel Bentley, of Georgia, in 1865; was married to brother Dickey Dec. 20th, 1866. To this union there were born ten children, of whom seven are living, four sons and three daughters. Our sister and her husband took letters of dismission from Flint River Church, of Georgia, emigrated to Texas in 1895, and resided near Bono, Texas, till last fall, when they moved within about three miles of Blum, Texas. The writer became acquainted with the family in 1896, and has made their house a home in passing from that time till the present. I think sister Dickey was as near being without faults as any one I ever knew. No sister in all of my acquaintance was better pleased to have Old Baptist company to entertain. She believed in salvation by grace from first to last. She had no fear of death; much of the time during her long illness she was not rational.

Our dear sister's remains were consigned to the tomb near Bono, after a short funeral service by the writer.

W. L. ROGERS.

BLUM, Texas.

MY dear sister, **Mrs. Mary Greenland Barton**, died July 6th, 1903, aged 70 years, 6 months and 13 days. Her death was very sudden and unexpected. She had an attack of indigestion a few days before her death, but seemed to be recovering rapidly, and frequently spoke of her gaining strength, and performed light duties about the house. The evening before her death she spoke of feeling so well. We retired at nine o'clock, and a few moments before twelve she came to my room and called me, saying there was something wrong, that she had such pain at her heart. My husband and I arose immediately, but before I reached her side she sank to the floor, we tenderly raised her up and laid her on the bed, she breathed but twice and passed away as calm and

peaceful as a little child going to sleep. After the death of her husband, two years before, she made her home with us. Eleven years ago she received a hope, and was baptized by Elder E. V. White, in the fellowship of the Providence church, Bedford Co., Pa., and remained a faithful member until death. She loved the doctrine of salvation by grace, and loved to meet with the Lord's people. We miss her so much from our little band, as her place at meeting was never vacant unless providentially hindered. Her house was a home for the Baptists at all times. She always looked forward with pleasure when she could meet with the household of faith.

She leaves two brothers and three sisters to mourn their loss. Her remains were taken to Rays Hill, her former home, and laid beside her husband, to await the resurrection morn.

Owing to the absence of our pastor, Elder J. C. Mellott, at the time of her death, the funeral services were conducted by a relative of ours, F. W. Rohrer.

May the God of all grace comfort those that are left to mourn, and may we be a happy united family in that home where sorrow and death can never come, is the prayer of an unworthy sister,

ANNA R. MCCLELLAN.

BEDFORD, Pa., March 12, 1904.

**Martha A. Linn** was born Oct. 9th, 1838, and died April 2nd, 1904, aged 65 years, 5 months and 23 days. She was the mother of seven children, one of whom preceded her to the better land. She was a widow at the time of her death, her husband, Uriah E. Linn, having died in December, 1900. She leaves two sons, four daughters and eight grandchildren, besides other relatives and many friends, to mourn their loss, but their loss is her eternal gain. She had been in very poor health for the past year, not being able to stay in her own home very much of the time. She has spent most of the time with her children, having spent the last two months with her daughter, Mrs. Ida Beck, of East Gilead. She has been a great sufferer from heart and lung trouble, not being able to lie down much of the time for the last four months. She was very patient through all of her suffering; she talked a great deal about death, and was ready and willing to go and be at rest. Just a few days before she died she said, "Life is sweet, but welcome death." She was a kind mother and a good christian, a member of the Old School Baptist Church at Honey Creek, Ohio, having united with that church in November, 1879. She was a firm believer in their faith and doctrine.

On account of bad roads and high water we could not get the minister of her choice, so we had a Free-will Baptist minister, who spoke from Heb. xiii. 14.

Her daughter,

(MRS.) GEORGIE WILLIAMS.

BETHEL, Mich.

**Mrs. Sarah Coons** departed this life after a brief illness at the home of her son-in-law, at Olive, Ulster Co., N. Y., March 30th, 1904, in the 83rd year of her age. Mrs. Coons was not a professor of religion, but we believe a genuine possessor of hope in God through our Lord and Savior Jesus Christ, giving the best of evidence by a sense of unworthiness. She manifested her interest in going to hear preaching when she could, and in reading the SIGNS. Her last hours were attended with delirium, causing incessant talk until her strength gave way and she fell asleep in Jesus. She leaves to mourn, one son, two daughters, two brothers and other relatives and friends, as well as the church.

Her funeral was quite largely attended at the Olive and Hurley Old School Baptist meeting-house.

ALSO,

Sister **Anna Morse**, a widow aged 91 years, died at her home in Vega, Delaware Co., N. Y., April 18th, 1904, after a short illness affecting old age. Sister Morse was one of the stable believers in the sovereign, reigning grace of God, being entirely separated from the works or goodness of the flesh, or legality. No one could delight more in the law of God after the inward man, and as far as circumstances and strength allowed she carried out the injunction, "Forsake not the assembling of yourselves together." She was made to see the difference between works and grace when quite young, and professed faith in Jesus Christ and maintained her steadfastness therein by a well ordered life and godly conversation to the end. She leaves three daughters and other relatives, with the church, to mourn, but we mourn not as those without hope.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., April 24, 1904.

**DIED**—At her home on Pine Wood Ave., Troy, N. Y., **Mrs. Sarah A. De Freest**. Her maiden name was Sarah A. Bloomingdale. She was born March 1st, 1832, at North Greenbush, N. Y., was married Oct. 21st, 1858, to Levi De Freest. Six children were born to them. One son, two daughters, three grandchildren and the husband are left to mourn their loss, but they have the consolation, and feel to say, that their loss is her eternal gain. She was a member of the Albany and Troy Old School Baptist church, was baptized by the writer about four years ago. She was a consistent christian, a good mother, and a faithful companion to the aged husband, and may be have grace given him to bear this separation.

For a long time she has been a great sufferer; but bore her suffering with christian fortitude. She lay in a state of coma for a week before she died and did not regain consciousness. Her family were all with her when the end came.

The funeral services were held at their home, and largely attended by relatives and friends. Inter-

ment in Elmwood Hill cemetery. May the blessing of God sustain the bereaved family.

C. BOGARDUS.

BROOKTON, N. Y., April 14, 1904.

BROTHER **William Search** departed this life near Baptistown, N. J., March 14th, 1904, aged 70 years, 5 months and 19 days. Gangrene was the disease, from which he suffered greatly. He was the son of the late Samuel Search and Catharine Puff; he was the last survivor of a family of nine. Dec. 25th, 1856, he was married to Mary E. Britton, daughter of Dennis and Elizabeth Britton, of Davisville, Bucks Co., Pa. He united with the Southampton Old School Baptist Church about fifty years ago, and was baptized by the late Elder Wm. J. Purington. He united with the church at Locktown, N. J., about twenty years ago, and was a faithful member until his Father called him home. He is now enjoying heaven, which is the believer's hope here and rest hereafter. Nothing is necessary to complete the happiness of a child of God but to awake with the likeness of Christ, to whom faith ever looks. May God bless the dear, sad and lonely widow, the family of six children and all that mourn, with reconciled spirits to his sovereign will.

The writer conducted the funeral services, after which the remains were interred in Frenchtown cemetery, N. J.

D. M. VAIL.

**Melville B. Eggleston** departed this life March 16th, 1904, at his boarding-house, 53 West Main St., Middletown, N. Y. He was born in Hunter, Green Co., N. Y., in 1842; was the son of Zebulon and Huldah Eggleston. For forty years he had lived in Middletown, and was highly respected by all who knew him. He was a believer in salvation by grace through the Son of God, but never made a public profession of religion. He was a kind-hearted man, and it seemed a great pleasure to him to wait upon the Old School Baptists. As long as his health would allow him, he attended the meetings regularly. He was a great sufferer the last three years of his life, but the end was very peaceful, and we who knew him believe he is at rest.

The writer conducted the funeral service, after which the body was buried in Hillside Cemetery, this city.

H. C. KER.

**Mrs. Elizabeth Reed** died at the home of her daughter, Mrs. Fred Sheldon, Tuesday, Sept. 8th, 1903, at the ripe old age of 81 years and 12 days. She was married to Samuel Reed Sept. 27th, 1842. To this union were born nine children, four sons and five daughters; all survive their mother except one son. The deceased had been a faithful member of the Regular Predestinarian Baptist Church of Jesus Christ for forty years, all that time had been a constant

Bible student, and nearly all these years a reader of the SIGNS OF THE TIMES, an able defender of the doctrine of salvation by grace. She died as she had lived; had been for nearly ten years a great sufferer, but in all her affliction she never complained of its being too severe, but desired to leave this world of sin and suffering. She has left eight children and a faithful husband to mourn for one that they dearly loved, but while they are bowed down with sorrow, she is at rest with her blessed Savior.

Before she passed from time, her request was that I should attend and preach the funeral discourse, as a last tribute to her memory, which I did, (but not until after her burial) to a concourse of relatives and friends, using for a text 2 Cor. v. 1: "For we know that, if our earthly house of this tabernacle were dissolved," &c.

J. T. SWINNEY.

**John J. Musgrave** departed this life Dec. 28th, 1903, after four days illness with pneumonia, aged 91 years lacking a few days. He joined the Indian Creek Church in January, 1858; served the church as clerk for thirty-three years; a more faithful clerk or member never lived to our knowledge. We have known the deceased ever since our childhood. The weather was never too inclement or his work too urgent to keep him from his meeting, his chief delight. He seldom failed to attend the Redstone Association as messenger from his church. He attended his association September last, held with the Meadow-run Church, fifteen miles distant; he heard such wonderful sermons there. It seemed as if his mind was on spiritual things, which made his last days his brightest. He awoke his wife one night when he was greatly exercised over his future home beyond this vale of tears, when these words were spoken to him in the dead hours of the night, "You shall come up through great tribulation." It seemed as if an audible voice spoke, which made him quake with fear from head to foot. He wished his wife to tell him the meaning of all this. She told him what she thought, and what she felt sure would be the result, and comforted him as best she could. His counsel stood high in his church and association. He has passed to his reward, after great tribulation. He leaves his wife and seven children: David S. John T. and S. C. Musgrave, Mrs. Mary J. Lynch, Mrs. Nancy Barbe, Mrs. Mallissa Brock and Mrs. Clara Yost.

A FRIEND.

MORGANTOWN, W. Va.

DIED—At her home, Olivehill, Carter (now Beckham) Co., Ky., March 8th, 1904, our dear mother, **Mrs. Sarah Hicks**. She was born in 1822, and was a member of the Old School Baptist Church for about sixty-three years. She was the widow of Henry Hicks, who died at Olivehill some years ago. She leaves six sons and two daughters to mourn the loss

of a mother, but they feel their loss is her gain; they are sure she is at rest from her labors. It is sad to lose a loving mother, but we know that God is just. Seven children and her husband preceded her to the grave. She suffered so much while here that death was a welcome relief to her.

Her daughter-in-law,

(MRS.) H. C. HICKS.

## MEETINGS.

THE Baltimore Old School Baptist Association will be held, Providence permitting, with the Black Rock Church, Baltimore Co., Md., beginning Wednesday before the fourth Sunday in May, (18th, 19th and 20th,) 1904, and continuing three days.

Those coming via Baltimore will take 3:30 p. m. train at Calvert St. station, May 17th; get tickets for Cockeyville. This train will be met at 4:10 p. m. Those coming from the north, on the Northern Central R. R., will take train leaving Harrisburg at 11:50 a. m., May 17th. This train will be met also at Cockeyville, at 2:35 p. m. We extend a cordial invitation to all lovers of the truth to meet with us, especially ministering brethren.

F. G. SCOTT, Church Clerk.

THE Delaware Old School Baptist Association will be held with the Welsh Tract Church, at Newark, Del., beginning Wednesday before the fifth Sunday in May, (25th, 26th and 27th,) 1904, continuing three days.

Those coming from Philadelphia and other points north will please come via B. & O. R. R. Wednesday morning, on train leaving Philadelphia (at Twenty-fourth and Chestnut Sts.) at 7:40 o'clock. Those coming from Baltimore and points south will come via B. & O. on train leaving Baltimore (Mt. Royal station) at 8 o'clock Wednesday morning, and all get tickets for Newark, Del. Those coming from Delmar, Del., and points on the Delaware Division R. R., will come on Tuesday afternoon and take train leaving Delmar at 2:15 p. m.; get tickets for Wilson and change cars at Porter. A cordial invitation is extended to all lovers of the truth, and to our ministering brethren in particular. All will be met and conveyed to the meeting and to our homes for entertainment.

P. M. SHERWOOD, Clerk.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, at Hopewell, N. J., to begin Wednesday before the first Sunday in June, (1st, 2nd and 3rd,) 1904, and continue three days.

Trains reaching Hopewell by Reading R. R. from both New York and Philadelphia, at about two, four and five o'clock on Tuesday before the association

will be met and friends cared for. Those who come from either direction on Wednesday morning will come directly to the meeting-house, which is about ten minutes walk from the depot. A cordial invitation is hereby given to all ministers, brethren, sisters and friends to be with us at that time.

ELIJAH LEIGH, Clerk.

THE Middleburgh Old School Baptist Church has appointed her yearly meeting to be held the first Saturday and Sunday in June, (4th and 5th) 1904. A cordial invitation is extended to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

THE Warwick Old School Baptist Association is expected to be held with the Warwick Church, at Warwick, N. Y., Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1904.

All trains arriving at Warwick, N. Y., on Tuesday and Wednesday, June 7th and 8th, will be met as follows: 8:06 and 11:54 a. m., 3:56, 5, 6:40 and 7:44 p. m. Trains leave Chambers St. ferry, Erie R. R., 9:15 a. m., 1, 3, 4:30, 5:30 p. m., Twenty-third St. ferry five minutes earlier. Those coming from the west can make connection at Greycourt for trains to Warwick at 7:42 and 11:26 a. m., 3:22, 4:38, 6:18 and 7:22 p. m. The old and infirm need fear no hardship in attending. Meeting-house in village one and one-half blocks from the depot. Entertainment close by. Every lover of the truth welcome.

JOHN McCONNELL.

THE Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held this year, the Lord willing, with the Luckiamute Church, at or near the residence of Elder V. J. Turnidge, about six miles south of Sheridan, Yamhill Co., Oregon, commencing on Friday before the third Sunday in June, (17th) 1904, at 10 o'clock a. m., and continuing the two following days. Those coming by railroad via Portland, Oregon, should be at Portland so as to take the train Thursday evening, June 16th, at 4 o'clock p. m., arriving at Sheridan at 8 o'clock p. m., (present schedule) where they will be met and conveyed to the place of meeting. All lovers of truth are invited to attend.

N. J. SHANKS, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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The bi-centennial of the Welsh Tract Church, New-  
ark, Del., was celebrated Oct. 20th, 1903. After  
some delay it is now published in pamphlet form, and  
on sale at this office. Price 15 cents. The pamphlet  
contains photographs of the Welsh Tract meeting-  
house and Elder J. G. Eubanks, the pastor, the pro-  
ceedings of the anniversary, letters of greeting from  
sister churches and a historical sketch written by  
Dr. B. F. Coulter, of Philadelphia, Pa., and read on  
the occasion. Some of the brick in the meeting-  
house was brought from Wales to this country, and  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., JUNE 1, 1904.

NO. 11.

## CORRESPONDENCE.

### DEUTERONOMY III. 26.

“LET it suffice thee; speak no more unto me of this matter.”

This language at a distance seemed to me to have a harsh tone, to be very abrupt, but as I drew near in my meditations and considered the suppliant, who he was, that he was one so favored that “he endured, as seeing him who is invisible.”—Heb. xi. 27, and that he lived in such intimacy with God that the Lord spake unto him as a man speaketh unto his friend, (Exodus xxxiii. 11,) then I knew that the tone of the Lord’s voice, though powerful and subduing, was the voice of love. These are the words of our heavenly Father to one of his dear children.

Because of his rebellion and unbelief, and his failure to sanctify the Lord in the eyes of the children of Israel, Moses was forbidden to enter into the promised land. (Num. xx. 10–12.) He had set his heart upon leading the tribes of Jacob into the land flowing with milk and honey, and to thus have his expectations cut off was a sore disappointment. He tells us, “I besought the Lord at that time, saying, O

Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me.” This wrath of the Lord was permeated with love, the chastening of Moses was the chastening of a parent. “What son is he whom the Father chasteneth not?”—Heb. xii. 7. “As many as I love, [saith the Lord] I rebuke and chasten.”—Rev. iii. 19. And our heavenly Father in revealing his displeasure, and in denying us our requests, is able to so speak that we are humbled and at rest. “Let it suffice thee; [my child] speak no more unto me of this matter.” These words are breathed into the soul with such affection that we are quieted, and are brought into unquestioning acquiescence to the sovereign will of Abba, Father. If it be chiding language, it is love’s chidings, in tones of infinite affection for his dear child. “Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do ear-

nestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord."—Jer. xxxi. 20. The sentence of the Lord forbidding Moses to enter into the land of Canaan was not to be annulled, his disappointment was the Lord's appointment. "Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."—Deut xxxiv. 1-6. (It is not my purpose to touch upon the typical signification of this.)

As leader of the chosen tribes the high honor and pleasure of entering into the goodly land of promise was not to be his, but something better was his destiny. After looking with his eyes from the top of Pisgah upon the land till he was sufficed,

"Softly his fainting head he lay  
Upon his Maker's breast;

His Maker kissed his soul away,  
And laid his flesh to rest."

Thus he died, and his spirit released from its tabernacle of clay was translated to the "better country, that is an heavenly." Moses could not have his wish to pass over Jordan into the delightful land of Canaan, but how insignificant is all this compared with the far more exceeding and eternal weight of glory that is now his in the better heavenly country.

The heirs of promise in their pilgrimage through this world to the better land are very imperfect creatures, often disclosing how unwise they are. We are graciously admonished as strangers and pilgrims to abstain from fleshly lusts, which war against the soul. (1 Peter ii. 11.) But we often most foolishly set our hearts upon this and that, and pour forth our cravings for we know not what. We have witnessed little children asking, yes, with floods of tears, their earthly parent for what they wish, and at length the wise and gracious parent has said to the child, "Let it suffice thee; speak no more unto me of this matter." For a small moment the child may think, My mother deals hard with me, and is unkind, but before long it becomes reconciled to the denial of its wishes, and some day will know that the denials were merciful. Sometimes indeed the parent as a merciful discipline grants to the peevish and importunate child its request, knowing it will be to the temporary discomfort of the loved one. So it is written, "He gave them their request, but sent leanness into their souls."—Psalms cvi. 15. The desires of our flesh are manifold, and it is hard to be persuaded that our wishes are evil. O, it is hard to relinquish what our foolish hearts are set upon, and it needs much gracious instruction from our God to convince us of the un wisdom



of our wishes, or that our desires are contrary to his revealed will. The apostle James tells us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." What a merey then it is that we receive not. But if we ask anything according to God's 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.) Have we not, my dear brethren, much need to ask the Lord to teach us how to pray, (Luke xi. 1,) and what to pray for? (Romans viii. 26.) Israel angered Moses at the waters of strife, so that it went ill with him for their sakes. (Psalms evi. 32.) But all the ills that befall the children of God are transient, and measured with the blessedness laid up for them in heaven they are but for a moment. Many of the family of God are subjected to temporal discomforts; some are poor, and often lack the common comforts of life; some in passing through this life have almost constantly to experience the frailties of their bodies, and spend their days in pain and sicknesses. Then there are trials that some are appointed to that are far more grievous to bear than those which are merely physical. But whatsoever evil befalls us in chastenings and instruction, "What? shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10. O, may the Lord grant us grace to receive all evils that in love and infinite wisdom he lays upon us. Our purposes are frustrated, our plans are often overthrown, and we fail to attain to the accomplishment of many of our desires. Then how much takes place that was unexpected, which, had we the power as we witnessed its development, we would have put forth our hand and have said, This shall not be.

"By faith Jacob, when he was dying, blessed both the sons of Joseph." Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the firstborn; but Joseph their father exclaimed, "Not so, my father."—Gen. xlviii. 13–22. The counsel of the Lord it shall stand, but to us finite creatures how often have we in sacred awe to confess, "Thy way is in the sea, and thy path in great waters, and thy footsteps are not known." "The Lord hath his way in the whirlwind and the storm, and the clouds are the dust of his feet."

"Deep in unfathomable mines of never-failing skill,  
He treasures up his bright designs and works his  
sovereign will."

But this sovereignty of God must not be confounded with that mimic sovereignty that some mortals are supposed to have over the persons and estates of their fellows. Of Nebuchadnezzar it is written, "Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down."—Daniel v. 19. Creatures in the exercise of their sovereignty over others often do so capriciously, viciously, in heartless disregard of equity, or the pain or pleasure of those over whom they have dominion; but though the Lord dwells in such infinite exaltation that the inhabitants of the earth are reputed unto him as nothing, and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? yet all his ways are judgment, a God of truth and without iniquity, just and right is he. (Deut. xxxii.

4.) FRED. W. KEENE,

NORTH BERWICK, Maine.

**GOD AS REVEALED IN NATURE.**

God's eternal existence, and the unlimited character of his attributes, are clearly and conclusively proven by his creative work in nature. Whatever existed before time was not created, and therefore must be eternal.

Let us consider the works of God in creation. First, let us take a view of our solar system, which is comprised of the sun and the planets that revolve around it. We all know something about the size of the planet on which we live, so we will compare the other seven primary planets with it. The earth is nearly 25,000 miles in circumference, and is situated at a mean distance of 92,897,000 miles from the sun, and it makes one revolution of more than 584,000,000 miles around the sun every year, flying through space in order to do this at the terrific velocity of eighteen and one-half miles per second, or seventy-five times faster than the speed of an ordinary cannon ball. Three of the other seven primary planets are smaller than the earth, one is about sixty times larger, one ninety, one seven hundred and seventy, and one thirteen hundred times larger than the earth. All these planets, with their moons and the nearly four hundred asteroids combined, are not the one five-hundredth part as large as the sun. The sun is flying through space, carrying with it all its retinue of worlds, and all directed with unerring precision by the great Architect of the whole. Shall we try to grasp in our minds this stupendous arrangement? If we cannot fully comprehend the immensity of this great solar system, what shall we say of the starry firmament? of the millions upon millions of this mighty host supposed to be other suns, the greater number of which we have brought to our view through the telescope, and still

other thousands are brought to our knowledge, which the eye cannot possibly see, even with the most powerful telescope, but of which we get distinct impressions by means of what is called the photographic telescope. We are told that the nearest fixed star known is more than 200,000 times farther off than we are from the sun. If, as it would seem likely, the stars are all situated thus far from each other, and all flying through space under the direction of their Maker, whose watchful eye is ever over them, and if our minds are still farther carried on in infinite space beyond all telescopic explorations, and we know not of the extent of heavenly orbs in this great endless beyond, shall we not pause, and in awe and wonder think of this indescribable, this inconceivable creation? O, is it possible that the great God could do all this mighty work? And more, control all those myriads of mighty orbs in their course through space in all ages past, all in perfect harmony, and playing upon the mighty chord-strings of infinite space a grander and more glorious refrain of exaltation than it is possible should come from the lips of mortal man, and shall we say, from even the tongues of angels around his throne? O thou almighty God, wilt thou take notice of, and have compassion on poor, worthless me? Shall we attempt to measure the power and wisdom of this great First Cause who brought it all into existence? We are estopped by our own ignorance, and are impelled to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all." No finite mind can comprehend the one-billionth of the one-billionth of this mighty creation. But let us get all the help we can, that our minds may take in everything possible about this most wonderful sub-

ject, about this more than vast expanse. Our earth is nearly ninety-three million miles from the sun, and it takes the light we receive from it 499 seconds (eight minutes and nineteen seconds) to travel that distance. If we divide the number of seconds in a year by 499, it gives for a quotient 63,000; so light travels 63,000 times 93,000,000 miles in one year, and it takes more than three years for light to reach us from the nearest fixed star known, and it is supposed to take thousands of years for it to come from the most remote stars that have been discovered. Can we conceive what a God this is who moves and reigns over all this, and more?

But some one may belittle this sublime view of God's mighty works by saying astronomy contradicts the Bible. Does the Bible rob God of any of his almighty power and wisdom? Astronomy and the Bible go hand in hand in ascribing all power and wisdom and glory to God. We are not concerned, so far as this article goes, about what science says relative to the ages of those heavenly orbs. It is its true teaching about this tremendous work of God which we should receive, and it is not possible for it to go beyond the power of God in any of its researches. Neither do we desire to discuss how God did; whether all his acts were like, "And God said, Let there be light; and there was light;" but to show as best we can that God's work in nature fully sustains the Bible account of his greatness. It must have been infinite power that did all this work. Certainly no one will deny that this great First Cause that we call God is omnipotent and all-wise, knowing all things from eternity, and immutable in every conceivable sense. To be the Creator of this miraculous creation, and to establish it in all its

mighty movements, every part of it working in absolute harmony and perfection throughout all ages, God must not only be omnipotent, but he must possess infinite wisdom also. Therefore he is omniscient, and having these two attributes, omnipotence and omniscience, established, he must be immutable. He could not be all-powerful and all-wise, and be changeable. So with all God's attributes. His being infinite in one attribute establishes the infinity of all, for to be limited in any one attribute would circumscribe him, and he could not be unlimited in anything whatever.

I suppose the preceding propositions will be accepted by every thoughtful person, no matter to what religious denomination he may belong. Now, since these tenets are absolutely true, it must follow that every act of God was unalterably fixed ere time began, else his power and wisdom could not be unlimited. This excludes every phase of conditionality. God can no more be uncertain than he can lie. The person who denies these truths dishonors God. It is therefore an undeniable truth, that in the works of nature, and independent of the Bible, we have the most perfect evidence of the truth of the doctrine advocated by the Primitive Baptists, that the Creator does all things according to his own will, which is not influenced, even to the shadow of turning, by anything whatever, living or dead. It is also deducible from this truth that if God has a people here whom it is his will to take to himself to be with him in glory, he will do it, and no uncertainty can be attached to the ultimate result of housing every one of them in heaven. Therefore the doctrine of the absolute predestination in the annals of eternity of every soul that ever shall enter heaven, to that blissful abode,

is true. But however positively all these truths are established by evidences of God's works in nature, it has pleased him to give us a closer revelation, a brighter evidence through his own testimony, and that of his holy and inspired servants of old, and by the living evidence of his only begotten Son, the immaculate Lamb of God, who walked here on earth testifying to the truth of all things concerning the purposes of God to his children, and lastly ordaining his chosen disciples, whom he endowed through the holy Spirit with power from on high to continue to bear testimony to the counsels of God, all of which is left on record in that Book of books, the holy Bible.

Let us give all honor to God in singing praises to him in his majesty and glory. We sing his praises by our faith in his immutability and in his unconditional and absolute election of all his children to reign with him in glory; by our faith in Jesus that he redeemed every one of them, and washed them white in his own blood, thereby purging them from all sin, and presenting them spotless before his Father without the loss of a single one; by our belief in the doctrine that this faith is given us of God; that every spiritual blessing which we receive from him is a free and gracious gift bestowed upon us alone through mercy and God's divine will, to the exclusion of every consideration on our part.

The purpose of this writing is to show how God's work in his physical kingdom sustains the doctrine of his almighty power and wisdom, and sings the praises of his eternal existence and the glory of his mighty kingdom, rather than to speak of what we learn of him through the Scriptures of divine truth, and by the holy Spirit which manifests itself in God's redeemed people, only just so far as to

show some of the harmonic evidences between the two witnesses; evidences that go to prove they are in perfect harmony throughout, and that to attempt to overthrow the teachings of the holy Bible is to attempt to dethrone God from every work in nature, and we cannot do either without doing both. Still God reigns, and who can withstand his terrible power?

D. H. GOBLE.

GREENFIELD, Ind., Dec. 7, 1903.

[It is good that our attention should be called to these glorious and sublime things. The Scriptures themselves often dwell upon the glory of the God of creation, and no one can worship God in deed and in truth but by ascribing to him the works and attributes that belong to him. Brother Goble has in the above letter presented the substance of the teaching of such Scriptures as these: "In the beginning God created the heaven and the earth;" "The heavens declare the glory of God, and the firmament showeth his handiwork;" "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." These and hundreds of other Scriptures set before us plainly the divine wisdom, sovereignty and predestination, and the smallest mote that can be seen floating in the sunbeam is as much under immediate divine control as the mightiest world in farthest space. No doubt our brother has found lasting consolation in the reflections which he has presented in the above letter, and we trust that many who may read may also be edified and instructed.—Ed.]

**BORN AGAIN.**

FIFTY years ago this afternoon the holy Father gave me faith in Jesus, and revealed him to me as The Lord my Righteousness. This revelation banished all fear, and filled my soul with perfect love and peace. It was a new world to me, and the darkness was past. It was the Lord's day, in which there was no shadow and not a cloud; sin was ended, and death had fled away. Life and light, joy and gladness filled me with triumphant faith in Jesus, and overflowing love to God for his unspeakable gift. My heart went out in fervent love to the church, the brethren in Christ Jesus, and I longed to go and tell them of the preciousness of the Savior to my believing heart, and what great things he had done for me. He had saved me from deep soul anguish, black despair and death. I joyfully understood for the first time that the Lord was my life and light and salvation. To me this was a new experience, and a most wonderful revelation. Old things had passed away, and behold, all things had become new to me. Blessedly I realized that I was in Christ Jesus, and that in him was all fullness of salvation. My soul was satisfied, and I desired no more. "My Beloved is mine, and I am his." This was my new birthday; I was now a new creature; my life was new, my heart and spirit, faith and love, peace and comfort, all were new. The Lord had opened my blind eyes and showed me my lost condition almost ten years before; on the second Sunday in November, 1844, and long and deep had been the anguish of my sorrowing soul for my sins, and fearfully crushing my burden of guilt. I verily believed the just wrath of God in his holy law was burning against me, and felt that I was condemned forever. All my sorrow and

mourning, crying and praying for mercy and pardon, with all that I could do to bring myself into the favor of God, had utterly failed me, and I felt that I was a miserable reprobate, for whom there was no salvation nor peace.

When the time of my deliverance drew nigh I was a student in a medical college in Cincinnati, with the view of trying to do good while God spared my sinful life. On Tuesday morning, April 25th, 1854, two letters came, one from my eldest sister, the other from her pastor, both relating to my sorrowful experience as a guilty and perishing sinner, (for I had written to her) and he exhorted me to come home to the church. I was too deeply troubled to go to the school that day, but remained alone in my upper room, read the Bible in search of light and comfort, wept and prayed; but all failed, hope had fled and I was lost. This I knew was just, and I was brought to a standstill, helpless as an infant, and not knowing how it was possible for me to be saved. So at last I took up a pen to tell Elder McQueary that it was impossible for me to go to the church, for none but believers in Christ had right to the solemn ordinance of baptism, and I was in the darkness of unbelief. But bless the Lord, before I could write the sentence against myself, God, who is rich in mercy, gave me faith in his beloved Son, who was now my adorable Redeemer and my salvation. Then I wrote to the pastor and told him of my faith and hope in Christ, the firstborn from the dead, and that I would gladly come home to the household of faith, for God had clothed me in the righteousness of his holy Son, who had loved me and died for me, and had taken away both sin and death from me. And so the second Sunday in June, 1854, I was buried with Christ in baptism,

and raised to walk in newness of life, and to serve God in newness of spirit.

Fifty years in the faith of Jesus, the Son of God, with all the trials of faith, have made him only the more precious to me, and confirmed me in that first revelation of him to my rejoicing eyes, The Lord my Righteousness. From that happy day till now Jesus is all my salvation and all my desire. O how I long to awake with his heavenly likeness, see him in his glory and be satisfied.

My first birthday was seventy-seven years ago to-morrow, yet I am active, my hearing perfect, and I read without glasses. My address is Lebanon, Ohio.

In the new life your brother,

D. BARTLEY.

NASHVILLE, Tenn., April 25, 1904.

LEAD HILL, Ark., April 3, 1904.

DEAR BROTHER CHICK:—Brother John M. Beard, of Novice, Texas, has requested my views through the SIGNS on the first four verses of the eighteenth chapter of Jeremiah. It is with deep solemnity, and a realization of my weakness and inability that I now attempt to write upon such a deep and mysterious subject, but I feel that such views as I have are public property, and belong to the dear children of God, and so I will write a few thoughts, and submit them to your judgment, whether to publish or not. The text reads as follows, "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it."

Now the context shows that the house of Israel was under consideration, for he says, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand." And he further shows that if he speaks concerning a nation or kingdom to pluck it up or pull it down, if that nation shall repent and turn from the evil, he will also repent of the evil which he had pronounced against it, or if a nation or kingdom that he had pronounced good upon, to build and to plant, shall do evil, he will repent of the good, and will withhold the benefit or blessing. Now this was all under the law covenant, and under that covenant God promised blessings upon condition of their obedience, and poor, weak creatures, vessels of clay, were not able to obey, or to keep the law. In that sense the clay was marred in the hand of the potter; no one save Jesus was ever able to keep or fulfill the law in all its commandments. So I believe the house of Israel under the law with its conditions, in one sense at least, is represented by the clay that was marred; and the vessel that he made again, in some degree at least, represents the spiritual Israel under the new covenant, made not with conditions, but upon better promises of, "I will, and you shall." So, under this new covenant, it does not depend upon the work of poor, fallen man, the man of clay.

Isaiah said, chapter sixty-four, verse 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." So I believe that the whole house of Israel under the two covenants was under consideration. Under the first covenant they failed, and the covenant was found fault with, which called for and made

room for the second or new covenant, which the Lord said he would make with the house of Israel, not like the first which they break, so that the Lord regarded them not. But this was the covenant made with Israel after those days, his law was put in their mind and written in their heart. And God said, "I will be their God, and they shall be my people." "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The law is our schoolmaster to Christ. So I understand that all the children of God under the gospel dispensation experience the substance of the metaphor here used by the prophet. When quickened they feel their condemnation and guilt, and flee to the law for relief, only to find that it condemns them, and when brought to the end of the law, they learn the weakness of the flesh, and see themselves but clay, marred clay. Then Christ appears the end of the law for righteousness to them, and takes them out of the miry clay, places their feet upon a rock, establishes their goings, and puts a new song in their mouth, even praise to God; then the vessel is made again. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." But this new creature or vessel will not be complete in all its fullness until this mortal shall have put on immortality, and this corruptible shall have put on incorruption. Then indeed shall be brought to pass the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The apostle says, "Our conversation is

in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Then we shall be changed and fashioned like the glorious body of the Lord and Savior, and then all the children of God shall be like him, and like each other. David said, "I shall be satisfied, when I awake, with thy likeness."

But I am making this poor letter too long, still I want to say a few words before closing concerning the SIGNS. O how I love the doctrine set forth in them, and I sometimes hope that I love the editor, publishers and correspondents, and all the readers, or at least all that believe the doctrine advocated in the SIGNS. I read dear brother Beebe's last editorial, it was so good and comforting, and I was made to rejoice. But when I saw what dear brother Chick said, that since the above was written, the dear brother had fallen asleep, O how I was struck with grief, I felt so sad. The next thought was, Will the dear, old, reliable SIGNS be continued? And it seemed as though some one said, "Be still, and know that I am God." I then felt satisfied that God had some one prepared for the work, and the great responsibility. I then longed to see the next number, and when I read the announcement, I was thankful.

Yours in gospel bonds,

WM. J. CASEY.

CARMEN, Okla., April 22, 1901.

VERY DEAR EDITOR AND READERS OF THE SIGNS OF THE TIMES:—I have been thinking that it might be of interest to many readers of the SIGNS to let them know that Elder J. C. Beeman, (my uncle)

of Blanchester, Ohio, is still living, though in his ninety-third year. I have lately received a short letter from him, written by his own hand; he says his general health is good considering his age. I also got a letter from his grandson, who says he is able to walk out about town, though he had a fall during the winter, which confined him to his room for some time. He has the use of all his faculties, except that he is slightly deaf. He can see to read without the use of glasses; he celebrated his ninety-second birthday the twelfth of September last, and on Sunday, Sept. 13th, went into the pulpit and preached to a large audience, this being the seventy-fifth anniversary of his ministry, or completing seventy-four years as an Old School Baptist preacher. He commenced to preach in the year 1829. Several local newspapers published accounts in regard to these facts, and said that "Elder J. C. Beeman probably enjoys the distinction of being the oldest minister in the State who is mentally and physically able to fill a pulpit." He associated and preached in company with the following well known Elders of the nineteenth century: Elders Wilson Thompson, Thomas P. Dudley, John F. Johnson, Gilbert Beebe and many others of the same faith, to all of whom he was greatly attached because of the strong and firm doctrine which they advocated. The last time I saw my uncle was when he was in his eightieth year; I spoke to him in regard to the above Elders and others that were then gone, and asked his opinion of the different points of doctrine advocated by them. He expressed great satisfaction with all these "fathers in the ministry," but he was then surrounded by a new element claiming to be the "genuine" Primitive Baptists, which he could not fellowship. About that

time conditionalism had made its appearance in many surrounding churches. About ten years ago I wrote to him about the new ideas advanced by many Baptists of the west, that they were preaching two salvations, one by grace, the other by works, and that a child of God becomes a "free agent" after he is born of the Spirit. His reply was this: "We have the same kind of Baptists here." He was noted as being strong in the advocacy of God's power to save all that were chosen in Christ before the world was, in time and in eternity. There is consolation to the poor child of God when he is assailed by those claiming to be brethren, who have brought in new things, in the thought that he is not alone in contending earnestly for the faith once delivered to the saints, for many have gone before them who have borne testimony of the will and power of God to save his people, and that with a complete deliverance without any creature help. Much more does it impress upon our minds the sweetness and power of God's grace when we realize that we have seen and heard for ourselves some of the "ancients" who certainly belong to the "great cloud of witnesses" who have overcome the world in the triumphs of living faith. This is the faith of God's elect, none but the elect can attain unto it. The elect cannot obtain it through any earthly agency or means, or because they are personally any better than the non-elect, but it is a gift, free, as grace.

In hope of immortality, yours,

JEF. F. BEEMAN.

[We feel glad to receive this message from this aged brother, and are sure that all who read the SIGNS will feel their hearts go out in sympathy, fellowship and love toward this aged minister of the gospel. The dear Lord has given him



favor seldom accorded to any one. We rejoice that the faith which he has loved, and of which he has testified so long, is still his hope and comfort. We are glad, too, that we can have this testimony from so aged a servant of God, that the faith which was his long ago, is still his faith, as it is our faith. Nothing but full and free salvation will avail any poor sinner, either in this life or in the next; we must have salvation by grace to-day and all the way through. "Grace all the work shall crown." May the blessing of God, who keepeth covenant with his people even down to old age, abide with and upon our aged brother all the remnant of his days on earth.—ED.]

PETERSBURG, Del., April 9, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—All day yesterday the dear household of faith was in my mind, and I think I never felt the love of God, and love for his dear saints, stronger in my heart than then. I felt that I could scarcely keep from neglecting my work long enough to sit down and address as many of them as read the SIGNS, but it seemed I could not see where I could possibly take the time; then I thought perhaps I might still feel like writing when I would have a better opportunity, and am glad I have it this evening, and that I still feel like writing, but I do not know that I can write as well as I could have done yesterday, although I well know if my thoughts are not guided by a higher power than of myself my letter will not interest God's dear children. I do not know that I ever felt the love of God shed abroad in my heart more, if as much as I have since my dear mother's death. I do feel that he has comforted me in this great loss, and I feel from my heart to say it is all right, for all he does is right, because he

doeth it, and we know he does nothing wrong. I felt yesterday, and do yet in a measure feel that I would like to take them all in my embrace, and I believe I do embrace them all in a love that is not of the flesh, but of God. Just before beginning this, I read your editorial in the SIGNS of April 1st, and enjoyed it so much. Where you call attention to the words, "They that thought upon his name," is so good and encouraging to us thinkers. Although at times I am given liberty to express some of my thoughts and feelings by writing to the dear ones, yet when I am with them face to face, it is seldom I can talk of these precious things; I cannot find language to express them. I do feel that it is good for us to speak often one to another, even if we cannot always do so. I feel to say to all that feel discouraged or cast down because they cannot speak of the things that are most precious to them, and that do think upon his name, read the editorial that I have called attention to, and I do think they will be comforted by what you have written.

I feel like telling you of an experience which I passed through last fall, not long after your visit with us. The fourth Sunday in October, after meeting, two or three said to me, "What a good sermon we had this morning." But I had been and was so cold and lifeless that I had not seemed to enjoy it so much, and there came a strong feeling over me that I had never known anything about spiritual things, and that all were deceived in me; I felt so bad, and my sins seemed to be weighing me down. I was constrained to write to my dear uncle and pastor, Elder W. W. Meredith, and tell him my feelings, and to ask him to pray for me, for I felt I could not, for I did not know how to pray for myself. But now I feel

that it was all prayer, and that it was answered in a few days. It caused me to think of the letter I wrote you of my thoughts about the evening and the morning were the first day, &c., and your answer to me of the year before. I received an answer from uncle in a few days after I wrote him, and it was like apples of gold in pictures of silver, although I had begun to feel better awhile before I got the letter. I have read the letter many, many times over and over. I feel now it was for my good to have that experience, but it was awful to me at the time I was passing through it.

We feel much encouraged here at Cow Marsh for the manifest love and goodness of God to us as a church. He has given us a good pastor in our dearly beloved brother Elder W. W. Meredith, and now we feel he has raised up another of the dear ones to speak to the people of God of his goodness and mercy to them and to preach Jesus Christ and him crucified. The young brother who we feel has been raised up for this purpose is brother Benjamin E. Cabbage, youngest son of brother B. C. Cabbage. At our church meeting last Saturday the church set him apart as a licentiate.

Hoping to meet you at the Delaware Association next month, I am your sister in hope of eternal life,

ANNIE MEREDITH.

SUNDAY, October 31, 1875.

MISS LEAH A. ENSOR—DEARLY BELOVED SISTER IN THE HOPE OF LIFE ETERNAL:—I feel as though I want to talk to some one about the precious things that relate to our heavenly Master's kingdom; I hope that I may not tire you with the bungling way in which I may set them forth. I know that I am bound with infirmities, but you, dear sister, know that

the word of the Lord is not bound, and if it be his pleasure it will cheer and comfort you, though coming through such a poor, broken vessel as myself. I wish to talk of the glories of our Redeemer's kingdom, and not of myself; I would talk of his feeding those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, declaring that they shall not hunger nor thirst any more. It was upon this spiritual food that Elijah journeyed forty days to the mount of God, and I know by my own experience that we often have to go a long time feeding upon some portion of the word with which he has fed and strengthened us. It may be as long as did the prophet, that is, until we implore his throne of grace to know if his mercy is clean gone forever. Then perhaps he shows us terrible things, as he did the prophet in the whirlwind, the earthquake and in the fire. Then we cry out, "I am undone," and would hide from his presence as did the prophet in the cave, if it were possible. Then cometh the sweet, still, small voice, and we know that our Savior is in it, and then comes the hiding of the face, and the saying, How couldest thou doubt the love of the dear Savior? Thus it is with me often. Jesus, the Lamb that is in the midst of the throne, shall feed them. This shall not be in a way or manner which will please our carnal desires, but according to his own way and purpose. We desire to be fed to the satisfying of this old carnal nature of ours, but it is not his purpose for us to walk by sight, but by faith, and he gives us food sufficient for us to hope in his mercy, and it is by hope that we are saved. Erskine says of this food and this throne, "It must be plentiful provision that comes from this throne." His kingdom is a spiritual one,

and it is not of this world. "The flesh profiteth nothing." Food for the soul must be spiritual, and his words are spirit and they are life. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost; there is wisdom, righteousness, sanctification and redemption; there is wisdom for the ignorant, righteousness for the guilty, sanctification for the filthy and redemption for the ruined; there is comfort for the sorrowful and strength for the weakest. David says, "They shall be abundantly satisfied with the fatness of thy house."

It is thus, dear sister, that each of the little ones receive their food in this world of sin, sorrow and death. There is enough for a march from one Bethel to another. At each they find blessings. Despair is never so black as to drive away all hope of the mercy of God and his Christ our Redeemer, nor is the pathway which I have trodden so bright that hope is turned to sight. Yet faith bids me to trust in his power, and to hope in his mercy. I believe that he will give you and me, and each of his precious children their meat in due season. Now that he has mounted his throne he will let down blessings to the poor at his footstool.

Yours affectionately,

THOMAS H. SCOTT.

[We have found the above excellent letter among some old manuscript, and deem it worthy of a place in the SIGNS. Both the writer and the sister to whom it was written, were then members of the church at Black Rock, Md. Both have departed this life, and we believe are at rest forever with the Lord. Sister Leah Ensor, to whom the letter was written, lived but a short time afterwards, while brother Scott passed away but a few

months ago. We believe fully that both are now in the full realization of the excellent things spoken of in the letter. Both were dear to us for the truth's sake.—ED.]

WESTFIELD, ILL., JAN. 6, 1904.

EDITOR OF THE SIGNS OF THE TIMES:—I have a very precious letter from my much esteemed brother and sister True, of Kansas, Ill., and herewith submit it to you to publish in the SIGNS, if you think proper to do so. It is very comforting to me, and I feel that it might be to others, and as many of the readers are acquainted with brother True they will likely be glad to hear from him in this way.

I have often thought I would like to tell you how much I enjoy reading the many good letters, as well as the editorials in the SIGNS, and that I do hope you may be permitted to live long, and that you may be sustained by our heavenly Father to as earnestly contend for the faith that was once delivered to the saints in the future as you have so nobly done in the past. I can see no difference now in the doctrine they advocate than what was contended for forty and fifty years ago. I have most of the volume of 1870 in my house, and they surely speak the same truths that you do now, and may the dear Lord still sustain you in your labors in publishing the SIGNS, is the prayer of a poor sinner, saved by grace if saved at all,

MARY J. PETTY.

KANSAS, ILL., DEC. 13, 1903.

DEAR SISTER PETTY:—Last Sunday night we were talking of you, and you were writing to us. To-night you may be thinking of us, and we will now try to answer your precious letter written a

week ago to us. The dear Savior in his sermon on the mount said among many other good things, "Blessed are the meek, for they shall inherit the earth." Your letter brings these words of Christ forcibly to mind. We want to say to you as he did to his disciples, "Rejoice, and be exceeding glad: for great is your reward in heaven." Dear sister, it comforts both of us, Mariam and me, to read of your sorrows on account of your sinful nature, not that we want you to have sorrow, but because it shows us that one whom we have utmost confidence in as a child of God, has sore conflicts and doubts of their condition. It gives us strong fellowship, and also increases our poor, trembling faith in love, we hope, to God. John in his first epistle general says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now you do not deceive yourself, but confess your sins. So this same writer says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." O dear sister, what a dear, precious Savior you have, to forgive your sins. Yes, you are tempted, and we read, He was tempted in all points like unto his brethren, but blessed truth, he knew no sin. So he is able not only to feel for your sins, but able to save just such a sinner as you are, and we hope such poor, weak ones as we are also. If he does not save us in time and to eternity I am without hope, for I know by long experience that I cannot save myself. One thing that often gives such a poor creature even as I am encouragement, is in the word of Paul where he said in alluding to the things that he did; "It is no more I that do it, but sin that dwelleth in me."

Now, sister, in conclusion we want to say to you, Christ "came not to call the

righteous, but sinners to repentance."

Please write again. My wife joins in what I have written.

Your brother in hope of being freed from sin when this mortal shall have put on immortality,

JAMES M. TRUE.

MT. VERNON, Texas, April 21, 1904.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I herewith inclose you a letter from Elder P. H. James, of Arkansas. If you think it worth its room, and will not occupy the place of better matter, you may publish. It was a comfort to me, and I thought it might be to others.

Yours to serve,

H. B. JONES.

PRESCOTT, Ark., March 22, 1904.

ELDER H. B. JONES—DEAR BROTHER:—After so long a time I will attempt to answer your last good letter, written me in January. What a time has elapsed since I received it. However I have frequently been reminded that an answer was due you, but I have neglected writing. Please pardon me for such neglect. At intervals since I received your letter I have felt somewhat like writing, but most of the time I have been careful about many things, (worldly things) and "living after the flesh," and you know when we are thus engaged we have no spirit to write to our kindred in Christ.

How clearly and aptly do the Scriptures agree with our experience. What was wrought in the patriarchs, prophets, Jesus and the apostles, is evidently wrought in us, hence the perfect agreement. So there is a sameness in the experience of all the heirs of promise as they journey through this "thorny maze." They all in a measure, at least, "taste the wormwood and the gall" in their

travel from nature's darkness to his marvelous light, and for a time rejoice in his light, but sooner or later the warfare begins, then there is never any discharge in this war. There are many foes to fight; foes within and foes without, and if I know anything about christian conflicts, the most insidious and unrelenting foe I have to contend with is this old deceitful and desperately wicked heart of mine, and this is one foe I cannot conquer, and unless Jesus the mighty conqueror undertakes for me, it will never be conquered. But, my brother, I am often weary, O so weary and footsore, while traveling this rough and thorny road; I feel to say with the psalmist, "O that I had wings like a dove! for then would I fly away and be at rest." Again, I feel to say with the poet,

"I sigh from this body of sin to be free,  
Which hinders my joy and communion with thee."

But my days are numbered as are hirelings, and I must fill up my cup of suffering before I go hence; then let me suffer and wait all my appointed time till my change comes. If I am numbered with the blood-washed throng what a happy release, what a glorious transition. This will be the ineffable joy of all that Jesus bought with his precious blood. Then he is worthy and deserves all the glory, adoration and the highest anthems of praise that is possible for poor sinners to render to him.

Well, dear brother, as I am tired tonight, and do not feel to have anything more to write you, I will bring this letter to a close. I so much desire to see and be with you, and would be so glad if it is the good Lord's will to have you visit us some time during the year. I would like so much to visit you and the dear children out there, but my means for traveling expenses are generally so

meagre I do not travel much by public conveyance.

May heaven's blessings rest upon you and yours. Write me when you have time. Excuse this short and disconnected letter, and believe me as ever, your unworthy brother, I hope, in bonds,

P. H. JAMES.

TENNILLE, Ga., Dec. 21, 1903.

DEAR BROTHER IN CHRIST:—I cannot express in words how I enjoy reading the SIGNS; I told brother Jerry Brantley yesterday that I would feel lonely without them. He said he would feel so, too; that one piece sometimes is worth the price of the paper; said sometimes he wished the whole world could read them. I told him if the whole world should read them it would not believe the doctrine the SIGNS advocates. The world did not believe the doctrine of God our Savior in Christ's and the apostles' day, neither does it believe their doctrine in this day. I do not see how any person can claim to be an Old School Baptist and say they do not believe the doctrine the SIGNS OF THE TIMES advocates. A person told me once the reason I believed this doctrine was because I read your paper. I told him I knew that was not the reason, for I believed it before I ever saw or even heard of the SIGNS. I also told him that I hoped the Lord had taught me to believe this precious truth, for had I been left to myself to believe, and some one else to teach me this God-honoring doctrine, I would be far from believing it now, for I have tried very hard to disbelieve it.

Dear readers of the SIGNS OF THE TIMES, I did not think when I began this letter that I would write anything for publication, but somehow or other I have a mind to write. I do not have this mind

often, I am such a great sinner, and feel my unworthiness so sensibly, and my understanding is so limited, and I am so often in darkness and in the slough of despair, that I fear anything I write may darken counsel, and not be comforting to the children of God. Sometimes when I am way down in the valley and groping along in the dark, all at once the light of God's reconciling countenance shines into my poor soul again, and I am made to feel that the Lord has restored unto me the joy of his salvation, poor, sinful and unworthy as I feel myself to be. My poor soul is filled with his love; I know that it is not for anything good that I have done, but all for the sake of Jesus. I sometimes, when all this takes place with me, exclaim with David, the sweet singer in Israel, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Glorious thought! precious hope! Dear brethren, I would not give the little hope I have in Jesus for all this world. Wealth can be taken from us, fires, storms, floods and misfortunes destroy it, but this hope we have in Jesus can never be taken from us, can never be destroyed; none but God can take it from us, and this he will not do, because what he does is done forever. He gave it, yes, and gives unto his people eternal life, and they shall never perish. I am glad this hope in Jesus can never fail, and am glad it is founded upon so solid a foundation, one that can never be moved. May the Lord continue to bestow his blessings upon his dear people everywhere.

And now, brother, may the dear Lord ever be with you, to guide you into all

truth, is my prayer, I hope, for Jesus' sake.

Your brother in hope of life eternal,  
JOHN W. BRASWELL.

OXFORD, N. Y., March 20, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—May one so undeserving as I am of the glorious promises of God thus address you? Yet I do hope that I am one of his children, he is all and in all to me, he is my life. In all my trials, and in all my joys, I look to him, and he is my all-sufficient aid, he is the Lily of the valley, and the One altogether lovely. I fear that I wander very far away from him sometimes. Of myself I cannot think one good thought. I so much fear, dear brother, that my love will grow cold for the brethren. Sometimes it seems that I do not care to read the Bible as I did years ago; it is so easy for me to take up other reading. There was a time that I could not do much else but read the Bible and the SIGNS, and sing hymns. O I am so fearful that I follow after the vain things of the world too much. But I am reminded that God is my all-sufficient aid every hour. I do not love the vain world. I feel that I am just staying and waiting for the Lord's appointed time to release me from the world, how long I must stay I do not know. I get so low and dark in my mind, and am doubtful, and feel that the children of God must be disappointed in me since I made a profession of religion, they must see that I am so sinful and so wicked. Sometimes when I get down in the depths the Comforter comes, and in a voice soft and low, whispers, "Fear not, I am with thee." Then I feel strong, and let come what will, I fear nothing; the Lord is my Shepherd. Then my faith is strong, and I dare to hope that I am one of his

children, his chosen ones, a true follower of the meek and lowly Jesus. I do love his dear name, and all those who love him.

My mind is with you all at Hopewell so much of the time. Sister writes and tells me of what good meetings you have. I do not get out to meeting often, as it is so far from here. I hope to go again soon. Elder Vail comes to us sometimes. We love to have him with us, and all other Old School Baptists who can come. I hope to be with you at Hopewell at the association if the Lord will. I feel very glad that the SIGNS will continue; it must be a great care upon you all. May the Lord help and sustain you to bear all the burdens of this life, is my prayer. I hope that you and your family are well. I long to see your faces again. Pray for me, that I may be found walking in the way that shall become my profession. I desire the love and fellowship of the true church of God.

I remain yours in fellowship,  
MARY BREWSTER.

KENNEDY, Ala., April 24, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—I have been reading the SIGNS OF THE TIMES to-day, and they have been so much comfort to me, my little hope that was about gone has been renewed, and I have been built up in our most holy faith. I have an impression to write to the SIGNS and tell what I hope have been the dealings of the Lord with me. It was in the year of 1897, the 31st day of January, when I saw myself a great sinner in the sight of a just and holy God. My father came to spend the day with us, and brought the SIGNS OF THE TIMES to read. He and my husband began to read an editorial, it was headed, "As we have borne the image of the

earthy, we shall also bear the image of the heavenly." These words sounded in my ears like some one had spoken to me, "Will you ever bear the image of the heavenly?" I then, for the first time in life, saw myself a lost sinner without God and without hope in the world. I commenced begging the Lord for mercy, almost without ceasing. One month passed and I was still in great trouble, it seemed that I could not live under the load of sin much longer; I came to the conclusion that I had not asked the Lord in the right way, and this was the reason he had not heard my prayers. So I thought I would get the Bible and see how Jesus taught his disciples to pray. I thought then I could pray a prayer that he would hear. But when I took the book to read, these words came to me as though some one had spoken to me, "Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me." I did not open the book to read, for I felt condemned in the sight of God, and saw that eternal life was in God and not in the Bible. I had been begging for mercy almost without ceasing, and why it was that he had not heard my prayers I did not know. Then these words were spoken to me, "Without faith it is impossible to please God." I then saw that I did not have faith, and he would not hear my prayers. O what a horrible pit I was in! My burden grew heavier and heavier until my physical strength began to give away. When those burdensome feelings came upon me I would get so weak I could hardly walk. I began to think that some dreadful disease had gotten hold upon me. I thought I would put those troublesome feelings off. The next time I felt that burden I was sitting by the fire, I rose up and said, I will

not allow this feeling to bother me any longer, I will go and get some fuel for the fire, and put it off. But I grew weaker and weaker, and when I got to the wood I picked up one small stick, and could hardly raise up with it. Then I saw I had no power to resist whatever the Lord saw fit to put on me. I thought I would not live long, and if he sent my soul to hell I deserved it. I was so sinful I did not deserve any mercy, but I could not keep from begging for mercy, and longed to know if my name was written in heaven. On the morning of the fourth day of July, that same year, it pleased God to reveal himself to me the chiefest among ten thousand and altogether lovely. I had a great desire that morning to read some in the Bible, I had no choice place to read, so I said, Wherever it opens I will read. It opened at the seventh chapter of Revelation. I commenced to read, and when I got to where the angels were sent to seal the children of God in their forehead, O how I longed to know if I ever would be sealed; and when I got to where John saw that great company which stood before the throne and before the Lamb, and all the angels standing round about the throne, and worshipping, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever," I could not read any more, for I was weeping, and my eyes were blinded with tears. I could almost see heaven, and God sitting on the throne, and the angels giving him all the glory and honor, and O how I longed and desired to know if my name was written there. As I went to put up the Bible, a calm feeling came over me, and these words came to me, I will be your Shepherd and guide, and I was so happy. I said, Bless the Lord, O

my soul, for he is my Shepherd and I shall not want. I then went out in the yard, and all nature was praising God; even the leaves on the trees were quivering with joy. I said, Bless the Lord, O my soul; and all that is within me, bless his holy name. That was a sweet day of rest to me, but since then I have had many doubts and fears. I feel to be such a great sinner in the sight of a just and holy God, who is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight, but all things are opened to the eye of him with whom we have to do. I am often made to fear and tremble before the all-wise and righteous Judge. Then I can only say as David did, "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation."

Your unworthy sister in hope of a better world,

B. A. CROWLEY.

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**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 1, 1904.

Entered in the Middletown, N. Y., Post Office as  
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**JOHN VI. 44.**

ELDER F. A. CHICK—MY DEAR SIR:—If not asking too much I would like you to answer fully the questions proposed below and give your views upon the portion of Scripture named. It has been upon my mind for some time past. I am desirous of knowing the truth upon this subject, and any light that you can throw upon it will be greatly appreciated. The Methodists and New School Baptists claim that every man has an equal chance to be saved. I have been unable to find any portion of God's word in accord with such teaching as some of the modern denominations teach. I am a subscriber to the SIGNS OF THE TIMES, and you can, if you will, give your views through it at your convenience. I wish my name withheld from publication, and so please use "Subscriber" in its place. I hope that you will pardon me for asking this of you. Though a stranger in the flesh, I hope not in the Spirit.

The text is in John vi. 44: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

From the above Scripture I understand that no man can come to Christ unless the Father draws him. This implies that all men are not drawn, and those not drawn are left to everlasting punishment. I understand the Scriptures to teach the final and everlasting punishment of all who die in their sins. Now if this is the case, why should they be punished for what they could not receive? I would like you to be particular in explaining this last part, and cite Scripture to bear upon it, if there be any. Also will you please state if God is responsible to man in any degree for his soul's salvation? Or is man in any way responsible to God for his salvation? If so, how and in what way are either responsible?

SUBSCRIBER.

APRIL 5, 1904.

While we do not know that we fully

understand all that is implied in the questions propounded by "Subscriber," we feel like trying to present some thoughts upon the subject named in general. "Subscriber" does not wish his name used, and so we withhold it, though it is known to us. We fully believe that the writer of the above request desires to know the truth which makes free. Perhaps also some others have been led to ask similar questions regarding the same things, and it may be that some of them also may find something in this reply suited to their need; it will be so if God wills.

"Subscriber" is certainly right in his conclusion from the text named that no man can come to Christ except he is drawn by the Father, and he also is certainly right in his conclusion that all who are not thus drawn are left to everlasting punishment. The Scriptures, as he says, do certainly teach the final and everlasting punishment of all who die in their sins. Concerning all this we do not need to multiply words, but we feel to add that the foreknowledge, predestination and everlasting decrees of God, together with the doctrine of personal and unconditional election, the special atonement and effectual calling of the people of God, as well as the doctrine of their final preservation to glory, are all in perfect harmony with the doctrine taught in this Scripture, as seen by our friend so clearly. All these principles of doctrine form one harmonious whole; if one stands, so do they all; if one falls, so do they all as well.

But one or two questions occur to us that it may be well to allude to for a little. Why can no man come to Christ except he be drawn by the Father? The sufficient answer is, that men are dead to God, literally and really dead, and not

figuratively so, and therefore cannot move toward God in any sense of the word any more than he that is dead in his grave can move toward the sunlight in the heavens above him; there is no movement in the dead toward life. So he that is dead to God cannot move toward everlasting life, or toward Christ who is the life of the chosen vessels of mercy. Therefore if any man does come to Christ it must be because drawn by a power outside of himself entering into him and working in him effectually; life must be imparted to him, else he will never be drawn toward Christ in any way whatever.

Remember also that the word is "drawn," not "try to draw," but "drawn." The word itself necessarily means to move forward. A man may try to draw another to Christ, but all men will fail. Trying to draw is not to draw. No man can be "drawn" except by the Father; almighty power must be exercised in this work. If any man deny this, his controversy is not with us, but with the blessed Redeemer. We have no desire to side with him who would controvert his Maker. Woe to the man who hurls himself against the shield of the Almighty.

But what is it to come to Christ? It is not to go on a pilgrimage over land and sea to some shrine where he may be supposed to more especially manifest himself. It does not imply any movement of the body through space. Were Jesus on earth in the body of his flesh today, and were some one, hearing of him, to journey from the ends of the earth to his presence in the flesh, that would not signify coming to Christ in the sense of the text. The Savior meant coming to him in fellowship, in love, in conformity to his will, as our Helper, Savior and Redeemer, as our Guardian, Guide and

Friend, as our All and in all. No man can thus come to him except by the work of repentance, of godly sorrow for sin wrought in the heart, of faith in him as the sin-bearer and sacrifice for sin, and by the revelation of him to the soul as the One altogether lovely. All this is the work alone of the holy Spirit; no man can have any part in this miracle of grace except to receive it, as the parched ground receives the rain, or as the dead receive life from the dead. All this we do not doubt is plain to "Subscriber," as well as to all in whom this coming has been wrought.

Now we come to the first question of our friend, Why should they be punished for what they could not receive? We do not doubt that by this question is intended to set forth what is a very common position among Methodists and New School Baptists, viz: that men are finally lost because they have rejected the gospel. We have heard it said that the damning sin is the rejection of Christ. It is the common theory among all of those who hold to what are called Arminian sentiments, that Christ died to save all men, if all men will accept him when he is offered to them. There never could be a greater perversion of the gospel than this idea; the gospel is not an offer to any man; Christ is not offered to any man. The gospel is simply a proclamation of the fact that Christ has died, and has risen again to redeem and justify his people from all their sins. He himself said, "It is finished." Again, "I have finished the work which thou gavest me to do." By him we are freely justified from all things, from which we could not be justified by the law of Moses. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Surely we do not need to refer

to more Scriptures in proof of this truth. To preach the gospel is to set forth, not an offer of salvation, but salvation itself, completed for the needy; it is to declare to the debtor that his debts are paid, to the sinner that his sins are washed away, to the lost that he is found, and to the perishing that mercy is on the throne forever. "Who shall lay anything to the charge of God's elect?" "It is Christ that died." See all the rest of the language connected with this in the eighth chapter of Romans. It is but a statement of a simple but awful fact, that all men were lost and under the curse of a broken law from the beginning. The work of grace in the heart of a sinner in which he is convicted of his sins does not teach him that he is in danger of being lost, but that he is lost already, and when the law appears in its awful majesty, that soul hears its thunders, and confesses its justice in his condemnation. The coming of Christ was not to seal the condemnation of any, for the condemnation of all was already sealed by the law. The coming of Christ was to redeem those who were under the curse of the law, and therefore he became a curse for them. The gospel is not the ministration of death to any man, but the ministration of life, where it comes at all. The law is the ministration of death, and the law alone. Therefore men are not punished for not receiving the gospel, they cannot be, for already they are under the full wrath of God, which abideth on them by reason of their sin against the holy law.

We have often shuddered as we have heard in former years from the pulpit and from the press that the gospel rejected was what sealed the final doom of men. In what does the gospel exceed the law, if this be so? Wherein is the new cove-

nant any better than the old, if this be so? If obedience to the law could have brought life, and disobedience death, and if believing the gospel works life, while disbelieving the gospel works death and condemnation, what is the real difference between them? The gospel, in this case, is as much the ministration of death and condemnation as is the law, but thanks be to God, the gospel speaks only of life from the dead, secured in the resurrection of our Lord Jesus Christ. To preach him as the full, sufficient and perfect Savior, without our human works, without even our acceptance of an offer, is to preach the gospel; to preach anything less than this is to preach another gospel, which after all is but a modified form of the law, and not a gospel at all; it is not a gospel because there is no good news in any such system, and the gospel means good news.

The question which our friend has propounded is a pertinent one, Why should they be punished for what they could not receive? We assure our friend that such is not the case. Men are lost forever already through the fall of Adam, as by one man's transgression "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This is the testimony of Paul, who wrote by divine inspiration this great truth. Men, all men, are by nature already lost, but grace in Christ seeks out and saves the elect of God. Here is sovereign mercy exercised where God will exercise it according to his sovereign will. All others are left to perish in their sins forever, not for rejecting the gospel, but because they have sinned against the law of God and are justly condemned by it already.

In the next two questions proposed by "Subscriber" we suppose that he uses

the word "responsible" as it is commonly used by most religionists of the day. As used by them, it is a word in harmony with the thought that the gospel is offered to men, and will save all who choose to accept it. First, we will say that our God is under no obligation to any man; he can only be under obligation to himself, and to his own word of sure promise. Our God owes nothing to man in any way, least of all does he owe anything to sinners who have become enemies of God by wicked works. Our God will fulfill all his word, because it is his word, and he is faithful and true, but the dear Redeemer declared that if we have done all that was commanded, we are still unprofitable servants, and have done only what was our duty to do. So far is it from being true that our God is responsible to sinners, he is not under any responsibility to men who are in the greatest degree obedient to him. He gives no account of his affairs to any creature that he has made; there are none in heaven or in earth to hold him to an accounting; he never owes or can owe any man anything; whatever he bestows upon men is simply free grace. If any sinner is saved, it is of grace, and grace all the work shall crown through everlasting days. The topmost stone shall be brought forth when the building of mercy is completed, with shoutings, crying, Grace, grace unto it. Our God is under no obligation to any man to save him by reason of any goodness in him, through the sure covenant of grace alone can any be saved, and in grace there can be no obligation. If there be obligation anywhere, there grace cannot enter. And man is not responsible to God for his salvation, if we understand the use of the word aright. Man is not responsible, because all his salvation is by grace; he

has no part in this great work save to receive it passively, and then rejoicingly enter into it by faith, which is also the gift of God. The saved owe their salvation to God, and so they all join in the song, "Worthy is the Lamb that was slain," "and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, under heaven," "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

In conclusion, we desire to add that the soul who has experienced this great salvation will from that time desire to walk worthy of this salvation; he will feel a warfare within twixt reigning grace and striving sin; he will feel that he cannot do the good that he would, and that he does the evil that he would not; he will see occasion to adopt the cry of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" And when faith's victory is given he will exclaim with Paul, "I thank God, through Jesus Christ our Lord." Such an one will work, not to save himself, but because he is saved; not to secure life from the dead, but because life is already his from the dead. He will love God because God has first loved him, and shed his love abroad in his heart. He will now choose the ways he once abhorred, and depart from the places, pleasures and friends which once charmed him. He will long for the courts of the Lord's house, and he will count one day there better than a thousand. We trust that our friend has felt this great salvation, and that these things have been wrought in him. May God give us all clear views of the salvation that is by grace alone. All the heart exercises named above are evidences of that drawing of God by which we have been brought to Christ, and are still brought there in every time of need.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### REVELATION XXII. 14.

DEAR BROTHER BEEBE:—Will you gratify me, your unworthy brother, by giving your views on Rev. xxii. 14? “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” More particularly on the *city*. What city? Where is it? And when do we enter it?

Yours, as ever,

HIRAM CAMPBELL.

BRUNSWICK, Maine, Oct. 31, 1861.

### R E P L Y .

The names and description of the city as given in the connection, leave no room to doubt that the city mentioned in our text, is the holy city, New Jerusalem, which descended from God out of heaven, and is a presentation of the church of the living God, which is also called the bride, the Lamb's wife. It is also called the tabernacle of God, with men, in which God dwells, owning the citizens as his people and manifesting himself to them as their God; wiping away the tears from their eyes, and shielding them from sorrow, crying, pain and death. In this case we have a singular combination and blending of figures. A city, a bride, a wife, a tabernacle, &c., all of which are elsewhere in the Scriptures used to represent the church of God in her union with and subjection to our Lord Jesus Christ. We should not forget that figures familiar to us are employed by the Spirit to set forth and illustrate to us things of a spiritual and heavenly character. The figure of a city presents the subjects of grace as a congregation of the Lord, in their congregational capacity, as fellow-citizens in the church or city of God, and of the household of faith, and all under the regulations of a well disciplined community, under the same government, protected by the same

walls and bulwarks which fortify and defend all who have the privilege of citizenship. And in this city are the common provisions which are so amply provided, for meat and drink, for light and comfort, for protection and safety. In this city the laws of naturalization exclude dogs, sorcerers, whoremongers and idolators, and whosoever loveth and maketh a lie; admitting only those who are blessed of the Lord, and who as a manifest evidence that they are blessed, cheerfully take Christ's yoke on them, and show their allegiance to him by doing his commandments. As he said, Then are ye my disciples indeed, if ye do whatsoever I command you: and for a more manifest token to all, if they obey his new commandment: for, By this shall all men know that ye are my disciples, if ye love one another. As citizens they all have certain rights of citizenship, such as the right to the tree of life, which is in the midst of the street of the city, and on either side of the river, which bears twelve manner of fruits, and yields her fruit every month; the leaves of which are for the healing of the nations. Instead of being forbidden and kept back from the tree of life by the cherubim and flaming sword, which turneth every way to keep the way of the tree of life, as under the legal dispensation, in the earthly paradise, or in the Jerusalem which is in bondage with her children, in this New Jerusalem all who are written among the living in Jerusalem, whose names are registered in the book of life, have a right to the tree of life, and to the pure river of water of life, which is clear as crystal, which proceedeth out of the throne of God and the Lamb. For unto all such the Spirit and the bride saith, Come, and they have the privilege of taking of the water of life freely. While as citizens they are a

multitude which no man can number, as the bride, the Lamb's wife, they all make but one bride, one church, one body. For ye are all one in Jesus Christ. There is one body and one Spirit, even as ye are all called in one hope of your calling. Here then is identity, Christ himself is the Head of the body, the church, and the church is his body, the fullness of him that filleth all in all. As the bride of Christ, her creation was in him, as the creation of Eve, in the figure, was in Adam. She is one with him, They twain shall be one. Bone of his bones, and flesh of his flesh; and she shall be called woman, because she was taken out of man. She is not merely the bride, but the married wife of the Lamb. For thy Maker is thy Husband, the Lord of hosts is his name, and thy Redeemer is the holy One of Israel; the God of the whole earth shall he be called. The testimony of John the Baptist, when he identified and pointed out the Husband, saying, Behold the Lamb of God that taketh away the sin of the world, was, He that hath the bride is the bridegroom: but the friend of the bridegroom standeth and rejoiceth because of the bridegroom's voice; thus my joy is fulfilled. This city is the city of God, and Ezekiel says, (xlvi. 35.) The name of the city shall be, **THE LORD IS THERE.** And God has said, by Isaiah, And they shall call them the holy people, the redeemed of the Lord. And thou shalt be called sought out, a city not forsaken, (Isaiah lxii. 12.) From this last mentioned passage we learn that the city is composed of the redeemed of the Lord, whom the Lord has not only redeemed, but whom he has sought out; he found this people as he did Jacob, in a waste-howling wilderness, and led him about and instructed him, and kept him as the apple of his eye.

These are redeemed from among men, out of every kindred and tribe of mankind, and they are redeemed to God, and made priests and kings, and they shall reign with Christ on the earth. They shall all of them come with singing to Zion, the holy city, and they shall sit down in the kingdom of God with Abraham and Isaac and Jacob, and they shall sing this song, We have a strong city; salvation will God appoint for walls and for bulwarks. God himself is a wall of fire round about, and the glory in her midst. This is the city of which God has said, Here will I dwell forever; for I have desired it for an habitation. He will abundantly bless her provisions, and fill her poor with bread. The Lord God is her Sun and her Shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly. God is in the midst of her; she shall not be moved. God will help her, and that right early. Truly, glorious things are spoken of thee, O city of God: not one of her stakes shall ever be removed, not one of her cords shall ever be broken.

"Her ancient walls appear to be  
The workmanship of Deity.  
Founded in grace, they still appear,  
Without a flaw or chasm there.

Oft has this city's strength been tried  
By mighty foes on every side;  
But all in vain it yet hath been,  
She baffles Satan, hell and sin.

Count ye her towers, how high they rise,  
Her golden spires, they reach the skies;  
Her golden streets are fair to view,  
Her palaces and bulwarks, too.

Then round her walk, her turrets tell,  
Mark all her brazen bulwarks well;  
Spread far and wide her deathless fame,  
Her pearly gates, and walls of flame."

Much more might be written in answer to the first inquiry of brother Campbell, What city? But we trust enough has

been said to show that we understand the city mentioned (Rev. xxii. 14,) to be the holy city, New Jerusalem, which John saw in his vision, coming down from God out of heaven, and which he describes in and throughout the last two chapters of the New Testament, and which is designed to describe her in her gospel organization and primitive purity, as the spiritual kingdom of our Lord Jesus Christ.

Second. Where is it? We reply, it is where two or three are gathered together in Christ's name. It is in all places where God has revealed his name. It is in the holy place of the tabernacles of the Most High. Of her locality the psalmist has said, Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north. Her locality is marked by stakes that shall never be removed, and confined by cords that shall never be broken. The sacred records of eternity show that God has been her dwelling-place in all generations. She dwells in the secret place of the Most High, and abides under the shadow of the Almighty. Her life is hid with Christ in God. Her place of defence is the munitions of rocks. The eternal God is her refuge, and underneath her are the everlasting arms. We find her in the eternal, immutable love of God; she is found in his decrees, wrapped up in the bundle of eternal life, which is in his Son. She has her place in the eternal purpose of God, which he purposed in himself before the world began; which purpose shall unshaken remain when the world shall be no more. She is found in the election of grace, chosen of God in Christ before the foundation of the world. She has her standing in the redemption which is in Christ Jesus, and in his justifying righteousness she

outshines the sun, is more fair than the moon, and terrible as an army with banners. She inhabits the Rock, is in the secret places of the stairs, and she sits in the heavenly places in Christ Jesus.

But in regard to the house of her pilgrimage, God has chosen her in the furnace of affliction. In this world she has tribulation, but in Christ she has peace. The place assigned her by the world is as the offscouring of all things, unto this day. Hated by the world, tried and tempted by the devil, opposed by the flesh, a jest and a by-word to all the children of the bondwoman. But her home is in Jesus Christ, and in the earth she has no abiding place or continuing city. As to her sorrows, trials, persecutions, and her triumphs and victories, she is sometimes encompassed about by the armies of Gog and Magog; but sometimes she is seen upon Mount Zion, with the seal of God indelibly marked in her forehead, or on the sea of glass, which is mingled with fire, singing a song which none but the redeemed can learn or sing. She has had a place prepared for her in the wilderness, to be nourished and protected from the serpent. Whatever of sorrow, affliction, persecution or tribulation may be appointed for her here below, she has the assurance that she shall ultimately triumph through the blood of the Lamb and the word of his testimony. For we know that all things work together for good to them that love God; to them who are the called according to his purpose.

Third. When do we enter the city? As we view the whole church of God, existing in Christ, and chosen in him before the foundation of the world, according to Eph. i. 4, we regard the citizens as natives of the holy city. Sanctified by God the Father, preserved in Christ Jesus and

called. (Jude 1.) Who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. (2 Tim. i. 9.) Jerusalem which is above is free, which is the mother of us all. (Gal. iv. 26.) And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. (Psa. lxxxvii. 5, 6.) Judicially the saints entered when they were quickened together with Christ, in his resurrection, when they were raised up together, and made to sit together in the heavenly places. For they are risen with Christ and are come unto Mount Zion, 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 the blood of Abel. (Heb. xii. 24-26.)

But in what we regard as the immediate sense of the text proposed, (Rev. xxii. 14,) the saints come when they do his commandments; and thereby manifest that they are the blessed of the Lord. This coming in through the gates, is an experimental matter. Except a man be born again he cannot see the kingdom of God; and, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. (John iii. 3-5.) The city in which the tree of life yields her fruits is a spiritual city, and can only be entered by the gates which are called *Praise*. (Isa. lx. 18.) The Lord loveth

the gates of Zion more than all the dwellings of Jacob. (Psa. lxxxvii. 2.) David says, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."—Psa. cxxii. 1-4. As the tribes of Israel went up to the Old Jerusalem to worship, and entered the city by the gates of that city, so the tribes of the Lord go through the gates of the New Jerusalem, experimentally in their devotion, to worship the Lord in his holy temple in the spiritual Jerusalem. As the names of the tribes of Israel are written on the angels of the gates, (Rev. xxi. 12,) we learn that the ministry of praise, embracing gospel experience, gospel doctrine and ordinances, and all gospel privileges, belong to the tribes of the Lord, to the children of God, and to them exclusively. The gates of Zion which are called Praise, are used to signify wisdom, honor, power, counsel and peculiar privileges. And when the hearts of God's people are led by the Spirit in their heavenly exercises of worship and praise, they enter into the spiritual privileges of the kingdom, into the counsels of wisdom, and contemplate the glory of their Redeemer's kingdom, and talk of his power. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isaiah xxvi. 1, 2. The gates of the holy city are only open to the righteous nation, for who else can enter by the gates of Praise? They are not accessible to those who love and make a lie,



but to the righteous nation that keepeth the truth.

“Those holy gates forever bar  
Pollution, sin and shame,  
None shall obtain admittance there,  
But followers of the Lamb.”

“Blessed are they that do his commandments.” The commandments of him who says in the preceding verse, “I am Alpha and Omega, the beginning and the end, the first and the last.” Who also says, in verse sixteen, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” He is the King of Righteousness, the King eternal, and our only wise God and Savior. His commands are proclaimed from his throne in the holy city, and are applicable to all who are under law to Christ. Their faith and obedience are the evidences that they are his disciples, and that they have a right to the tree of life, and to enter into their peculiar privileges through the gates of the city; for the gates are open to the righteous continually, and his blessed people who know the joyful sound of his voice, shall go in and out and find pasture. They have right to the tree of life, and eat of its fruits freely, and live forever: for their right is a birthright, it is their inheritance, and it is their Father’s good pleasure that they shall inherit the kingdom. There is a manifest entering into the holy city, by the gate of christian recognition and fellowship, not only when the new born babes in Christ declare in Zion what God has done for them, and when they publicly espouse his cause and take on them the profession of his name, and by the gate of baptism, declare their allegiance to Jesus as their King.

Finally, whenever the saints are enabled to worship God in the spirit, to re-

joice in Christ Jesus, having no confidence in the flesh, in their social songs of praise, their prayers and supplications, in their love and fellowship, union and communion, in walking in the ordinances and order, the doctrine, discipline of the house of God, then we conclude they enter in through the gates, and enjoy their right to the tree of life.

We have been somewhat lengthy in our remarks, and perhaps have failed to meet the wishes of brother Campbell, but if any of our readers are edified or comforted in what we have written, our labor will not be in vain.

MIDDLETOWN, N. Y., November 1, 1861.

(See obituary notice of Hiram Campbell on page 348)

## CHURCH NOTICES.

WASHINGTON, D. C., May 9, 1904.

SHILOH Primitive or Old School Baptist Church of Washington, D. C., have noticed in several Baptist periodicals an appeal for aid in building a church-house here for the Primitive or Old School Baptist. Thinking perhaps some who may notice this appeal will think it is Shiloh Primitive or Old School Baptist Church, we wish to state it is a church recently formed by what is known as the Clarke Baptist. Shiloh Church was organized on June 20th, 1830, and has had as pastors among others, Elders Polkinhorn, Leachman, Trott, Purington, Chick, (the present editor of the SIGNS OF THE TIMES) and Elder J. T. Rowe, our present pastor. Shiloh Church is still without a building of its own, (meeting in a hall at 509 G St., N. W.) We have long felt the need of such a place to worship in, and hope before long to try and build one, when we may have to call on our brethren throughout the country to aid us, as we are a few of the Lord’s poor, we trust, and there are members being added to the church as the Lord wills.

W. E. FRAZIER, }  
JOHN T. WALKER, } Deacons.

## POETRY.

## ENCOURAGEMENT TO BELIEVERS.

O LORD, do thou direct my steps  
 In righteousness and peace;  
 Whatever blessings are withheld,  
 Wilt thou not grant me this?  
 The joys of earth, its follies, too,  
 How quickly speed away;  
 Our smiles and tears, our hopes and fears,  
 Are only for a day.

In that eternity of years,  
 Beyond the space of time,  
 If all the joys of heavenly bliss  
 Will be forever mine,  
 Why need I pine though sorrows come,  
 And thorns infest the road?  
 I travel through this wilderness  
 While on my way to God.

What if I travel much by night?  
 My feet shall rest secure  
 Upon the promise of my God,  
 His mercies shall be sure.  
 I've loved thee, little one, he saith,  
 From all eternity;  
 Although a mother may forget,  
 I'll still remember thee.

Though trials press thee from without,  
 And all thy foes within,  
 Fear not, for thou shalt overcome,  
 Ye are complete in him.  
 Your life was hid with Christ in God  
 Before the hills were made;  
 Your every sin was counted, too,  
 And all the debt was paid.

When Jesus hung on Calvary,  
 He suffered in your stead;  
 He washed away each guilty stain,  
 That not a spot should spread  
 Upon your soul. O fearful one,  
 His blood availed for thee;  
 Thou art all fair, beloved one,  
 No sin of thine is seen.

For evermore your surety stands  
 You and your God between;  
 For one with him your sins were his,  
 And all his merit thine.  
 He wrought a perfect righteousness,  
 And made an end of sin.  
 Who can condemn 'tis Christ that died,  
 Who every lamb will bring.

Before his Father's face they stand,  
 And of his mercy sing.  
 O shout aloud, ye saints of earth,  
 And join the hosts above;  
 We'll sing through all eternity  
 His saving power and love.

JOIE E. WICKHAM.

CODDINGTON, Ohio.

## MARRIAGES.

By Elder H. C. Ker, May 12th, 1904, at the home of the bride, C. H. Pickard and Miss Ida Williamson, both of Middletown, Orange Co., N. Y.

By Elder G. N. Tusing, at the residence of the bride's parents', May 10th, 1904, Joseph S. Myers and Miss Bertha Strahl, both of Reynoldsburg, Franklin Co., Ohio.

## OBITUARY NOTICES.

We have been requested to prepare an obituary of **Elder Hiram Campbell**, as it was our privilege to know him for many years in the State of Maine. He was the son of George and Martha Campbell, and was born Jan. 18th, 1823, in Bowdoin, Maine. When twenty-three years of age he married Mary B. Elliot, of Bowdoinham, Maine, daughter of Enoch and Elizabeth Elliot; he died Feb. 12th, 1904.

We have many pleasant recollections crowding upon our mind of days spent in his company, and in hearing the word of the Lord from his lips. For many years he lived in or near Bowdoinham, Maine, and served with full acceptance that church and other churches in the Maine Association until age and increasing infirmities compelled him to give up the labor of the ministry among them. At the time of his death he was 81 years of age. We do not know the date of his baptism, but learn that he was ordained to the full work of the ministry about forty years ago. We met him for the first time a little before his ordination, at the association at Whitefield, Maine, and an acquaintance then began that was always pleasant and profitable to ourself. Some years ago he left his home near Brunswick, Maine, and moved to Somerville, Mass., and spent his last days with his daughter, Mrs. Mary McManus. The end, we are informed, was calm and peaceful, without a struggle or a groan. He was confined to his bed but about a week.

Elder Keene writes us as follows regarding the funeral service: "I attended the funeral, and at the request of his daughter preached from 2 Tim. iv. 6-8. It was one of the most sad, sacred and blessed seasons that I have ever experienced. It was sad to me because of the condition of sister Campbell; she would not have it that brother Campbell was dead, or that it was his funeral; she scorned and mocked such an idea. It was pitiful indeed, yet all was so sacred, for as I attempted in simplicity to expound the text, I felt that the Lord was with me, giving me utterance, and the rapt attention of sister Campbell, and my conversation with her immediately after speaking about the glorious theme, and her own experience and hope in the gospel, all made it sacred, sadly sacred, for she would repeatedly say, 'Yes, that is what Hiram believes, but he is not dead, and

this is not his funeral? Then as I thought of our brother's exodus from the world, I felt that a very blessedness pervaded it all."

In addition to what has been already written, we desire to add that as long as we were associated with brother Campbell we never knew him to in the slightest degree waver from the truth of salvation by grace. For this he contended as one who had felt its power, and rejoiced in it. This was his special theme, although we have heard him treat well and often of other themes connected with this; yet here he was most animated and most deeply solemn. Many who have heard him can witness to this. Elder Campbell was a loving, affectionate man with his friends. It is to us a joy to remember the cordial greetings with which we have been favored at his hands so many times in the past. He was a man of many sorrows during his life. As we remember he has been called to part with nine or ten children, only one, Mrs. McManus, surviving. As brother Keene has intimated, sister Campbell has been sadly afflicted for a number of years, and this has been a grief and care to him. But his cares and griefs are ended forever, and all tears are wiped away from his eyes. He had in past years visited several times the associations and many of the churches in the eastern states, and was well known and received cordially. May God comfort the bereaved wife and daughter, and the churches of which he was the loving pastor so many years. For ourself, we can but say that we are sad that we shall see his face no more on earth.—Ed.

By reason of my own ill health the following obituaries have been deferred, but I hope the friends will make all due allowance. So sad is the task and so inadequate the pen to express what seems meet, that I will attempt to write only a few words, and the most of them I will copy from letters of the afflicted.

Our dear brother, **J. W. Garrett**, died March 1st, 1904, near Philomont, Loudoun Co., Va., aged about 70 years, I think. He was baptized by Elder R. C. Leachman, in 1868, in the fellowship of Ebenezer church. Not long after his baptism he was chosen deacon, which office he filled most acceptably until the time of his death. Brother Garrett was very decided and firm in his views of gospel truth, always ready to give a reason for the hope within him, and he loved the doctrine he contended for. In the latter years of his life he was heavily pressed by financial misfortunes, but these seemed to result in more spiritual mindedness and fruitfulness in the word. His love for his brethren and their love for him seemed to increase with increasing years and afflictions. He was blessed with a faithful wife, who was a helpmeet indeed in the long years of his wasting infirmities, and God blesses her to-day, and his presence is felt in comforting and holding her up. It is in suffering and in affliction that the God of Israel

makes himself known, and his power and presence felt to his people. He touches them, and their hearts melt like wax within them. Again he puts forth his hand, and they are healed and rejoice in their afflictions. This truth has no counterfeit, nor can it be counterfeited. So it was and is with the precious ones of whom I write. Paul's words are so very full, "For me to live is Christ, and to die is gain." We grieve not for those who left us, but for ourselves. Our numbers are decreasing, but thank God our love and faith are not. May God comfort the mourners.

ALSO,

Our beloved sister, **Mrs. G. G. Galleher**, wife of our dear brother G. G. Galleher, departed this life March 22nd, 1904, near Hickory Grove, Prince William Co., Va. Her death was very sudden; she had undergone a severe surgical operation on Saturday previous to her death, at the Columbia Hospital, Washington, D. C. The surgeons pronounced her condition excellent, and all symptoms pointed to a speedy recovery, even up to a few moments before she died, which seemed to be without the movement of a muscle or a solitary pang. The shock was terrible to us all, for we all loved her very dearly, especially to her devoted husband, who had just received a message from the hospital that she was doing finely. In a letter to me he writes: "When you feel like it I would be glad if you would send a notice to the SIGNS, as she was known by many of the brethren. None knew her but to love her; none named her but to praise. She was born Jan. 16th, 1847, the daughter of Wm. M. and Mary Fairfax Lynn. Was married to the writer of this Feb. 2nd, 1870; received a hope in Christ and was baptized in the fellowship of Mt. Zion church, Loudoun Co., Va., on the fourth Sunday in October, 1873, by Elder Joseph L. Purington, and passed into the full fruition of that hope March 22nd, 1904." Though her death was entirely unexpected by her friends, it seems she did not share their confidence. She wrote a note to her husband on Friday, to be delivered to him in case she was taken. I copy: "A few requests I wish to make before leaving this world of sin and sorrow, pain and death. I feel gloomy this morning, and I think there is doubt of my ever recovering, but Dr. Stone and Birdie have been in and tried to cheer me up. But alas, only God knows what is in the future. I feel reconciled at times. \* \* \* If it should be the Lord's will to take me, may we meet in heaven, where parting is no more. Bury me at dear old Mt. Zion. No need of a funeral, both of our ministers are sick. My love to the dear members; tell them I died as I have lived, no goodness in the flesh, but strong in the doctrine of predestination and election. May God bless you, and farewell, my dear, good husband. By a sinner saved by grace, if saved at all."

The thoughtful, unselfish breathing throughout this brief note was characteristic of sister Galleher

in the church and in the world. I cannot write of her as perhaps I ought; I loved her so that if I allow my pen to run my readers might think I was indulging in fulsome praise of a poor fellow-sinner. I will only say I often rejoice that I have loved and do love with all my soul such ones as brother and sister Galleher. My life for the past twenty-eight years has been wonderfully blessed and helped by them. I do not wish to intrude myself into this notice, but my obligations are so great, the wound my own heart has received, and my loss in connection with the church, constrains me thus to write. God is very good to brother Galleher in his affliction. They had no children, and he is left lonely indeed. God help the needy.

J. N. BADGER.

MANASSAS, Va., May 4, 1904.

## MEETINGS.

The Delaware Old School Baptist Association will be held with the Welsh Tract Church, at Newark, Del., beginning Wednesday before the fifth Sunday in May, (25th, 26th and 27th,) 1904, continuing three days.

Those coming from Philadelphia and other points north will please come via B. & O. R. R. Wednesday morning, on train leaving Philadelphia (at Twenty-fourth and Chestnut Sts.) at 7:40 o'clock. Those coming from Baltimore and points south will come via B. & O. on train leaving Baltimore (Mt. Royal station) at 8 o'clock Wednesday morning, and all get tickets for Newark, Del. Those coming from Delmar, Del., and points on the Delaware Division R. R., will come on Tuesday afternoon and take train leaving Delmar at 2:15 p. m.; get tickets for Wilson and change cars at Porter. A cordial invitation is extended to all lovers of the truth, and to our ministering brethren in particular. All will be met and conveyed to the meeting and to our homes for entertainment.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association will be held with the First Hopewell Church, at Hopewell, N. J., to begin Wednesday before the first Sunday in June, (1st, 2nd and 3rd,) 1904, and continue three days.

Trains reaching Hopewell by Reading R. R. from both New York and Philadelphia, at about two, four and five o'clock on Tuesday before the association will be met and friends cared for. Those who come from either direction on Wednesday morning will come directly to the meeting-house, which is about ten minutes walk from the depot. A cordial invitation is hereby given to all ministers, brethren, sisters and friends to be with us at that time.

ELIJAH LEIGH, Clerk.

The Middleburgh Old School Baptist Church has appointed her yearly meeting to be held the first Saturday and Sunday in June, (4th and 5th) 1904. A cordial invitation is extended to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

The Warwick Old School Baptist Association is expected to be held with the Warwick Church, at Warwick, N. Y., Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1904.

All trains arriving at Warwick, N. Y., on Tuesday and Wednesday, June 7th and 8th, will be met as follows: 8:06 and 11:54 a. m., 3:56, 5, 6:40 and 7:44 p. m. Trains leave Chambers St. ferry, Erie R. R., 9:15 a. m., 1, 3, 4:30, 5:30 p. m., Twenty-third St. ferry five minutes earlier. Those coming from the west can make connection at Greycourt for trains to Warwick at 7:42 and 11:26 a. m., 3:22, 4:38, 6:18 and 7:22 p. m. The old and infirm need fear no hardship in attending. Meeting-house in village one and one-half blocks from the depot. Entertainment close by. Every lover of the truth welcome.

JOHN McCONNELL.

The Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held this year, the Lord willing, with the Luckiamute Church, at or near the residence of Elder V. J. Turnidge, about six miles south of Sheridan, Yamhill Co., Oregon, commencing on Friday before the third Sunday in June, (17th) 1904, at 10 o'clock a. m., and continuing the two following days. Those coming by railroad via Portland, Oregon, should be at Portland so as to take the train Thursday evening, June 16th, at 4 o'clock p. m., arriving at Sheridan at 8 o'clock p. m., (present schedule) where they will be met and conveyed to the place of meeting. All lovers of truth are invited to attend.

N. J. SHANKS, Clerk.

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# BI-CENTENNIAL CELEBRATION

OF THE  
WELSH TRACT CHURCH.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., JUNE 15, 1904.

NO. 12.

## CORRESPONDENCE.

NASHVILLE, Tenn., 1903.

DEAR BROTHER EDITOR:—After carefully reading the good editorials of August 15th, and also the one of August 1st, headed, “The responsibility of man,” I believe that they are in accord with the teaching of the word of God, unless I am wonderfully deceived, and I indorse them heartily. Man is dead to righteousness and truth by nature, and, as you have truly said, all are responsible to God. Unless quickened by the holy Spirit, man is dead to spiritual things, and not able to think a good thought or do a good act. Man, by nature, is prone to evil, and seeks out many inventions. Whatsoever is not of faith is sin. We must have the imputed righteousness of Christ, none other will be acceptable to God. When this righteousness is given, man can be said to be righteous, and in no other way. This may not seem possible to carnal reason, but it is scriptural truth, as you have well said. I notice another editorial headed “Extremes,” antichrist comes with deception, trying to lead off disciples with another gospel, which is not another, but a perversion of

the true gospel. Such do not want to believe the true gospel which has been taught, preached and published in the SIGNS, and which has been indorsed by those who are in the faith. Elder Gilbert Beebe was one among many who stood firm, with the helmet of salvation and the sword of the Spirit, which is the word of God. Upon this firm foundation the SIGNS has not failed to set forth the same truth ever since its inception. I feel thankful that the SIGNS is still publishing the same truth which I hope the Lord has given me to realize. There is no other name given under heaven among men whereby we must be saved. The religious world is ever ready for a compromise, wishing to spy out our liberty, which we have in Christ Jesus, that they may bring us into bondage; but true followers of Christ will have no compromise, because they cannot yield the truth in any degree. Let us not be weary in well doing; let us be steadfast, unmovable, always abounding in the work of the Lord, watch and stand fast in the faith, quit you like men, be strong; let us all be strong in the Lord, and in the power of his might; let us put on the whole armor of God, so that we may be

able to stand against the wiles of the devil; let us put off the works of darkness, and put on the armor of God; let us not compromise with flesh and blood, which is all darkness. Be ye separate, touch not, handle not, which all are to perish with the using. Come out from among them, and I will receive you, saith the Lord. God knows no compromise. And, as you say, my dear brother, the peace of Zion will never be attained by compromise of the truth.

I feel so much my unfitness and unworthiness in the presence of a just and holy God, I must often ask, "Am I his, or am I not?" I am a sinner saved by grace if saved at all; I have nothing to compromise in this faith, but I am in his hand, to do with me as he pleases. It is as brother Chick has said, in his editorial upon repentance and remission of sin, it is a precious gift to be able to discern between truth and error. I hope that this gift has been bestowed upon me, I did not seek it, nor buy it, yet I trust it was bought for me, through the suffering of our Lord. In him are we justified, and in him salvation is secured and completed, and in no other way. Christ declares that he is the door; he that entereth not by this door is a thief; no man cometh to the Father but by him; there is salvation in no other; no works of man will avail anything.

There was an agreement between Elijah and Baal's prophets. Elijah was a prophet of the Lord, and Baal had many prophets. They were such as pleased worldly religionists, which were worshipping Baal. This agreement was consummated in this way, The prophets of Baal built an altar, and laid on wood, but put no fire under it, they were to call on Baal, and Elijah was to call on his God, whichever one should answer with fire,

he was to be God; all agreed to this. Baal's prophets called upon their God for help, as legalists do now, but though they called, from morning until noon, there was no response, and they still called, "O Baal, hear us." They were as the blind leading the blind, all together will fall into the ditch, with their legality, their conditional worship of the idol, or god, who cannot save. But Elijah mocked them and said, Cry aloud, for he is a god, he is pursuing, or he is on a journey, or he is asleep and must be awakened, and they cried and cut themselves with knives and lancets till the blood gushed from them. But Elijah, the faithful prophet, the preacher of the truth, believed there was a God in Israel, and it was put into his heart what to do and what to say. He believed there was a God in heaven, who was able to do all things without help from man. God gave Elijah the faith to believe in him, and he prayed, Lord God of Abraham, Isaac and Jacob, let it be known this day that thou art God in Israel, and that I am thy prophet. He had done what God commanded him to do. Then fire from the Lord fell and consumed all, even the water that was in the trench. When they saw this, they fell on their faces and said, "The Lord, he is the God." Then Elijah said unto them, Take the prophets of Baal, and let none escape. They all had seemed to wish for a compromise between the true God and Baal, but now let them bow their heads and acknowledge the Lord, that he is God. Baal could not at all hear their crying nor save them. It is the same class of men who are making so much trouble in the camp of Israel to-day. They are claiming obedience as their own free-will offering, but as Elijah said, How long will ye halt between two opinions? If con-



ditionalism be true, follow it alone; if grace be true, follow it. The legalist says, "Do and live," but Christ who is the end of the law for righteousness, says, "Believe in me." This is sufficient for salvation, without any conditions of obedience in man. God Most High has given us the word, let us be satisfied. Let us not claim this obedience for ourselves, it is the obedience of faith, suited to the man in Christ; this excludes boasting. If Christ only made salvation possible, and we must execute the plan, if successful, the honor thus far must be our own. But the true gospel gives all the honor to the Captain of our salvation, he alone bore the burden and heat of the dreadful day, and made reconciliation to God, and brought in everlasting righteousness, and the salvation is finished. He who perverts such a glorious doctrine, shows that he never really believed it. So long as we live by the faith of the Son of God, we shall not fail to bring forth the fruits of righteousness, which are through Jesus Christ. We no longer obey in order to lay the foundation; it is already laid. The foundation which is laid, and which no other could lay, is for pardon, reconciliation and everlasting salvation, it is for peace of conscience, for access to God, and for every other spiritual and eternal blessing. The legalist asks, What kind of a foundation? We answer, Without any works to be performed by man, it is a foundation in all respects perfect, and that cannot be enlarged nor improved, it has omnipotence for its establishment, it is a foundation for sinners, yea, for the vilest sinners, sinners may cast their burden upon this Rock of Ages. What a pity that such truth should be clouded with such ungracious sentiments, or with conditions, saying, We must obey in order to our

final acceptance. If will-worship be in order to our final acceptance, then eternal life must be expected in this way also. Then the worship will be not toward God, but to these works of obedience, hoping by their influence to win the good will of Jehovah; but this is opposed to Christ's imputed righteousness, and this imputed righteousness will not allow any partnership. This self-obedience for righteousness is contemptuous of that heavenly voice which said, "This is my beloved Son, in whom I am well pleased." How blessed was the Son of God to receive the sanction of the Father; God was pleased with him in all his affliction. What part of the work do we attempt? Shame belongs to us whenever we look to ourselves, all our comfort and hope is to be derived from him who is the only righteous One. Legalists know not their own meanness, or lack of power to do that which is pleasing to God. Christ has done all that is necessary for our perfect and everlasting acceptance in life or death, or in the final judgment. All is done by a far better hand than our own; infinity is better than human obedience. In Christ Jesus we are created unto good works, and by good works we glorify our Father in heaven. There is a vast difference between the use of grace, and the works of the law. Obedience should have its proper place. The obedience which the legalist proposes is that of the bond man, and not of the free man. One obeys in order to be accepted, the other because he is beloved, and is the heir, and all that the Father hath is his. It is all a free gift, and not bought. Such are the true, faithful servants to-day. Are we willing to give up that which was bestowed upon us by our Lord Jesus Christ, and return to the weak and beggarly elements of the world, and work

for acceptance? Nay verily. Let God be true, and every man a liar. Paul warned Timothy against conditions and other like doctrines. He had told them that their acceptance was through Christ alone, and that they were already accepted in the Beloved. Does he now retract that blessed truth, and advise all to raise clouds of golden dust, that it may cover their sins, and waft them to the skies? Has he now grown ashamed of God's gospel, which he declares, in Romans, to be the power of God unto salvation? Are the true, faithful servants now growing weary of that pure doctrine? Are we willing to give it up and return to the legal covenant of works? Did not Paul assert a justification absolutely free effected by the righteousness of God in Christ? Was there, according to Paul, any free will of man in this work, or in the adoption? Paul again said that the law was established through the obedience of Christ, and in his life and death he magnified and honored it. On this rock a poor sinner may rest. Here is peace and pardon, and a full justification. The legalist advocates many justifications, many salvations, but we know of but one justification, one salvation. Christ is our surety. There are no conditions to be performed by man in any degree whatever. The Scripture acknowledges but one faith, one baptism, one justification. Isaiah said, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." I will repeat the words of Elder Gilbert Beebe, who stood as firm as a rock for so many years: "No man can come to God but by his Son Jesus Christ. He is the only way, the truth and the life. We cannot be saved in any other way; and all embraced

in this salvation shall be saved." If salvation be upon conditions, it cannot be by grace, for there is but one way. Salvation is through the Lamb slain. This salvation will redound to the glory of his grace. Let the world their virtue boast; I am a sinner saved by grace; I disclaim all other titles. This alone is my plea, Jesus died for me, a sinner. To claim justification upon conditions performed by us, is to deny the righteousness of Christ. He said, "It is finished." Salvation is finished from first to last. I am glad it is so. Jesus is the friend of sinners, and he leads them through green pastures, and protects them from all harm, and the poor in spirit, and they alone, enjoy such privileges as to follow Jesus, the Shepherd of his flock. To all who are halting between two opinions it is said, Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you. I do hope that God has given me a right understanding, and that it will redound to his glory. Paul said of some that they added nothing to him, and so all legal teachers add nothing to me. It is not in man that walketh to direct his steps. Nothing but grace can cure a sin-sick soul.

I will now close. I trust that this is from the love of God shed abroad in my heart. My love reaches to the household of faith, and I desire to write of his goodness and mercy and redeeming love to poor sinners. I feel to thank him for his wonderful blessings and the privilege of writing to ascribe to him all praise and honor. Please pardon me for writing so much; my mind was drawn out by the good editorials and good communications in the SIGNS. May God, beloved editor, strengthen you in the inner man, that you may be able to discern all error and

expose it, to the comfort and safety of all the children of God. Stand firm in the faith of our Lord Jesus Christ. Farewell.

Yours, I trust, in hope of immortal glory,

O. B. HICKERSON.

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FRAGMENTS.

You know a certain plant which grows only in some terrible mountain wilderness; you are well acquainted with the fearful region where it is found, having been lost in those indescribable desolations and wandered there for days alone. Some day you meet a man who holds that plant in his hand. "I gathered it," he says in reply to your question. Without another word from him you know in what awful places he has been, and what dangers and troubles he has passed through. He need not tell you of the dizzy heights he has climbed, or of the dark and terrible gorges and dangerous precipices among which he has been. You know them well, and your heart goes out in sympathy to him. So in spiritual things: if one who knows Jesus meets another who shows that he has seen that "Plant of renown," how quickly and easily they know each other's spiritual travels and history. A word, sometimes, even a look, will open to us a view of the trials and struggles of the soul that have extended through months, perhaps, and even years, which it would be impossible fully to tell in words. When we see thus an evidence of an experience of grace in one, and recognize that Christ is in him the hope of glory, we know where he has been in his inner life, wandering in the desert and lost in the waste-howling wilderness of a sinful nature, coming into terrible depths of depravity and finding horrible pits of corruption in the heart. We know where

he was when he gathered that Plant of renown, when he first saw the rose of Sharon; we know where he was when he first found Jesus, "or rather, was found of him." He was at the "end of the earth," and his "heart was overwhelmed," and he was crying unto God in his trouble, feeling as helpless as a little babe surrounded in the darkness by roaring and ravenous wild beasts. The wilderness and the solitary place was first a place of fear and anguish before it was made glad for him, and the desert was a place of desolation and weeping before it began to "rejoice and blossom as the rose."

How pleasant it is for those to meet who have traveled the same journeys, and experienced the same desolations and sorrows, and have come into the same deliverance through the sufferings of him who was "a man of sorrows and acquainted with grief." How easy it is for such people to become acquainted with each other.

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You ask me to explain 1 Cor. xi. 29: "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." The Lord's body there referred to is the church, which is called in several places the body of Christ. His body of flesh represented in a sense the church. He is the life of the church, and it is said, "Ye are members of his body, of his flesh and of his bones." Again, in 1 Cor. x. 17, "For we, being many, are one bread and one body; for we are all partakers of that one bread." When the church comes together to engage in the communion service they thus say that they are as one in Christ, and that they love one another, and in that ordinance they show forth the Lord's death, and as they take that bread and wine they do it in remembrance

of Jesus. Now if any one should engage in that solemn service to gratify his appetite, or with hatred in his heart toward one of the brethren, he would be eating and drinking unworthily, and he would thus manifest that he was not at the time in unity with the body, and would thus eat and drink damnation to himself. The word damnation means condemnation. He himself would be condemned as the unworthy one instead of the one whom he hates. One who feels himself unworthy to partake of this ordinance cannot at such a time eat and drink unworthily. He feels to be less than all others, and esteems them as better than he. That sense of unworthiness is one of the best evidences that he truly belongs to the body as one of its living members, and that the life of Jesus is moving him. He loves the brethren, and this is the great evidence that one has passed from death unto life.

If I am in the everlasting arms at all I am like a child in its mother's arms. It is constantly reaching out after something it does not need, and which it must not have. It spends a good deal of its time in trying to get away and creep off by itself, and yet it knows and feels that safety and true comfort are to be found only in the restraint of those arms, and that when rest is taken it must be there.

How I have struggled at times to obtain some fancied good, and have known afterward that it was the everlasting arms of grace and love which held me back. If ever I have known true thankfulness to God, it has been for the hindrances that caused such disappointments. It seems easier to be thankful for the pleasant attainment of right things desired than for bitter disappointments; easier to thank God for a bright and lovely day

than for a dark and stormy night, but it seems that a deeper experience and a broader, higher knowledge causes the latter, and a more solemn feeling attends it, if there is any difference. The apostle says, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

We do not know what is best for us, but the Lord does, and as he "worketh all things after the counsel of his own will," it is blessed to "know that all things work together for good to them that love God; to them who are the called according to his purpose." The three Hebrew children had great reason to be thankful for the wrath of the king and the fiery furnace, and Daniel for the night in the lion's den.

NOTHING that grows out of earthly soil can satisfy a hunger for righteousness; a thirst after righteousness cannot be quenched at any worldly spring. If a man owes one debt he cannot discharge or lessen it by refraining from contracting another debt. A man who has committed one crime cannot plead in defense of that any number of crimes that he has not committed. The conscience upon which there is the guilt of one sin cannot be cleansed in any degree by freedom from the guilt of a thousand other sins. If the man could live ever after without committing one transgression, still he could never be righteous; he must suffer the penalty of the law for that transgression. Therefore, because man is a sinner, righteousness cannot be his through any work of his own. The only good work he can do is to suffer the penalty of the law. But then he is dead. So another must obey that law unto death, and one so related to the sinner that he is responsible, as the Shepherd for the sheep's

trespass, as the husband for the wife's debt, as the Head for the body's sin. One also who can not only lay down his life for the sheep, but take it up again. So Jesus lived a perfect life under the law, and died for his people's sins, and is risen again, and so has fulfilled all righteousness. He is our Righteousness; our hunger and thirst for righteousness are satisfied in him; we eat of that Bread and drink of that Fountain. This is that "righteousness which is of God by faith in Jesus Christ."

THOSE who are born again know that the unlawful indulgence of their appetites and lusts is sinful. While they see in themselves the same sinful nature they had before they received a hope, they abhor themselves for it, and do not feel that they can excuse themselves for any indulgence on the ground that it is in their nature, and that they cannot restrain themselves. There will be a check of conscience, and punishment will follow transgression. Paul says, "But I keep under my body and bring it into subjection, lest having preached to others I myself should be a castaway." Castaway from the fellowship of the church, from usefulness to the brethren, and from the comforts and blessings of the gospel.

THE apostle says, "Hereby we perceive the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."—1 John iii. 16. And you ask, "Have I ever laid down my life for the brethren? In looking back I cannot recall any single instance of having done so." Yet I know that there is in your experience, and I hope in mine, that principle to which the apostle refers. No one but Jesus ever

has laid down his life, or ever can, as he did to redeem any from the curse of the law and from eternal death. But has there ever been in our experience a sacrifice of any comfort or hoped for benefit of a temporal nature for the benefit of another? Have we ever felt willing, and even glad, to lay down some present personal good and valuable thing belonging to this life, that we might be of advantage and help to some brother or sister? Have we felt glad to visit some one who is in affliction, and to mitigate that affliction by the gift, *not of something we do not need ourselves*, but of that which cost us much, and which is very dear to us? And if some child of God is in the depths of trouble, and we are favored with an opportunity to visit and help him in his affliction, do we limit ourselves and say, "I will go so far; I will give so much to relieve the suffering, but no more; I cannot be expected to do more?" No; you would do to the extent of your ability, my sister or brother, to bring up the poor soul out of the depths; that would be your desire. I think that is what the apostle meant when he said, "We ought to lay down our lives for the brethren." That is the principle which belongs to the Spirit of Christ. "If any man have not the Spirit of Christ he is none of his." That Spirit is the same in us as in him; it always seeks the glory of God and the good of his children; it leads us to be followers of the meek and lowly Jesus, and teaches us to love one another. In ourselves we see only evil and selfishness, which causes us to mourn, but that would not be the case if we had not the Spirit of Christ. The apostle says, "All that is reprov'd is manifested by the light." This light is the life which was in the Word, and which is the light of men. (John i. 4.) The apostle tells in the next

verse what he means by our laying down our lives for the brethren, for he says, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

THE Lord's day. This expression occurs only once in the Bible, Rev. i. 10. Why should we think this refers to Sunday, or any other particular day of the week? I see no reason. One day of the week is no more the Lord's day than another; he made one as well as another. Under the law the Sabbath was called especially the Lord's Sabbath, a day of rest for his people. That was the seventh day of the week, and only that; it was, like all other holy days, new moons and other ordinances of that legal dispensation, a figure or "shadow of good things to come." The Sabbath, then, means rest, and points, as a type or pattern, to the rest that Jesus secured for his people by finishing all the work demanded by the law, and which they who believe enter into. (Heb. iv. 3, 10.) The psalmist says, "This is the day which the Lord hath made; we will rejoice and be glad in it." This is Jesus, as the preceding verses show. (Psalms cxviii. 19-24.) He is the light of his people. As the natural sun makes the natural day, so the Sun of Righteousness, arising upon his people with healing in his wings, makes their spiritual day. This day which the Lord hath made may well be called the Lord's day. In that day we rest from the works of the law; we rest in Jesus. It seems to me that this was the sense in which John was in the Spirit on the day of the Lord Jesus, when he heard and saw the glorious things of the gospel. It is only in the light of Jesus, our spiritual day, and only when we are in the Spirit, that these

glorious spiritual things can be seen.

There is nothing, so far as I can see, in the New Testament to indicate that the Sabbath was ever any other day than the seventh, nor that the Sabbath was continued as an ordinance after the legal dispensation was ended. But the apostle Paul does declare that the Sabbath is not to be observed in the gospel church. (Col. ii. 16, 17.) But he does tell us that we are to be careful and loving toward each other when there is a difference between us in regard to our understanding of this subject, and not to judge one another. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. It is to the Lord that one regardeth the day and the other regardeth it not. We are to be kind and charitable toward each other, and not try to have dominion over one another's conscience, while we try to present our own understanding of the subject, and walk according to the light given to us.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 29, 1904.

OAK LANE, PHILADELPHIA, Pa., March 11, 1904.

DEAR BROTHER CHICK:—I have intended writing you ere this, but have been very neglectful of my duty; but now that I have some good matter, as I consider it, for the SIGNS, I will send it to you. I enjoyed both of the letters very much. I have not asked their consent, but I feel free with regard to this, as both are willing, I am sure, to give a cup of cold water to the thirsty, and I am sure that these letters will be like that. I think that I know from sad experiences that this darkness of soul is often times the spot where we most clearly examine ourselves, and when we find ourselves so much wanting, how sad and

desolate we feel. We are like one lost at sea, who has reached some rock of safety, but the waters are near on all sides, and we can see nothing to save us. Then do we cry unto the Father of all mercies to help us out of our distress, and in his own most holy time he lifts us up out of our distresses and perils, and gives us joy for sorrow. We are wanting in all things, but in Christ all our fullness dwells, and when we see with the Spirit we see only Christ, and then all is love, peace, joy, long-suffering, meekness and gentleness, which are all the fruits of the Spirit, and of the Spirit only.

We were at the Wilmington meeting yesterday; we have been there four years in succession, and each meeting has seemed to increase in numbers and interest. Elders Meredith, Eubanks, Grafton, McConnell and Mellott were there. We heard from them all, and also from brother Coulter and brother Rounds. Elder Durand came down for Sunday evening, but we came home before night. I have looked back upon the meeting as a time profitably and well spent; it was good to meet and mingle with the dear ones, and exchange our joys and sorrows, and to hear the dear ones who are lingering near telling their desires, but waiting for more evidence. But they will hear the words, "If ye love me, keep my commandments," or "Follow me," or any other words which may be given them. Then the light will accompany the command, and then will they see their way clear, and will follow Christ into the watery grave. One dear old sister said, "I would like to have a day like this every week," and so would we all like such a feast; then we could and would forget this tenement of clay, this earthly tabernacle in which we groan, being burdened. I will speak especially of but one

sermon, or rather of the meditations which I had from it. Elder Grafton's text was Psalms civ. 24. His sermon was short, but O it contained so much for meditation; it seemed as though he had but just read the verse.

My own state of feeling at the present time is of trust, as it seems to me, stronger than ever before; I feel as though the everlasting arms are underneath me, and that no harm can come near me. But I am so changeable that ere another day has passed I may be questioning whether there is any such support as the everlasting arms. I am aware of my own nothingness in these great matters.

Now accept my love for yourself and family.

MARY HILL TERRY.

WILTON, Maine, Feb. 25, 1904.

MRS. MARY TERRY—MY DEAR SISTER IN HOPE:—A portion of your letter in the SIGNS of Feb. 15th, reaches my own cold heart. You seem to have been where I live a greater part of my time, yet there seems a great difference between your own experience and mine. You mourn over your gloomy state of spiritual darkness, while I am so careless and indifferent. O how stupid I am! While on my bed, and often when this body has been racked with pain, (as I have been quite ill for the past three months) I have tried to meditate upon some precious portion of Scripture, but it would vanish, and I could not even repeat it. I would try to meditate upon some precious hymn, and that would be gone from me, and some worldly theme would take possession of my mind, and mingled with this doubts would arise, and I would ask, What right have I to hope that I am a subject of rich and reigning grace? Such were my feelings

the night that has just passed. Previously it has seemed that there was no growth in grace, no fruit of spiritual life, yet I felt the assurance that had been given me in the past that my name was written in the Lamb's book of life, and that now it had been his righteous will to withdraw his manifest presence, and that in his own good time he would again reveal himself as my Savior. Only two days ago I saw my nearest neighbor, who has been from early life a Free-will Baptist, but has not been satisfied with them for many years. She has searched the Scriptures carefully for a long time, and they have been wonderfully opened to her understanding, which seems far beyond mine, and the zeal and love which she manifests for the truth, and the interest which she takes in the SIGNS, all make me feel very small and ignorant; yet I do rejoice to see the bright evidence which she gives that she is among the redeemed of God. I have never known one who had a greater sense of unworthiness, or seemed more humble. Do you wonder that I feel so ignorant and weak?

Doubting my love for the brethren has troubled me greatly; I have so often feared that it was merely admiration, and all of the flesh, for those who were naturally congenial. I have spoken of this to some, who replied that they had not had this trouble, but that they were sure that they loved the brethren; but in your letter I read that you doubt your love for the people of God. How good and profitable these heart-searchings are for us; it seems as if I am too careless to search my own barren self.

March 2.—My dear sister, I am alone, and have not heard a human voice for several hours. It seems as though I might have some profitable meditations, but it has not been so; I am in a desert

land, with no spiritual food. One week ago I tried to write you, but it was so poor in every way that I could not finish it, and yet to-day I cannot improve upon it; I will send it, believing that you will be charitable with me in my weakness and imperfections, and perhaps some time write me a few lines in reply. How much, O how much would I like to mingle with those who have been taught that salvation is of the Lord, through his grace, and the love that the Redeemer bore for his chosen, and who have been shown all the glorious attributes of our God. But I must not murmur or complain.

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

The bounds of our habitation are all set, and we cannot pass them. The Lord is able to reconcile me to his holy will; I would hope and trust and patiently wait. It cannot be many years at the longest that I shall stay here, and as the months go by there seems less and less to look forward to in this life, and the beyond now looks dark to me; yet I have no doubt that the body of Christ will dwell with him who is their living Head.

I almost live over again my visit in Hopewell and at Southampton last winter and spring; I felt at home, and that I was with my precious kindred. It seems as though I can never forget the Saturday meeting when brother Lefferts was given liberty to exercise the gift which it was so plainly evident the Lord had given him; and the little evening meeting at brother Durand's, how rich it all was. In Philadelphia at the meeting I had a rich feast. My short stay with you was so pleasant that I would like to repeat it.

Remember me in your prayers, and when you have opportunity write to me.



May you be supported and sustained in every trial and conflict through which you are called to pass, is my desire.

Your sister in sorrow, tribulation, love and fellowship, I hope,

MARTHA K. HUBBARD.

TOPSHAM, Maine, March 22, 1904.

MY DEAR SISTER TERRY:—I did not intend to be silent so long, but have been traveling in a place I could not seem to describe. I have not felt the power of divine things in my heart as I once did, so I could not write of spiritual things with any sweet assurance that I had tasted and handled them. I knew the truth was just as precious when it was proclaimed, but I could not feast upon it, and have even forgotten the text in a short time, and as for remembering portions of the sermon, it would seem more as if I had not heard one sentence clearly. I could not reach out and grasp any of the past joys and think of them again, for they were far beyond my reach; no reading of marked passages of Scripture brought back any of that former enjoyment; I have almost wondered why I marked them. One thing has not failed me, and that was my love for the people of God; it has sprung up when I have met them face to face, and I have had no desire to seek another people, or hear any of the preaching which surrounds me. I have been made conscious of my sinfulness, and unworthiness to be with this people, and yet I have felt to say, "Your God is my God." I do know that I need just such a Savior as Jesus Christ, one mighty to save. It is all of grace, for there is no other way for a sinner like me to be saved. I have not wanted to complain because the light that was in me was darkness, and the darkness was great, but it seems as if many times I have been

a fretful child. I have desired to be made thankful for past precious seasons, and remember that I am being led in the right way. God does not change, does not even know a shadow of turning. I have felt many times that the hope which has been wrought in my soul (Jesus) was an anchor of the soul, sure and steadfast, and no matter if I did sink beneath the waves and billows, that could never be overthrown, never perish; it would out-ride every storm, and bring me to my desired haven. The words of David, "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God," have seemed to spring up at times, and still not bring the sweet assurance I once had, but they brought a calmness. The Lord blessed me many years with a heart filled with praise and thanksgiving, and led me into the truth, so I did rejoice with joy unspeakable and full of glory. "Jesus all the day long, was my joy and my song." I cannot sing any other song now, but if I attempt to sing it is in such a mournful, minor strain my voice trembles, and falling tears testify that I cannot sing the Lord's song in this strange land I am in. I am confident that there is not one foe for me to overcome in my own strength, for "God giveth us the victory through our Lord Jesus Christ." Jesus trod the wine-press alone, and his own arm brought salvation. Sometimes I feel it is all right if I never have any more of those times of refreshing from the presence of the Lord, and I want to be made thankful for all past blessings, and continue to praise him for his goodness and mercy. I have surely got to talk about a salvation finished for a people prepared of the Lord, when I speak or write to those of like precious faith, no matter what my feelings may be, nor how great the dark-

ness which surrounds me, that blessed truth never changes, "Salvation is of the Lord."

March 27.—Five days ago I began this, and have had no words since to write. I have tried several times to write for the SIGNS, but could not finish the letter, and finally cast it aside. I have wanted to express my sorrow in the loss of brother Beebe, and my gladness in being assured that brother Ker will assist brother Chick in the publication of the SIGNS. I have read the good letters from your pen, and the others who have written, and wished I could have something given me to write for the edification and comfort of those who read. I have sometimes wondered if I shall ever write again for the dear old SIGNS. I believe I am being led in the right way, and it is just as much to the honor and glory of God when I am destitute of spiritual things, and mourning on account of sin, as when I am rejoicing in the sweet assurance that he is mine and I am his, and the new song is put in my mouth, even praise unto God. He does lead his people, loves them with an everlasting love, upholds them in every trial and sorrow, has made his grace sufficient for them, has put the everlasting arms beneath them, will never leave nor forsake them, and will be their guide even unto death. How precious and sweet these promises of God are! If I could only write as I once could it would be easy to cover page after page concerning the beauties in God's promises. I know the beauty is all in them, and it is impossible for me to express it unless the Lord gives me the ability; I am dependent upon him for everything. "Though he slay me, yet will I trust in him," for he is too wise to err, too good to be unkind; he is just in all his ways. All his works shall praise

him. I am afraid I have been able to tell you but very little of the place I am in; I do hope it is not a place that you know nothing about.

We have not had any meetings this winter, as it has been extremely cold and very stormy, and we are so scattered. The few of us left are looking forward and hoping to be gathered together in his name before many more weeks pass away. I do feel that I must continue to tell them of the goodness of the Lord to me, that I must still stay with them if they can have me, and try to make them understand how much I prize their love and fellowship, unworthy as I am of it, I want it more than anything this world can give. If all the wealth and pleasures of this world could be given me, they could not satisfy nor give the joy that the clasp of the hand, the lighting up of the face, the spoken assurance, "I am glad to see you, sister Attie," of those whom I believe to be God's people. Truly this fellowship is with the Father and with his Son Jesus Christ, and can never perish. All earthly things must pass away, but the word of the Lord endureth forever.

I know this letter is not worth taking your time to read, but it is the best I can give you now. Perhaps the Lord has more in it for you than I can know; he is able to do all things. I want to write to others I love, but am waiting for more ability to express my exercises. Give my love to all you meet, and tell them I have them in loving remembrance. I do not expect to attend the associations this spring. I would like to see you again and many others. I shall be glad to hear from you. Love and sweet fellowship for you and brother Terry.

Your loving sister,

ATTIE A. CURTIS.

KALAMAZOO, Mich., May 1, 1904.

DEAR BROTHER CHICK:—I send the inclosed letter for publication in the SIGNS OF THE TIMES, feeling that it will prove a comfort to others as it has to me. Her humbleness shows forth the true spirit; but do with it as you think best.

With much abounding love to all the household of faith, your brother,

D. D. MCALPINE.

ALDBORO, Ontario, March 25, 1904.

MY DEAR BROTHER AND SISTER:—I will now make an attempt to answer your kind and very welcome letter which I received some time ago, but feeling my unworthiness and darkness it is with fear and trembling that I make this attempt. Your letter gave me much comfort; you were always dear to me in the flesh, but now we are bound with cords of love that cannot be broken, for it is the love of God shed abroad in our hearts that binds us, for we are taught by the same Spirit, I humbly trust, although I am often made to cry, O my leanness, my leanness.

I will now try and tell you a little of the travel of my mind. I had convictions of my lost state in my young days, but thinking I could do good and live a different life I was quite a pharisee. When I would hear Elder McColl preach all I could hear was the law, and I was trying to do and live that way, but alas, my vows were easily broken. When I would hear my mother and my sisters and brother saying how much they enjoyed Elder McColl's preaching, I would think, O, if I could only say the same. I thought I must be the black sheep of our flock, if a sheep at all. When I would hear of one being taken into the church I would go into a place by myself and weep tears of joy. I continued in this way for years, until Elder Piper came to preach here,

when I heard him tell of the love the Savior has for poor, lost sinners, who feel to be lost. (O, was there one drop of his precious blood shed for me?) His text was in Hebrews: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." O, I thought I could stay there forever listening to him. In after years whenever I would hear or read this text my mind would go back to that day. Then when Elder Pollard, our dear pastor, came and preached foreordination and predestination, O how my heart rejoiced, for if ever I could be saved it was because it was ordained so to be. After this such coldness came over me that I would not go to meeting. It was suggested to me that it was the truth I was hearing, but that I was not one of God's children, and that I was only adding sin to sin. My daughter asked me what was coming over me that I would not go? I told her to go, and perhaps she would reap the benefit. O, I thought, if I were only a bird, so that I could fly away from self and be at rest. I saw the dear Elder coming, but I thought there was no hope for me, when the words came to me, "Who can tell?" With these words in my mind I went to meeting. When the Elder took for his text, "The chosen vessels and the vessels of wrath," I was the vessel of wrath fitted to destruction. O, I thought, if the floor would open so I could be out of sight where I could give vent to my feelings, when my mind was brought back to hear what the Elder was saying. He was just telling my feelings then; he said, "Poor, tried one, if you are here to-day, and have any of these feelings, take courage, for every declining sun brings the day of grace one day nearer to you." The words came with such power, "Wait patiently till thy

change come." If the Lord's will was to enable me to wait patiently, even though it might be in my dying moments, he would make himself manifest, and have mercy on such a poor sinner. After this I got into deep trouble again; I felt there was no hope for me, such a vile sinner as I was. I sank so low that my strength was all gone. I said, If my soul were sent to hell would he allow me to praise him there? when the words came with such power, "Thy sins and iniquities will I remember no more." O, could it be possible that these words were for me? When I thought of the sermon Elder Piper preached the words came to me, "Cast thy bread upon the waters: for thou shalt find it after many days." A calmness came over me, and I was made to rejoice that my many sins were pardoned, that I would have no more trouble, as I thought. But alas, doubts and darkness came. I felt a desire to be with God's children, but was so unworthy. The Lord enabled me to go and tell God's dear children, but O how I grieved afterwards for fear I was deceived and had deceived the dear people that I united with. I prayed if it was the Lord's will to show me what to do, when the words came to me with comfort, "Arise and be baptized." I was baptized in 1889, at the May meeting. I still feel unworthy to be with them, but I love to meet with the dear brethren, and I love to see others coming into the fold telling what the dear Lord and Savior has done for them. We miss our dear pastor, Elder Pollard, but our loss is his eternal gain. The Lord, who is ever merciful, has blessed us with Elder Carnell, who preaches the same doctrine, for which we are glad.

Brother and sister, I hope you will throw the mantle of charity over such a

wandering letter. I have tried to tell you a little of my mind, but I am afraid I will weary your patience, and will draw to a close. If ever saved, saved by grace alone.

Ever your sister in hope,

(MRS.) M. MURRAY.

CATTAGUOLA, La., April 8, 1904.

DEAR BRETHREN IN LOVE:—I desire to write a few lines in behalf of the dear old SIGNS OF THE TIMES. I always want to feel what I am trying to write. I do not feel worthy or competent to write, but I want to give a few thoughts on the SIGNS OF THE TIMES. I hear it said by some that we ought to read nothing but the Bible, that the SIGNS is only the work of men. I fear such people do not read the Bible much, and do not understand what they do read, for the dear old paper sets forth the Bible doctrine. It is as the handwriting on the wall, it is hid from the wise and prudent and is revealed unto babes. The wise men could not read the handwriting on the wall, and so to-day the wise and prudent cannot read and get anything out of the word of truth; it is directed to babes, to the poor and needy, for it is the hand of God that keeps it, and will keep it till time shall close. Fear not, dear brethren and sisters, write on, dear brother editor, the Lord will bless you. It made my heart rejoice to read the precious letters that were in the paper, seeing that they were all of one mind, walking by the same rule, minding the same things in the bonds of peace and in the unity of faith. While reading the precious letters do not our hearts within us burn with love? It makes the little ones walk together in the house of the Lord in sweet communion. It is the work of Jesus to draw his children, not only close together, but

to make them one. Sometimes when I read the dear old paper my mind runs all over the world, and I want to shake hands with all the little ones, for I believe that when they write they are like Daniel when he read the handwriting on the wall; he read it through the Spirit, and the precious letters are written by the same spirit; they are written by the spirit of love; they are read and felt by the same spirit. O what a precious gift God has bestowed upon his children, to call and qualify men to publish such a paper, and to prepare the hearts of his children to read and understand the precious truth, the glorious doctrine set forth in it. Twenty-five years ago I stood alone; there were no Primitive Baptists near me; I did not know what they believed. I had a name among the Missionaries; I did not believe their doctrine, and they all said I was wrong, and I went almost heart-broken; nobody believed like I did. An old friend handed me a number of the SIGNS which had been published thirteen years, and when I read it I found it set forth exactly what I believed, and it still sets forth the same truth as it did then. The SIGNS are only for the poor, and I hope that I am poor. I love the poor in spirit. The Lord has directed the SIGNS to the poor, to those that cannot feed and clothe themselves. The church of God is the place for the poor and afflicted, who cannot work; the Lord feeds them on the precious things that are hidden from the wise and prudent, and clothes them with salvation. It makes my heart rejoice when I go to a place and see the dear old paper lying on the table; it makes me feel like I am at home. I know they love the truth, or the SIGNS would not be there.

Dear brother, I leave this to your bet-

ter judgment. I will close with love and good wishes to the household of faith.

Your brother,

HARDY HILL.

SOUTH FALLSBURGH, N. Y., May 8, 1904.

DEAR ELDER KER:—I feel so disappointed to-day at not being numbered among your listeners that I cannot refrain from telling you, feeling it may relieve my mind and possibly be a trifle encouraging to you to know there is a poor soul here that I sometimes hope and trust does indeed hunger and thirst after righteousness, yet I scarcely dare write it for fear I am mistaken. If I do hunger and thirst for it, the promise is I shall be filled, and if so I am an heir of God and joint-heir with Jesus Christ, which does seem too much for me to claim, knowing as I do the depravity of my wicked heart, and also how far short I come of following in his meek and humble footsteps. It seems I do nothing aright; I search this sinful frame in vain for one mark of a christian, though to-day I did wonder if I did indeed hunger and thirst for the hidden manna, of which if we once partake we shall never perish. I do just now as I write you feel everything else sinks into insignificance compared with this prize of great worth, namely, of knowing and being known of him whom to know is life eternal. I do truly wonder why it is we are so situated that it is so inconvenient for us to meet with you to worship; why you must preach such comforting sermons to such a little handful while there are so many, or at least a few more just far enough away to be hindered by a little distance from coming. I did expect to be at New Vernon yesterday, had so planned for weeks, but about three weeks ago I caught a severe cold, such a cold as I seldom have, and have had such

a cough that I thought it imprudent to leave home. While being hindered and situated as I have before mentioned seems against us, and we feel to say it is evidence we have no part or lot in the matter, still it must be his way; he rules, we believe, in perfect wisdom, and we desire to feel even this may be for our good and his glory in some way we in our limited understanding cannot know.

I saw by the *Press* you had gone to Waverly to preach the funeral of a son of Elder Vail. My heart goes out in sympathy to him; I know how he must suffer from such a loss. The consolation he has tried to give to others on similar occasions so many times he is now in need of himself. I hope God will in mercy strengthen him in this his hour of trial.

I always feel great fear in trying to write or speak of any of what I hope are the Lord's dealings with me; it may be because I am afraid others will know how wicked and depraved I am, and how ignorant of these things. Still if it is all a mistake you are the very one who should know it, as I have no desire to deceive the church, of that I feel sure. This hope I speak of at times seems wholly gone, and yet I find I cannot at all times rid myself of it. I do desire God will in his own way and time strengthen and confirm it, and weak and feeble though it seems at times I have felt I could not live without it. I do think I covet a hope in God above all things.

With love to you all, your most unworthy sister,

MARY M. DUTCHER.

SHERIDAN, W. Va., Feb., 1904.

DEAR BROTHER CHICK:—If you can bear with me, I would like to talk a little to the dear correspondents who write so

ably for our paper. I feel, when I read their consoling letters, as though I would like to tell them how they cheer me on my lonely pilgrimage. Often, when my way is so dark that prayer a task and burden proves, some dear brother or sister sends me a message through the dear old SIGNS, and I take it home to my heart, that we all belong to the same family spiritually.

“One family we dwell in him,  
One church above, beneath;  
Though now divided by the stream,  
The narrow stream of death.”

Dear brethren, you who have all the cares of mortal life to contend with, let me say to you, Write on, cheer the disquieted ones, cry aloud and spare not. “Comfort ye, comfort ye my people, saith your God.” Say to this people, Live in peace one with another, so that there may be no strife among us, for the Canaanite is still in the land, and our enemies always near at hand.

Dear children of the most high God, whose goings forth are from everlasting to everlasting, I was in great darkness lately and awoke with this word “Victory,” on my tongue. I could think of nothing else but the word “victory.” Then I wondered what it could mean, that this should be upon my mind, with nothing else for some time. Then the whole scene of the temptations of Christ, forty days and nights, was presented to my mind, and then I could say, Victory through Christ, “who was in all points tempted like as we are.”

I trust that you, dear editor, and the publishers may be spared long to carry on so good a work, and that your labors may be acceptable in the Lord, and that as your day, your strength may be. Do with this as you think best.

Your sister,

ELIZABETH JOHNSON.

DUTTON, Ontario, May 10, 1904.

I HAVE received a very kind letter from brother Wilkes, of Alabama, informing me that certain statements made by me in the SIGNS in my account of my trip to Alabama last fall were incorrect; that I was mistaken as to who baptized the two unfortunate men referred to. I am sorry for any inaccuracies that occurred in that report, and should have investigated the matter more thoroughly before publishing it. But the main points at issue were true; the two men who came to such a deplorable end were members of Ramah church, and were opposers of the doctrine of predestination, and did take an active hand against those who believed it. I would not have published the matter at all but for the reason that many claiming to be Old Baptists, in their malicious attacks upon the very doctrine which has always distinguished the people whose name they claim from the Arminian world, have charged falsely against predestinarians the very thing which they themselves commit.

H. M. CURRY.

[It will perhaps be remembered by many that in the second number of the SIGNS, present volume, was published an article from the pen of our brother Elder H. M. Curry, giving a sketch of a visit to the state of Alabama, and of the seventysixth session of the Conecuh River Association, which he attended there. In his article occurs the following statements: "It was among these brethren that one (whose name is known) writing to Elder Chick, reported that all kinds of gross conduct was tolerated, and themselves justified upon the ground of predestination. The one who wrote this to Elder Chick knew at the time that it was a well premeditated falsehood, as he himself (the one who wrote it) formerly labored among

these brethren, pretending at that time to be a Primitive Baptist himself. Now in justice to the cause of truth and righteousness I wish to report a well authenticated occurrence which took place in that country among those who oppose the doctrine of predestination, and yet claim to be Primitive Baptists. In old Ramah church, located a few miles from Troy, a division took place upon the doctrine of predestination, resulting from an ingathering during a protracted meeting held by the man who wrote the report to Elder Chick. Two men, who were baptized by the man above referred to, and who were very much opposed to the doctrine of predestination, have come to grief in the following ways: one was convicted and hanged in the town of Troy for the vilest murder and robbery in the annals of crime in that county, the other, who was suspicioned as an accomplice in the horrible deed, committed suicide by tying a stone about his neck and casting himself into the water. These two men were converts of the man who wrote that report to Elder Chick, and were baptized by him, and both of them exhibited great zeal in clearing the church of those who believed in predestination upon the ground that such doctrine tended to sinful action and iniquitous conduct."

Since this letter was published we have received a letter from W. H. Wilkes, who writes as clerk of Ramah church, in which he says that brother Curry was imposed upon by some person or persons while in Alabama, and misinformed as regards the facts in the case. In his letter he speaks with great kindness of Elder Curry, saying that when in former years on a visit in that section Elder Curry was present when his family was in sore affliction, through the death of the wife and moth-

er, and by his kind words and sympathy greatly endeared himself to brother Wilkes. Therefore he can have no ill feeling toward Elder Curry, but on the contrary kindness and affection.

Brother Wilkes makes the following statements in reply to brother Curry's letter:

First, there has never been a protracted meeting at old Ramah church, and consequently no ingathering as the result of one.

Second, the two men referred to by Elder Curry were not received and baptized at the same time, nor by the same man, there being seven years difference in their reception. The man who committed suicide was received July 28th, 1889, by Elder J. T. Russell, and baptized August 25th, 1889, by Elder R. Jenkins. The murderer was received August 22nd, 1896, by Elder C. W. Harden, Elder R. Jenkins being present, and was baptized by Elder C. W. Harden.

The man who committed suicide was excluded August 21st, 1896, and was never restored, and committed suicide in January, 1899. This was three years and some months before the division at Ramah. The man hanged for murder was excluded Dec. 24th, 1898, at the first conference after his arrest. He was hanged in March, 1899, three years and four months before the division at Ramah. Neither of them had anything to do with the division referred to by Elder Curry, and being dead could not have exhibited great zeal in clearing the church of those referred to by him, the division taking place July 22nd, 1902.

The above is signed by W. H. Wilkes as acting clerk of Ramah church, and he adds that he stands ready to substantiate the above statements by the records of the church, and by brethren who have

been here all the while.

We deem it but just that brother Wilkes and the church of which he is a member should have the privilege to correct what they deem to be incorrect in the letter of brother Curry's, through the same medium in which the alleged misstatements were made. We can know nothing personally regarding this matter. We are sure that brother Curry would be the last man to willfully make misstatements concerning any one. We desire most earnestly to keep the SIGNS clear of statements regarding difficulties and divisions in the churches. We feel sure that ninety-nine one-hundredths of our readers do not desire to see such reports of strifes and debates in our columns. Very many have so expressed themselves to us, and not one has ever said the opposite in our hearing, that is, that they do want such strifes to be published. We have of late refused to publish some matter of that kind upon this ground, and upon the ground that when one side is allowed to make charges in our columns, at once counter statements appear, demanding as a right to be also heard, and justice would seem to us to demand that they should be heard.

We do not in this undertake to decide regarding the different statements made by brother Curry and brother Wilkes; we simply allow this statement from brother Wilkes space in the SIGNS, because it seems to us only right to do so. We hope that this will be satisfactory to all, and that the matter will be closed in this way.—ED.]

JACKSON, Mich.

DEAR EDITOR:—Once again I feel impressed to write a few lines to the dear ones scattered north, south, east, west, far and near, as the dear blessed Master



said he would call them from the uttermost parts of the world. O what a blessed medium our dear old family paper is to the scattered ones, when so weary of earth, and their minds and hearts as cold as ice and snow. We have especially enjoyed the dear old SIGNS for the past three months. My heart goes out to see and hear from the dear family, and O what sorrow fills our very hearts when such soldiers of the cross have fallen as our dear and beloved editor, Benton Beebe. We all very well knew that he was greatly afflicted, but hoped for his good advice, soul-cheering, firm and God-honoring communications to last for years, and his great work as an editor to be continued, but when the blessed Lord calls we must go, and O, if we can fall as he did, a glorious victory will be ours. As I said before, the dear family paper has been so good this very cold and long winter. When our pastor could not reach us for snow and ice and high water, we could sit by our own fire-sides and read the unadulterated gospel, (not another gospel which is not to be received in our houses, but the sweet sound the Master's servants so comfortingly unfold, the blessed wine of the kingdom,) and we soon forget the cold and piercing wind and the storm, and are feasting upon the gospel. I am deprived of the company of the dear, loved ones of my home church only as the weather and my health will permit, and I get very hungry for communion with those of my faith and fellowship. But now and then the dear Master sweetly gives me a morsel, and drops fall on my unworthy head of the many mercies that he still gives me, for which I make such poor returns. If he was not merciful and eternal, and righteousness and truth his habitation, I, a poor, unprofitable one, would not be

here; yet I hope that he gives me tokens of love. His blessed word says that in the world we shall have tribulation, and sometimes we meet the lion, and he frightens us much, (as Bunyan says) and we get in doubting castle, and we worry and the giant nearly kills us before we remember that we have the key. We know not how to pray as we ought unless he gives us utterance and tenderness of heart. I shudder sometimes to think that I live so cold, and how to perform that which is good I know not, but this much is true, I do love to think on the heavenly Canaan. There will be no Canaanite in that land to molest or mar our peace, but am I one that shall sing the song, Glory and honor to his blessed name forever and ever? Mine has not been a flowery path; but one thing he has given me to know, he is a God of justice and mercy. Jesus was a stranger, too, in a world of sin and sorrow; no one seemed to understand his mission, and at the last his dear disciples did not understand, even after the many signs that he showed, raising the dead and healing the sick of every disease; yet they knew him not, and the last terrible night all forsook him and fled. So if we are his called ones we must not expect to be carried to heaven on flowery beds of ease, but must suffer in some way as the blessed Master did.

I commenced this long ago, thought it was not worth reading, but I am sure if I tried it over it would be like the unworthy writer, unprofitable. I can indorse that beautiful poetry written by Elder Badger. During the past winter my mind has been very dark, and O how I have desired a visit from the high courts of heaven; O that he would visit me with his lovely countenance, as in times past. I cannot forget when the dear Master gave me the loving earnest that made me

rejoice, and the sweet assurance that he would never leave nor forsake me, and we read,

“E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love.”

And I can but hope against hope that he will come, and not cast me off forever.

Unworthily yours, the very least,

M. P. LEWIS.

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### CIRCULAR LETTERS.

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*The Baltimore Primitive Baptist Association, in session with the church at Black Rock, Md., May 18th, 19th and 20th, 1904, to the brethren composing this association sends greeting.*

DEAR BRETHREN:—While it is the custom to address a letter to you by this association, we feel that in so doing to be governed by the law of love, and not by any authority over you, as an admonition to us all. We will therefore call your attention to these solemn words: “Let brotherly love continue.”—Hebrews xiii. 1. Let us remember that these words are the foundation of all peace and fellowship in the church of God, and were and are now addressed only to the children of God, the heirs of salvation, spiritual children, children born of God, sanctified by God the Father, and cannot be comprehended by the natural mind, but are revealed to the renewed mind, so “Let brotherly love continue.”

The first word signifies something already existing, and we are admonished to let it remain, which we do well to consider, and carefully compare with our experience. There is nothing in the word “let” to indicate that we should or could originate love; it is the gift of God. Let, means to not hinder, or hide, or put obstacles in the way. The child of God does not love from a sense of duty, or even from choice of the natural mind, as

that would be a resolution, and is not love at all. God has an elect and chosen people ordained or set apart from the foundation of the world, to show forth his praise, to whom he manifests his love and choice, and they are precious in his sight, perfect in the Lord Jesus Christ, (but not in their own sight) “a chosen generation, a royal priesthood, an holy nation, a peculiar people,” called out of darkness into his marvelous light, and manifest his salvation and his love shed abroad in their hearts. Here is love beyond the power of man to originate. God is love, and we love him because he first loved us. Of his own will he begat us, and if we love him that begat, should we not also love those who are begotten of him? In our first experience our love embraced the whole household of faith; we took in our arms of love the church of God, all looked alike good and lovely, and we would stay in just such a frame as this, and inquire in his temple; no fault-finding with our brethren. We then loved as little children, full of charity, and charity suffereth long, is kind; charity envieth not, charity vaunteth not itself, is not puffed up; charity beareth all things, believeth all things, hopeth all things, endureth all things; every other thing may fail, but charity or love of God never fails. But while this little child is basking in the sunlight of God's love a cloud hovers over it, and it opens its eyes to another law in its members, and realizes a strife within, the flesh lusting against the Spirit; temptations appear, and sooner or later we feel a disposition to listen to the suggestions of the flesh. Now “Let brotherly love continue;” resist the devil and he will flee from us. We might name many things that come up in our mind that are hindrances to the continuance of brotherly

love, but this comes forcibly to our mind: On Saturday meeting days we feel somewhat cold in our feelings, and see so many things to be done that I will stay at home to-day, I will not be missed; then again, on Sunday it is either too hot or too cold, I will not go, and thus we put an obstacle in the way of brotherly love continuing; so coldness increases, and we lose interest in the church meetings and the brethren, a sad condition to be in, our conscience all the time condemning our course. Put off the old man, (the flesh) and put on the new man, (Christ Jesus) and let brotherly love continue.

There are many temptations along the christian's way that lead him in by and forbidden paths. The world has many allurements that attract the fleshly mind, and among them are so-called "innocent games" of pleasure, which have the appearance of evil, if not evil in themselves, which we do well to shun. If our brother objects to our course let us listen to what Paul says: If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. If I see my strong brother do so and so, I being weak can do the same. The flesh is weak, and we are liable to be drawn into contentions with our brethren; let us keep before us this admonition, "Let brotherly love continue." Let love have its perfect work, work it out, manifest it, love one another, not with feigned love, but with love that is pure, that thinketh no evil; let each esteem others better than ourself. It is well for us to keep in mind this question, Is this in accord with my first experience? Be slow to hear and slow to speak and to act when trouble arises, and pray for wisdom and patience from above, and follow the admonition of the apostle, "Let brotherly love continue," and where charity exists

the graces of charity will manifest themselves. There are many such admonitions in the Scriptures to which we do well to take heed: "Be not overcome with evil, but overcome evil with good." "Love worketh no evil to its neighbor." "Therefore love is the fulfilling of the law." "Be kindly affectioned one toward another with brotherly love, in honor preferring one another." We do well if we walk soberly and orderly as becometh the saints of God, that we give no offense to the brethren, nor even to the world that may see our order, and give God the glory. The Old Baptists are praised by the world because of their order, but persecuted because of their doctrine and experience. Then how important that we keep ourselves unspotted from the world and all its allurements, which all "have the appearance of evil," and poison the minds of the brethren and hinder brotherly love. Paul says to the church at Ephesus: I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace. Therefore, "Let brotherly love continue."

"Now the Lord of patience and consolation grant us to be like minded one toward another, according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

May the God of peace be with us all.  
Amen.

WM. GRAFTON, Moderator.  
MILTON DANCE, Clerk.

*EDITORIAL.*

MIDDLETOWN, N. Y., JUNE 15, 1904.

Entered in the Middletown, N. Y., Post Office as  
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## EDITOR :

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

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

## 2 PETER II. 22.

DEAR BROTHER CHICK:—Please give your views upon 2 Peter ii. 22, as soon as you can, and have space in the SIGNS. In particular I wish to know what character "the sow" represents. By complying you will greatly oblige an unworthy brother and reader of the SIGNS.

FRANK, W. Va., Dec., 1903.

To the above no name is signed. The Scripture referred to reads as follows: "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire."

Our brother requested a speedy reply, but many things have occurred to hinder us, and so we must ask pardon for the delay. We are told first that this language is a proverb. If anything be clearly intended by the proverb, it must be that no matter what outward reformation may be wrought in evil men, for any reasons whatever, they are still evil; the reformation is only on the surface, and when the promoting cause is removed they will again do evil with the old greediness. A proverb is a common truth of general application, and so well noted among men that a terse saying, like this of the dog or the sow, expresses it fully to the minds of men. For instance, a thief

at heart might, for some reason, for a time quit his stealing, but yet have experienced no change at heart, and after a time resume his thieving. This proverb would then apply to him.

The use made of this proverb by the apostle would have no force unless we understand him to have been speaking beforehand of unregenerate men who had made a profession of godliness, while they did not know anything about its power. It is parallel with the going out of the unclean spirit in the parable spoken by the Savior. There may have been an outward profession of godliness, accompanied with a reformation of the outward life, in language and conduct. For a time there may have been all the appearance of true godliness, so that men were deceived in the profession that had been made; yea, there may have been more zeal manifested than is common with true believers, but after all the heart has not been touched by the Spirit of God; there has been no communication of divine life, with the love, faith and hope that belong to that life, and so when the present excitement has worn off, or the purpose designed has been accomplished, and the real nature has an opportunity to come once more to the surface, such persons return with greediness to the very things which in their profession they had discarded, as the dog returns to his vomit, or the sow to her wallowing in the mire. It is expressly stated that the last end of these men is worse than the first. This does not mean that they are any worse by nature, for that could not be, since by nature all men are totally depraved already, but in feeling and in speech and in conduct these men go to still greater lengths in evil than before. It is as in the parable referred to before, they are possessed of seven other spirits

more wicked than the first. The apostle speaks in the connection of those who speak evil, using great swelling words of vanity, and of those who are ensnared by them, but both the ensnarer and the ensnared are not really believers. Both are alike in the flesh, and so those who speak from the flesh can easily ensnare those who are of the flesh. How much fleshly religion is in the world, and always has been. Those in whose heart true godliness and the true doctrine has found no place, are easily led to follow any false teaching, especially that which fosters the pride of the flesh and exalts the dignity of man. These return not only to unrighteous living, but also to unrighteous doctrine. They, like the dog, swallow their own vomit, in receiving the false doctrine which exalts man, and, like the sow, they wallow again in evil conduct. We know that good brethren, and some who have been much more deeply led into the sweet savor of the truth than we have ever been favored to experience, have thought that all this related to real children of God, but we have never been able to see that the language of the text and of the chapter could ever apply to the Lord's own dear children. The contrast seems to us too great between the words of this chapter and what is true of those who are called to be saints, and who are kept by the power of God through faith unto salvation. This chapter does not relate to the inward warfare, or the soul-conflicts with sin, which all the children of God know and which makes them constantly cry out for deliverance, but to the willing return of reformed men to their former evil life. He that has experienced the grace of God in truth can never again come to rest upon his works for salvation, and he that has come to hate sin can never again but ab-

hor it and hate it, and bemoan himself when he is overtaken by it. But the dog loves his vomit, and the sow loves the wallowing in the mire.

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#### MATTHEW XXV. 15.

WILL you kindly explain through the SIGNS Matt. xxv. 15? and oblige an unworthy sister, if one at all,  
(MRS.) BELLE RUPERT.

ALTOONA, Pa., March 14, 1904.

The text referred to is included in the parable of the talents. In compliance with the above request we feel willing to suggest a few things which seem plain to us, but we do not feel like writing at length upon it at the present time. Sometimes our thoughts may become confused as regards this parable in this way: we often hear or read of some man as being a talented man; this word "talented," in common use, must not be confounded with the word talents in the parable, the talent there means a sum of money. In this verse it is said that the man gave talents to his servants according to their several ability. The ability of the servants would be what we mean by the word talented, and the thought is that the different sums of money were given to each servant according to the talents or the ability which each one possessed; this would be precisely what any man would do in the affairs of life. An employer has many workmen, and to each he assigns such portions of his business or labor as he deems each one capable of attending to well. Bearing all this in mind, let us say a few things about the kingdom of heaven, to which this parable relates. The man who owns the goods and who travels into a far country is the Lord of life and glory, as presented in the incarnation; the servants are the true followers of the blessed Master, who know and love his name. To each one has been given some ability, and accord-

ing as the Lord sees the ability which he has himself imparted to each, developed in each, he, during this gospel dispensation, commits some field of labor or service to each one. In the parable the five, two and one talents present to view the places which he has assigned to each of his servants in his church. Each has his place, and each has his service committed to him, as much, and no more or no less, than he has ability to attend to, to the glory of God; all this fits in exactly with the parable. Some entered into the field assigned them, and attended to the things required there, and made gain of their Lord's money, but one hid that which was committed to him in the earth. He tells the Lord the reason when he is called to an account: I was afraid, for thou art a hard man, lo, here is thine. This describes the legal mind that still dwells in believers. The talent is removed from him and given to him that had ten talents; this shows that the ability, as we use the term, was not meant by the talents, but rather the field of usefulness, or labor, or service, for ability is not transferred to another. The parable illustrates a common experience in the kingdom of God under this gospel dispensation. The others gained other five or two talents, and let it be noticed that the one who gained two talents to his first two was commended equally with the one who returned other five with his original five talents. Notice also that the other five talents or the two talents gained are not spoken of as a reward for these men, they represent simply wider fields for cultivation, and all is the Lord's, and not theirs. They had no claim upon the Lord, for they were his slaves, his own property, of whom he had a right to demand all things that they were capable of. Having gained other talents they

still could not boast, and they did not boast. The Lord commended them, but they did not claim commendation as their right. No doubt they felt as the Lord had told his disciples to say, After having done all, we are unprofitable servants, we have done only what was our duty to do. The children of God when led by the Spirit always say just what the Lord told his disciples to say, "We are unprofitable."

Now what was the result with these faithful servants? It consisted in two things, added service and care: "I will make thee ruler over many things: enter thou into the joy of thy Lord." Literally, this last clause means the joy which the Lord himself knows, or which is his. The first clause of this sentence signifies added service; it does not mean a period of ease, or a holiday, as we would say, but it means added burdens. There is no furlough in the warfare of the believer; his is an unceasing care and toil and conflict, the doing of one thing faithfully only opens the door for still more exacting service. Faithful men in the church of God will always find wider and still wider fields opening before them, and that, too, without any seeking upon their part. Indeed, it may be and will be often that they will not know how to bear such care and labor, they will not feel sufficient for these things at any time, they will shrink and tremble often, but still it is the law of the kingdom that he who is faithful in little will soon find more burdens laid upon him. This was the result with the faithful servants in the parable, and the Lord said that this was setting forth things in his kingdom. To rule over many cities will not be a place of retirement and ease, the cares will be many, and the anxieties not a few. This will apply not only to the

public ministry, but to all the faithful children of God. But the text shows us that these added burdens and cares are accompanied with help. There is an entering into the joy of the Lord. This means communion with him from whence comes wisdom and strength to go on, and to do wisely his will in his kingdom. The joy means that the servants know his will and delight in his commandments. This joy does not exalt any man, as though he has deserved it as a reward, but on the contrary, humbles him in the dust, and makes him feel how little he deserves anything in the way of delight at the hand of God. "Thou, O Lord, hast given me all things, the ability, the talents, the place for their use, and what have I that I have not received?" The words of his heart will be, Let God be praised, from whom all these my blessings flow. Earthly gladness is produced by earthly and fleshly exaltation, and this gladness is felt by all legalists of whatever name, but the joy of the Lord is felt by the child of God, and is produced in him by the exaltation of his Lord. Such an one does not say, I have done good, and I am worthy, but, "Bring forth the royal diadem, and crown him Lord of all." Here is the joy of the true servant, when he can make mention that the Lord is exalted. The blessed Lord blesses his servants; blessed indeed is the man whom the Lord blesses, but that man who blesses himself in himself is under a curse.

We will close by adding one thought more. These two servants were not afraid, and they did not regard their Lord as a hard man during all the time of service as they used the talents given to them. In their service for their Master there was a gladness, because love reigned. True service carries with it its

own joy, because it is the service of love. No matter what labor men may perform professedly for God, no matter what suffering men may endure for this service, if slavish fear and not love be the source of it, it is not true service in the sight of that God who searches the heart and tries the reins of the children of men. How often will the humble child examine himself, and fear that some selfish fear enters into his service. He is not like the legalist, who openly acknowledges that all that he serves God for is the reward offered, either here or in heaven. Children of God who have tasted his love know that this is not true service, and fear lest they should be found resting in it.

We will leave these thoughts with all who may read them. Though but feebly expressed we know that they are true.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### SOLOMON'S SONG II. 15.

"TAKE us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

Vines are often mentioned in the inspired Scriptures in a figurative manner, and the figure is used in the illustration of a variety of doctrinal, experimental and practical subjects. In John xv. 1-18, our Lord Jesus Christ applies the figure to himself, saying, "I am the true vine, and my Father is the husbandman," &c., and in this application, showing the vital relationship of the branches with the vine, and their dependence on the vine for life, vigor and fruitfulness, and strikingly setting forth the impossibility of his members glorifying God in the production of fruit, except they abide in him. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I

am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The false church or churches are compared to vines, but "their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: their vine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 32, 33. But the church of God is also frequently brought to view in the Scriptures under the figure of a vine, a vineyard, &c., as in the eightieth Psalm, "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." "Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." "Sing ye unto her, A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day."—Isa. xxvii. 2, 3. We might multiply references to passages both in the Old and New Testaments where this figure is applied to the church of God as a vine of his own hand's planting, but in this Song the figure is so frequently used that we can safely rely upon its application to the church of God, in the text which we have under consideration. Foxes are a wild, cunning and mischievous animal, and greatly to be dreaded in the culture of vines, not so much from their power or disposition to destroy vines, as for their thievish dis-

position to rob them, by stealing the grapes. The saints are represented as being deeply interested in the prosperity of the vine, as representing the church, and their spiritual privileges in the church, and their vigilant watchfulness to guard against every influence that is prejudicial to the prosperity of the church. By foxes we presume all enemies of the cause of God and truth may be intended, as our Lord called Herod a fox, but the charge in our text is more especially in reference to the little foxes, that spoil, or rob the vine, by depredations on the tender grapes. Herod was not a little fox, and his object seemed to be not merely to rob or spoil the vine, but if possible to destroy it, root and branch. We are not sure that we understand the precise meaning of the little foxes in the figurative import of the text, but we will assume that it is intended to signify all such things or influences in and about the church as are calculated to prevent the fruitfulness, and mar the beauty of the church of God. Not only disorderly members, including hypocrites, false professors, and those of God's children who walk disorderly, are like foxes in despoiling the church of much of her beauty, vigor and fruitfulness, if they be not taken, or arrested in their pernicious course by the discipline of the house of God, but there are some foxes which seem to be so small as to cause but little or no apprehension by those who are keepers of the vineyard until they have done immense damage to the tender grapes. For instance, pride, arrogance, selfishness, jealousy, wrath, strife, seditions, heresies, whisperings, back-bitings, envies, negligence, disobedience, indifference, worldly-mindedness and self-gratification. Has any christian church or vine ever existed long in any place with-



out being molested with some little foxes of this description, more fatal to the peace and harmony of the church than Samson's three hundred foxes were to the Philistines' standing corn?

If we may regard the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, against which there is no law, if these be the tender grapes which cluster on the vigorous vine, are not the works of the flesh, as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, the foxes which spoil the tender grapes?

But what shall we do to protect the vine and the clusters of tender grapes? Say some, "Let us shoot them, or stone them." But our text says: "Take us the foxes," &c. If we shoot or stone them, we may miss our mark, and only wound the vine. Let us beware that our zeal to destroy the foxes does not itself become a fox, and a very sly one, too, to hurt the tender grapes which we attempt to protect. Take them. How shall we take them? The idea seems to be that we are to detect them, and in such a way as shall not hurt the wine nor the oil, the vine nor the clusters. When Samson took his three hundred foxes we suppose he had some way of entrapping them without violence, and so if the word of truth dwells richly in our hearts, and we walk in the Spirit and do not fulfill the lusts or desires of the flesh, it is fair to believe we shall detect and take nearly all of these little foxes.

Our application of the figure of foxes may seem speculative, but could we take, that is, detect and arrest all the works of the flesh which war against the Spirit in

and about the church of God, shall we have any farther occasion to fear from the depredation of foxes? For who or what shall harm you if ye be followers of that which is good? If ye be led by the Spirit, ye shall not fulfill the lusts of the flesh. It is the candid opinion of the writer of this article, that the little foxes which spoil or rob the vine, do burrow in the earthly nature of the children of God. Then if thine eye offend thee, pluck it out, or if thy hand or foot offend thee, cut them off, or

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship none but thee."

Whether we have correctly applied the figure in our text or not, we will not pretend to say, but we feel confident that there are foxes little and big, of the kind which we have described, and we would wish every child of God were a Nimrod, or mighty hunter before the Lord, to take the foxes, and to protect the tender grapes.

MIDDLETOWN, N. Y., November 1, 1861.

## CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, to the associations and meetings with which we correspond, sends greeting.*

DEAR BRETHREN:—This another session of our association about to close, has been one to be remembered by us as blessed of the Lord. He has sent his ministers to us filled with the rich blessings of his grace, that salvation is entirely and alone of God, and our hearts have been opened to receive these glad tidings of great joy. Your messengers have been gladly received in love and fellowship, and we hope you will continue this much desired correspondence. Our meeting has been a pleasant and harmonious one, for which we desire to be thankful to the Giver of every good.

Our next session will be held with the church at Harford, at the usual time,

when we hope to meet and receive your messengers and messages of love.

May love, fellowship and peace abide with you and all the saints everywhere, is our great desire, and God be glorified. Farewell.

WM. GRAFTON, Moderator.  
MILTON DANCE, Clerk.

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### INFORMATION WANTED.

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BASIN, Wyo., May 10, 1904.

If there are any Old Baptists in this part of Wyoming I should like to hear of them, I know of none. We have a nice country here, and homes are easily obtained; the climate is very healthful and invigorating. I would be glad to correspond with any Old Baptist or lover of the truth who may want to locate here.

I. D. SCHENCK.

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OREGON CITY, Oregon, May 19, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—Is there any Baptist brother or sister living at or near Fresno, Cal., or does any reader of the SIGNS OF THE TIMES know of any living there? If so I would like to hear from them. I will be at Oregon City a few weeks yet, and would like to have them write me in regard to above information. There are many Old Predestinarians in Oregon and Washington, and I would like to find some in California, too.

C. M. BRUCE.

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### EXPRESSION OF THANKS.

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WAVERLY, Pa., May 30, 1904.

I WISH to thank the many friends for their kind and sympathizing letters received since our dear son's death, as I could not answer them separately. I send this to be published in the SIGNS, if you will oblige me. It is the most heart-breaking affliction we have ever been called to experience, the killing of our son Arthur by the cars. Why, O why must it be? God knows.

Yours in prison, D. M. VAIL.

### OBITUARY NOTICES.

Arthur Vail departed this life May 3rd, 1904, after a shocking accident which occurred at Clarks Summit, Pa., two miles from his home, which was at Waverly, Pa. Arthur was the eldest and much beloved son of our dear brother and sister, Elder D. M. and Sarah Vail. He had returned home the week before his death, from Trenton, N. J., where he had spent most of the winter. April 30th he secured a position in Scranton, Pa., in the office of an architect, which profession he had almost mastered. Tuesday morning he started from home, delighted with the prospects before him of an honorable and useful life. When nearing the railroad station at Clarks Summit his train was approaching, and in his hurry to cross the track in order to get a ticket was caught by the train, which passed over his body. He was taken to the hospital, but died soon after. He only lived two hours after being hurt, never regained consciousness. He was born Feb. 12th, 1884, therefore was 20 years old February last. He was especially bright and ingenious, a natural musician, companionable to both the old and young; he left a host of friends. From early childhood he had an inquiring mind, but especially so the last three years with regard to salvation. He believed what the Old School Baptists preach, and said it was in perfect accord with the teaching of the Savior and his disciples; he had no use for any other doctrine, but seemed fearful that it had not been revealed to him, but that what he knew he had learned in a natural way by association. He often asked his father questions concerning evidences of spiritual life, and the afflicted father says, "I have no doubt in my mind that he is now with Jesus and already like him, while I, a poor, broken-hearted old sinner, must suffer and struggle on in this vacant, sin-cursed body, God knows how much longer. O, could I be resigned to God's ways and God's dealings, but I cannot. Why must our dear son be killed, O why? No answer comes; I must wait, but O how hard to wait."

The writer was called to conduct the funeral services, which were very largely attended; text used, Job vii. 1, "Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?" We did the best we could to exalt God in all his ways, and tried to give evidences why his children should be still under his mighty hand, but long since have we learned that at such times all words of man are empty, and fall to the ground without an echo. God himself can only help in such deep waters. The interment was in the cemetery at Waverly, Pa.

Our dear brother and sister have the sympathy of all who know them, many of whom know how to feel for them, they themselves having passed through the same ordeal. May the Lord be near unto our brother and sister in this time of need, is our prayer.

ALSO,

**Mary Beatrice Beebe**, the only child of Mr. and Mrs. Gilbert Beebe, and granddaughter of the late Benton L. Beebe, departed this life May 20th, 1904, aged 7 years and 3 months. She was taken ill with measles four weeks before her death; this disease was followed by pneumonia, from which she was a great sufferer until it pleased the Lord to release her. She was unusually patient for a child, and for several months had asked many questions about heaven and God, such questions as could only be answered by the spiritual mind. "Mollie," by which name she was known, was a remarkably bright and interesting child, loved by all who knew her, and the idol of her father's and mother's heart. Her little heart was kind and generous. The world has an emptiness to the family that can never be filled.

The funeral, which was held in the Old School Baptist meeting-house in Middletown, Orange Co., N. Y., Sunday, May 22nd, was very largely attended, the flowers were many and beautiful. A solemnity seldom witnessed filled the house while the writer tried to speak to the comfort of the heartbroken family from the words, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." After which the remains were interred in Hillside Cemetery, this city. The power and mercy of God to sustain and comfort the broken-hearted have been known and felt by our dear friends, Mr. and Mrs. Beebe, for which we bless his holy name. Our hearts go out in sympathy to them, and our prayers are for their comfort and guidance.

H. C. KER.

It becomes my painful duty to send you the obituary of our dear brother, **John Broders**, who died at his home in Fairfax Co., Va., May 5th, 1904, in the 73rd year of his age. His funeral was held at the old homestead Saturday, May 7th, when a comforting discourse was preached by Elder J. T. Rowe. He was baptized June 19th, 1881, in the fellowship of the Old School Baptist Church at Alexandria, Va., and remained a consistent member until the church was dissolved, then he united with the Shiloh Old School Baptist Church at Washington, D. C. Brother John was married to Virginia Woodyard, Nov. 2nd, 1865, who preceded him to the grave sixteen years ago. He has left to mourn their loss six children, three sons and three daughters, and five sisters. While looking over the family record I find a long line of ancestors who have defended this precious faith; some have been asleep over a century, but our wise Counselor and Friend has left witnesses who still cry, Alleluia: the Lord God omnipotent reigneth. Our grandfather, Elder Joseph Broders, was born in London, England, Sept. 2nd, 1754, and came to America when this country was in its infancy. He was associated with Elders Berton, Buck, Fristoe and Jeremiah Moore. Some of these old defenders of the Lord's precious truth suffered imprisonment for

preaching against the church of England, and later, in the home of our dear parents, John and Elizabeth Broders, this same watchword has been handed down. May it please our gracious Lord to continue this great blessing. I felt when we looked on our brother's face after death that he was resting. There seemed to be a feeling of sweet peace surrounding him, as though this old tenement or body of clay held the image of that glorified spirit that I believe is resting in the New Jerusalem. In his last illness he was patient and cheerful, bearing his severe pain with the fortitude of a true christian. His mind was unusually bright on spiritual subjects, and his faith steadfast and unmovable. Lazarus seemed to be his favorite companion; he would repeat this verse: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." One Sunday evening as the night shades were gathering he requested us to sing, and selected the dear old hymn commencing, "How firm a foundation, ye saints of the Lord," and though death seemed very near, his feeble voice joined in songs of praise to that precious Savior who has promised to never leave or forsake us. May those who mourn for this dear father and brother feel that they are protected by that gracious God who is too wise to err and too good to be unkind.

HIS SISTER.

ANOTHER of the old fathers in Israel has fallen asleep, gone home to the "land of pure delight" beyond this vale of suffering and disappointment, a change long and patiently waited for by the old brother whose faith in Christ remained unshaken to the very last. He had been a faithful reader and patron of the SIGNS OF THE TIMES nearly all the years of its publication, and through his last illness, which continued several months, he would have his daughter or some one else to read the paper for him.

Brother **Wesley Spitzer** was born in the State of Virginia, Oct. 19th, 1811; died May 8th, 1904, aged a little over 92 and a half years. He grew up to manhood in his native State, and on the 19th day of September, 1833, he was united in marriage with Ann Varner, who with himself united with the Primitive Baptist Church in about the year 1832. The beloved wife, companion and mother died in the full triumph of the faith of God's elect in 1879, which faith was her strong tower and anchor throughout all the days of her earthly pilgrimage. The subject of this sketch with his family moved from Virginia to western Indiana, and located in Jasper Co. in about 1835. Soon after a church of his choice was constituted in that section, where for thirty years he and his wife were faithful and active members, and their home was ever a pleasant resting-place for the Lord's people. Brother Spitzer was deacon of the church for many years, and he magnified the office. His untiring zeal and

faithfulness in church matters was a conspicuous characteristic of his life. His earnest and thoughtful care for the church continued until the day of his death. The subject of religion was always a welcome topic of conversation; he never grew wearied of hearing the name of Jesus magnified and his righteousness exalted. With him Christ was "Head over all things to the church, which is his body, the fullness of him that filleth all in all." In 1865 he with his family moved to Effingham, Ill., near which place he lived, making his home with his son, David, and after his death, fourteen years ago, up to a few months since, with his widowed daughter-in-law. During his last illness he was tenderly cared for by his daughter, Mrs. George Shull, of Montrose. Two sons, Abram, of Mattoon, and George, of Mount Zion, Ill., and two daughters, the one above mentioned and Mrs. Lacroce, of Effingham, with many grandchildren, survive and were present at the funeral on May 10th, when the writer tried to say a few comforting words to the living assembled to look for the last time on the placid face of the now sainted father, devoted friend and faithful citizen, who "rests from his labors and his works do follow him."

The God of all grace be with the afflicted.

JOHN G. SAWIN.

MATTOON, Ill., May 16, 1904.

Miss Sarah A. Walker departed this life April 14th, 1904, after a long and tedious illness. Miss Walker was a regular attendant at our place of worship, in Duart, Ontario, where her mother is a faithful and esteemed member. During her illness she was patient and resigned, and toward the close of her life her fervent cry was that the Lord would take her home. She left satisfactory evidences of a living interest in Christ. The family, who deeply mourn their loss, were enabled to bear their sorrow with resignation to God's will, feeling that their loss is her happy, eternal release.

The funeral service was held in our meeting-house in Duart. A large congregation of relatives and friends were present. The writer tried to speak from the words, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

ALSO,

DIED—**Angus Grey**, in Orford township, Ontario, aged 70 years. The deceased was a friend of the church, though not a member; he attended the meetings in Aldborough. He died April 16th. He leaves a wife and sons and daughters to mourn.

The funeral took place from the home on Monday, April 18th. The writer tried to speak on the occasion from Psalms xxiii. A large concourse of friends followed him sorrowing to the grave. May God remember the bereaved ones.

H. M. CURRY.

IN much sadness we record the death of a beloved husband and father, **Samuel Thompson Crooks**. He was born in Illinois Dec. 26th, 1816, and died near Albany, Oregon, March 22nd, 1904. In 1848 with his parents and brothers he crossed the plains in an ox-wagon to Linn Co., Oregon, where he has since resided. He was united in marriage to Lydia Pursifull April 21st, 1872, who with two sons and four daughters survives him to mourn the irreparable loss. His father, John Turley Crooks, died Jan. 31st, 1896, and his mother Sept. 17th, 1876. He has two brothers and two sisters living. He was not a member of any church, but, was a firm believer in the doctrine of the Old School Baptists.

The funeral service was held at his home, and was conducted by Elder Silas Williams. The remains were interred in the Miller Cemetery to await the resurrection morning. May God reconcile us who are left.

His daughter, (MISS) JOSIE CROOKS.  
ALBANY, Ore., May 9, 1904.

**Martha M. Rhodes**, the subject of this notice, was born at Hindsburgh, N. Y., Dec. 11th, 1830. She was the eldest daughter of Nathaniel and Sally Rhodes. Feb. 26th, 1856, she was married to Geo. W. Bartlette. To this union two daughters were born, one died in early childhood; Ida, the older, is left to mourn a kind and devoted mother. The husband also is left, he lives at Fillmore, Ill., where the remains of my sister were interred April 30th, 1904.

The funeral was preached by an Old School Baptist. She was firm in the faith, a believer in predestination and salvation by grace. She was born again when in her teens, but was not baptized. She attended the Old School Baptist meetings with father and me years ago at Riker's Hollow, N. Y.

(MRS.) G. W. BREHM.  
LOGAN, Ohio.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$936 65
Mrs. Kate Kessler, Md., \$1.00; Mrs. C. A. Norwood, Ark., \$1.00; Thos. W. Records, Mo.,	
\$1.00.—Total .....	3 00
Total to date.....	\$939 65

## BOOK NOTICES.

I have a few of my "Meditations" yet on hand, price \$1.00. Also a few of the Mary Parker book, price reduced since her death to 50 cents.

SILAS H. DURAND.  
SOUTHAMPTON, Pa.

MEETINGS.

The Sandusky Regular Baptist Association will be held with the Vanburen Church, beginning on Wednesday before the second Sunday in June, 1904. All lovers of the truth are invited.

H. D. BISHOP.

The Warwick Old School Baptist Association is expected to be held with the Warwick Church, at Warwick, N. Y., Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1904.

All trains arriving at Warwick, N. Y., on Tuesday and Wednesday, June 7th and 8th, will be met as follows: 8:06 and 11:54 a. m., 3:56, 5, 6:40 and 7:44 p. m. Trains leave Chambers St. ferry, Erie R. R., 9:15 a. m., 1, 3, 4:30, 5:30 p. m., Twenty-third St. ferry five minutes earlier. Those coming from the west can make connection at Greycourt for trains to Warwick at 7:42 and 11:26 a. m., 3:22, 4:38, 6:18 and 7:22 p. m. The old and infirm need fear no hardship in attending. Meeting-house in village one and one-half blocks from the depot. Entertainment close by. Every lover of the truth welcome.

JOHN McCONNELL.

The yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the usual place, Aughrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1904, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

The Siloam Association of Regular Predestinarian Baptists of Oregon and Washington, will be held this year, the Lord willing, with the Luckiamute Church, at or near the residence of Elder V. J. Turnidge, about six miles south of Sheridan, Yamhill Co., Oregon, commencing on Friday before the third Sunday in June, (17th) 1904, at 10 o'clock a. m., and continuing the two following days. Those coming by railroad via Portland, Oregon, should be at Portland so as to take the train Thursday evening, June 16th, at 4 o'clock p. m., arriving at Sheridan at 8 o'clock p. m., (present schedule) where they will be met and conveyed to the place of meeting. All lovers of truth are invited to attend.

N. J. SHANKS, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

BI-CENTENNIAL CELEBRATION

OF THE

WELSH TRACT CHURCH.

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

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., JULY 1, 1904.

NO. 13.

## CORRESPONDENCE.

### HABAKKUK III. 7.

“I SAW the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.”

The language of this prophet is poetry indeed. He sings in this third chapter of the manifestation of the glory of God: “God came from Teman, and the holy One from Mt. Paran. Selah. His glory covered the heavens, and the earth was full of his praise.” The magnificent splendor of God’s glory as revealed in the death and resurrection of Christ is here the poet’s theme, nor does he change his subject when declaring the words of our text, but affirms there shall be affliction and trembling at the glorious coming of the Lord. Isaiah says, when foretelling the incarnation: “The glory of the Lord shall be revealed, and all flesh shall see it together.” Habakkuk’s view of the glorious appearance of God in the salvation of his elect tells the same thing, but in a different manner. He is not looking at that side of Christ’s character which shows him to have been a man of sorrows and acquainted with grief, but is viewing him as the first begotten from the dead, the victorious warrior, the glory-crowned victor over the enemies of

the church. We will prove this. “Tents of Cushan.” This is highly figurative. The word “tents” is used, signifying those that dwell therein. Cushan refers to Chushanrishathaim, (see Judges iii. 8.) Cushan is used by the poet in place of the entire word, to preserve the meter. This is perfectly allowable in poetry, in fact must be resorted to at times in poetical composition, so as not to destroy the melodious rhythm. How many, many times rebellious Israel turned from the Lord! How many, many times did God deliver her from her enemies, yet she would slip back again. In Judges, third chapter, we find recorded one of these instances. We read here that Israel did not keep herself separate from the heathen, as she was commanded, but married the daughters of the idolatrous nations, and even gave her own daughters in marriage to them. Therefore God’s wrath was kindled against Israel, so that he delivered them into the hands of King Chushanrishathaim, whom they served eight years. But when at last they became sorely oppressed, Israel cried unto the Lord, and he raised up Othniel, whose name signifies the lion of God, to be her deliverer. Othniel girded with power

from God to deliver the oppressed, proves too much for Chushanrishathaim, and the heathen king with his followers is in turn put under affliction. Othniel is a shadow of the Christ, the lion of the tribe of Judah, who gained the victory over all the enemies of the saints. "I saw the tents of Cushan in affliction," breathes in every word the victory of our Lord over death, hell and sin, and says unto Jerusalem her warfare is accomplished, her enemies terror-stricken before the resurrection of Christ.

"The curtains of the land of Midian." By the word "curtains" is meant the tent-hangings. Once again a figure of speech comes into play, for the prophet uses the dwelling to represent those that dwell therein. "The land of Midian." The Midianites were the descendants of Midian; they dwelt in the region stretching from what is now known as the Persian Gulf, to the plains of Moab, but the more civilized dwelt in the vicinity of Mt. Sinai, and carried on a trade with Egypt. Jethro, the father-in-law of Moses, was a Midianitish priest. They were heathens worshiping the false god, Baal-peor; they were therefore enemies of Israel. Soon after their deliverance from Chushanrishathaim, the Israelites slipped back into their old idolatrous rut; they blasphemed the true God and served Baal and the groves. This time God used the Midianite as a rod of correction. Every year for seven long years, just at the time of harvest wandering bands of Midianites would swoop down upon the valleys waving with ripened grain, and would encamp there until every single grain was gathered; they then passed on, leaving desolation behind them. You may imagine the condition of Israel after seven years of this experience. They must have been reduced to poverty and

humiliation. However, at the end of the seven years God raised up Gideon their deliverer. Gideon, like every other one whom God has called to serve him, felt very keenly the lack of necessary qualification on his part for a leader; but God had called him, he must obey. Without repeating in detail this very interesting recital, we will glance at but a few things necessary to a right understanding of our text. Because Gideon felt to be so insufficient for the work set before him, he asked God repeatedly to give him a sign whereby he might be assured of his calling. One of these evidences is worthy our attention. The night before the battle Gideon went near unto the encampment of the enemy, and heard a conversation between two of the soldiers. One was telling the other a dream; he had dreamed a cake of barley bread had fallen into their ranks, causing great havoc and confusion. His fellow-soldier immediately interpreted the dream to mean that the God of Israel was about to deliver the hosts of Midian into the hand of Gideon. This rumor spread throughout the camp, and created great terror among their ranks. God has chosen the foolish things of this world to confound the wise. By such a simple thing as a dream, and that, too, of a cake of barley bread, the hosts of Midian were already seized with fear and trembling, even before Gideon with his army appeared. Gideon with his three hundred men divided into three companies repair to the battle. Their weapons are not the sword and spear; no, but they carry in one hand a pitcher, in which is a light, and in the other hand a trumpet. Gideon is at the head; he says unto each of his three companies, "Look on me, and do likewise." So Jesus is at the head of the three great dispensations: the patriarchal,



the legal and the gospel. They all look unto him, testifying of him alone. With this seemingly weak equipment they surround the camp of the Midianites. At the right moment, following Gideon's example, they break their pitchers, holding their lamps on high and shouting with their trumpets, "The sword of the Lord, and of Gideon." The enemy flees before that sound, and fades away before that glorious light exalted by Gideon and his little army. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The pitcher of Gideon is the earthen vessel of the humanity of Christ. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." The light in the pitcher is the treasure in the earthen vessel, which is "the light of the knowledge of the glory of God," which fills the earth as the waters cover the sea. By the breaking of the pitchers and the exaltation of the light within, the Midianites were vanquished. So by the ending of the natural life of Christ upon the cross—the breaking of the earthen vessel—his light is unconfined, it is exalted, shining forth unto the Gentiles, unto every nation under heaven, and into the heart of every creature of his grace, putting to flight the enemy of darkness, the evils of our own nature. Thus Habakkuk saw the curtains of Midian trembling. This is but expressing the victory of Christ over all the enemies of the church, and the establishment of his prosperous and glorious reign as the King of saints.

It is only through the breaking of our own bodies, the destroying of all confidence in ourselves, that the light of Christ is manifested in us.

HORACE H. LEFFERTS.

PHILADELPHIA, Pa., May 30, 1904.

PSALMS CVI. 15.

"AND he gave them their request; but sent leanness into their soul."

We do not always remember the one great truth of our life of faith in Christ Jesus the Lord, as embodied in the words of the apostle: "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." If it were so we would have no need of the words of Scripture at the head of this communication. By reason of the lusts of our flesh our weakness and our natural life service to the law of sin causes us to often disregard the vital principles which embrace our hope in Christ Jesus, wherein we have confessed our alienation from the world, and professed an humble following in the footsteps of our gracious Redeemer. The psalmist, in this one hundred and sixth Psalm, is rehearsing the mighty acts of the God of Israel, and his merciful loving-kindness to the children of his choice in their many weary wanderings. He prays earnestly to the Lord, saying, "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation." He acknowledges his own sinfulness as being as great as that of the fathers in Egypt and in the wilderness, saying, "We have sinned with our fathers, we have committed iniquity, we have done wickedly." He confesses the shortcomings of the fathers in Egypt, how that they understood not the wonders of God in that place, neither remembered they the multitude of his mercies, "but provoked him at the sea, even at the Red Sea." And now he confesses in a wonderful way, which we do well to take into our own heart's experi-

ence, (which applies equally to us, as to the fathers) saying, "Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known." Does this not show how completely we are led by his loving hand, crowned with his precious love and blessed with his divine mercy, and how he establisheth all our works in us, by which we work out our own salvation with fear and with trembling? And so the psalmist's song of woe proceedeth, wherein he confesseth that when they witnessed his mighty acts, "Then believed they his words; they sang his praise." However, and we must confess the same to our shame, "They soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert." Are not these a typical people, and do they not set forth in the type the travel of the members of the body of Christ? Is not that your daily experience, my brother, my sister? Is it not with bowed head and a contrite spirit that we make humble confession of our insufficiency in the service of our gracious Master?

"And he gave them their request." In the wilderness they cried for meat, the heavenly manna became insipid to them, and the Lord sent them quails in such an abundance that they became loathsome to them, and came out at their nostrils. Who among us does not remember with sorrow and heartache the times in our own experience when we forgot the works of God, and waited not for his counsel, but lusted for and sought out the beggarly elements of the world, and cried for the fleshpots of Egypt? And God granted our request, (his own way of bringing us back to the courts of his lovely kingdom) and we became more

foul than the beasts of the field; and when (by the exercise of the spirit within us) we come to the realization of our own foulness and depravity of heart, how we did loathe and abhor ourself, yet through this avenue the Lord brought repentance to our soul, for with the disobedience, which brought abhorrence of self, we discover that the Lord has also sent leanness into our soul, and now as we grope in the darkness we behold how we have outraged the Spirit of the living God, and with shame and contrition we beg and plead for mercy. As the thunders of Sinai now come down upon us, and we are cast into a fretful sea of trouble and distress, and the waves and the billows flow over us, we hear a voice from heaven saying, "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." Immediately with deeper contrition, prostrate in dust and ashes, we behold the pitying eye of the loving Redeemer upon us, and with loving hands "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." During the pilgrimage journey of the saints in Zion there seems to be upon each one of Zion's children a fear and a dread that at some time and in some way they may injure the cause they so much love, and so bring reproach where sweetest love and harmony should reign supreme. David feared that he would one day fall by the hand of Saul, and in the same way we fear that our besetting sins will overcome

us. There is one thing however we may be well assured of, and that is, if indeed we are Zion's children, no matter how low we may be brought down, every problem of our life will redound to the glory of God, and to the lifting of Jesus on high. And we may be assured also that if in our weakness we constantly desire that our lusts of the flesh be gratified, we will find that God will give us our request, but O the dreadful penalty; he will also send into our soul that awful calamity so greatly dreaded by every lone traveler in Zion, "leanness, leanness," a living death, dead to all the comforts that build up and nourish the hungry wayfarer, dead to all spiritual thought or emotion, a feeling of guilt and shame in the presence of our brethren. May we ever be kept by the power of God, sustained by his grace and upheld by his Spirit, to the praise and glory of him who hath begotten us again unto a lively hope; who hath delivered us from darkness, and translated us into the kingdom of his dear Son.

B. F. COULTER.

PHILADELPHIA, Pa.

FAIRFIELD, Texas, July 22, 1903.

DEAR BROTHER IN CHRIST:—I am in receipt of a letter from Elder Asa Howard, he has also written some to the good old SIGNS OF THE TIMES. I indorse the sentiment of his letter, it has been of great comfort to me, and I think it would be to all the household of faith. I would be glad to see it in our family paper, but do with it as you think best, and all will be right.

Yours in love,

I. W. BOWERS.

WACO, Texas, June 18, 1903.

ELDER I. W. BOWERS—DEAR BROTHER AND SISTER IN CHRIST:—The yearn-

ing of my poor heart no one knows, and how anxious I am to see you all again, and to refresh ourselves in the sweet and precious hours of last fall. They are evergreens that linger in my heart, that bloom again and again with renewed interest of a season so full of joy and consolation, never to be forgotten, notwithstanding the many sorrows that have encompassed us round about, and the sharp arrows of fiery contention that have been thrust at us since we separated. However the dear Lord in his mercy cast forth the life-line of sovereign grace, and saved us from the tempter's power, guiding us by his pillar of fire by night, and his pillar of cloud by day, exemplifying his purpose that "all that will live godly in Christ Jesus shall suffer persecution," and as the Lord leads us through floods and flames his word is a light to our pathway, as the sound of the golden bells upon the priestly Aaron in the tabernacle signified to the Hebrews the presence of their high priest, that he lived, so does the Lord of Sabaoth manifest himself to his church, spiritual Israel, signifying that all our times are in his hand, and all events at his command, working in us to will and to do according to the good pleasure of his will, saving, preserving, keeping and overshadowing by his undying grace, upholding by the word of his power the sheep of his pasture, in love and mercy to them dispels the dark storm of blind unbelief, and maketh a path through the angry floods for our peace and rescue from the hand of our assailants, that long since would have swallowed us up. But the King of kings, the heavenly Potentate, is underneath Zion, and round about her as a refuge, a wall of fire and the glory in the midst, saying, "Be not afraid, it is I." Hence we at once see the absolute necessity of

the righteous decrees of God in all things, which excludes chance and uncertainty from the universe, demonstrating the fact that God is omnipotent, and that his righteous law or determinate counsel extendeth itself to the first fall, and to all other sinful action, both of angels and men, a positive certainty of his whole providential ruling over the governments of the world and the coming to pass of everything, both good and evil, which he purposed (or predestinated) from eternity, from the monarch on his throne of earthly power, down to the least thing that crawls upon the earth, or that traverses the deserts or wilderness of the entire world, embracing in the purpose of God all things whatsoever come to pass, so that he is not the author of sin, neither hath fellowship with any therein. The judgments of God and his providences are so perfectly arranged in his eternal wisdom that nothing takes place by chance. Thus the whole volume of inspiration teaches and describes so definitely that God Almighty rules the destiny of all generations and nations that ever have or ever will live upon the earth, and sovereignly determines all events according to his most wise purpose and unchangeable will, because "justice and judgment are the habitation of his throne," and is therefore the righteous disposer of the earth and all its fullness, based upon the fact of his predeterminate will, efficiently controlling all action, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers." "He is before all things, and by him all things consist."—Col. i. 16, 17. This is true of God, who speaks and it is done, and his word is truth, the rock and high tower, the foundation of his church, against which the gates of hell shall not prevail. We can-

not preach or speak of the great power of God too often, for the prophets and apostles rejoiced in it in the days of yore; it was their meat and drink, a subject in the gospel fraught with superior interest to the humble followers of a loving Savior, the most momentous that ever engaged the attention of men or angels. As declared by "The four and twenty Elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."—Rev. xi. 16, 17. I realize in this great power of revealed truth is the experience of every poor, humble, contrite soul that ever has or ever will believe on the Lord Jesus Christ, because so many as were ordained to eternal life believed, no more nor no less, a perfect ownership, satisfaction to every requisition of the law fully rendered in lieu of an inheritance purchased by his own blood. I believe in the special providences of God, and the train of circumstances attending in every particular is so hermetically fixed by the wills and shalls of the eternal God that will not admit of the least possible conflict, but all working throughout the great drama of this universal world some great end, in fulfillment of some wise design or noble purpose worthy of himself, who created all things by Jesus Christ, bringing forth in all its complicated form everything after its own kind, producing the seas and spheres and the fountains of waters, the germ of every plant before it grew in the earth, and the laws of perfect adaptability to both the animal and vegetable kingdoms, giving life and breath and all things necessary for the support and perpetuity of his creatures to the end of the world, "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. 24–26. Forever, O Lord, is thy word settled in heaven.

Just here my mind by the Spirit has been carried away, as on a long journey, in heavenly contemplation of the glory of God and his eternal power, in wonder, praise and admiration of all the works of a just and holy God, whose counsel shall stand, and he will do all his pleasure, even the thoughts of his heart, to all generations, at his command. The wind and the seas obey him, whose salvation shall be forever, and his righteousness shall not be abolished, then it is the Spirit of God that quickens and prompts to obedience, the efficient cause of our being reconciled to God to sweetly sing, Amazing grace, the new song of redeeming love. In view of the resurrection life of our glorious Lord, any doctrine other than the imputed righteousness of justifying grace in Christ, that would tend in any sense to minimize the grace of God, I have no forbearance with, and can never fellowship. This is a time of trouble so portentous in our midst, to break up the rest and peace so long enjoyed by the church in this land of America. However God said to Israel of old he would stir them up an adversary, which resulted in the secession of ten tribes, leaving but the small remnant of two tribes of the church. So let us not become discouraged because our number is so diminished; there is a needs be for all these things, "That they which are approved may be made manifest among you," as spoken by the apostle. The time it seems has come when there must

be another falling away, a filtering out the surplus growth of the church; this also is the work of God, and the means to execute his purpose is at his command.

Now a word for the SIGNS OF THE TIMES and I am done. I feel so grateful to the Giver of all good for putting it in the hearts of the brethren to so liberally donate to the SIGNS, and I pray God to continue their generosity as the Lord has prospered them, till the paper is fully relieved of all encumbrance, because it has been a great blessing to the Old School Baptists for these many days and years, and has so faithfully defended and maintained the true principles of Bible doctrine for its seventy-one years of existence, standing solid where it began in 1832, contending firmly for discriminating grace and the predestination of all things, against all the isms and new things of the day, believed and accepted by all sound Bible Baptists then, and yet believed and promulgated by all the sound element of Predestinarian Baptists. O that I were able to lend a helping hand in donating for the SIGNS. However, I feel that the Lord will continue to prosper and bless the publication of the paper to the good of his people and his own glory.

Now, dear brother, these few thoughts are submitted for your consideration, and all who love the Lord Jesus in truth and in sincerity, and if there be any comfort or any praise, give it all to God, and I shall feel more than compensated for this feeble effort. May the Lord of Israel be pleased to pour out a blessing upon you of spiritual life and peace, and they of your precious charge, and all the dear children of God everywhere, is the prayer of your brother in gospel bonds. Remember me at the throne of grace.

Affectionately,

ASA HOWARD.

LIMA, Ohio, March 22, 1904.

DEAR BROTHER CHICK:—By the consent of the writer I send you a letter of brother Peters'. It was a great comfort to us, for it is what we believe to be the truth, and it is only the truth and righteousness of God that will do poor, lost and ruined sinners any good, and we feel that we ought to share the blessings with the brethren. We have been comforted by the many private letters that were sent and published in the dear old SIGNS OF THE TIMES.

May the God of Abraham, Isaac and Jacob bless you and all of the children of the most high God.

C. GILBERT MILLER.

PORTLAND, Ind., March 17, 1904.

BROTHER AND SISTER MILLER:—It has been some time since I received your good letter, and the subject you asked me to write upon has not fastened upon my mind, for I have possessed a barren mind most of the time so far as spiritual things are concerned, but when it comes to carnal things my mind has been very fruitful. I have been a sufferer from rheumatism for about three weeks, so that I could not write without pain, and now I am suffering all the time that I am writing; I can be easy only when lying down. I send you a subject that I had written upon some time ago, and finished up to-day, Romans v. 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The above quotation sets forth in most positive language a truth that is overlooked by most Bible students, for in that verse and the four preceding verses is embodied the doctrine of God our Savior, to wit, that it is not what we have done that condemns us, and it is not what we

have done or can do that makes us righteous, for by one man sin entered into the world, and death by sin, and so death hath passed on all men, for that all have sinned. We are to understand that all of Adam's posterity were made sinners by what Adam did, for "as by one man's disobedience many were made sinners." Hence we see encouched in Paul's language that what we do is not what condemns us, and what we do is not what saves us, for sin entered into the world by Adam, and death by what Adam did, and thereby death passed upon all men, for that all have sinned. How have all sinned? Death passed upon them certainly by what Adam did. Christ came to seek and to save that which was lost. When was it lost? Certainly in Adam's sin, so death passed upon all men, for that all have sinned; all have sinned and come short of the glory of God. These declarations are all in the past tense, and hence it is the truth that all of Adam's posterity was lost in what Adam did, even though they had never personally transgressed any law. Hence the truth that as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one man (Jesus Christ) shall many be made righteous. Then we are to learn in these quotations that those who have been born into the world since Adam transgressed, have Adam's sin entailed upon them, he being their head. They were all in him and were a part of him when he transgressed, and therefore were all in the transgression. Therefore we sinned in Adam, we fell in Adam, and we were lost in Adam; death hath passed upon all men, for all have sinned. By man came death, and by man came also the resurrection of the dead, which means that by Adam came death, and by Christ came the resurrection of the dead. "For

as in Adam all die, even so in Christ shall all be made alive;" meaning that all of Adam's posterity die in him, and all of Christ's posterity was made alive in Christ. But every man in his own order, in the order named, that is, in Adam all his posterity die, and in Christ all his posterity is made alive. Paul says we thus judge that "if one died for all, then were all dead," and if we be dead with Christ we believe we shall live with him. This being dead with Christ sets forth that as Adam's posterity was in him, even so all of Christ's people were in him, chosen in him before the foundation of the world, that they should be holy and without blame before him in love. I in you and ye in me. Because I live, ye shall live also. Therefore Christ's people being in him, and he being their life and spiritual Head, when he was put to death they were dead. Paul says, "As many as were baptized into Jesus Christ, were baptized into his death. Therefore they were buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." And "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We were all lost and ruined in Adam our head nearly six thousand years ago. We were in Christ, chosen in him as members of his mystical body before the world began, and therefore we were crucified with him, buried with him, raised to newness of life, redeemed from the curse of the law two thousand years ago, or nearly so. Hence by the first Adam we were all lost, and by the second Adam all his generation are saved, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the foundation of the world.

Therefore our relation to Christ was prior to our relation to Adam. Paul says, If by one man's offense death reigned by one (Adam), much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. The apostle qualifies those who reign in life with Christ as being those that receive abundance of grace and the gift of righteousness. And also this verse sets forth that death reigned over Adam's generation through Adam's offense, and they that receive abundance of grace and the gift of righteousness reign in life by Jesus Christ. Therefore it is plainly set forth by Paul that the death and curse of Adam is inherited by his posterity. All the obedience that Christ rendered for his people as their legal Head and representative was no personal act of theirs; they were not consulted in it. It was done prior to the personal existence of many of his children, hence they can take no glory or praise to themselves; it was done without their knowledge by their spiritual Head and representative, and all they enjoy as the fruits of it is by the relation they bear to Christ. Had they not been members of his mystical body they could claim no redemption or salvation, but they, bearing a similar relation to him that Adam's posterity bears to Adam, claim all through Christ. Without the shedding of blood there is no remission of sin, and there is to be no more offering for sin. Hence all our salvation was nearly two thousand years ago, before we had any personal existence; hence the curse and the redemption from the curse were long before we existed personally. Our condemnation was applied to us through our natural head Adam, and our salvation was applied to us through our spiritual Head, Christ, and all the glory

that is due for the salvation of Christ's members is due to him alone. All praise and adoration is due him continually, for the battle was fought by him, and redemption from the curse of the law was by him. For the law hath concluded all under sin, that the righteousness by faith of Jesus Christ might be given to them that believe. Therefore by the deeds of the law shall no flesh be justified in his sight. But after all who knoweth these things? Who hath felt these things and known them to be true from actual experience? Christ prayed to the Father, and thanked him that he had hid these things from the wise and prudent, and had revealed them unto babes, and all this because it seemed good in his sight. Had I the pen of a ready writer, or had I the tongue of angels, I could not reveal the truth of these things to even one poor mortal man. Therefore I feel to multiply words and set forth these facts by the skill of all the worldly wisdom man can grasp would avail nothing, for the apostle Paul hath said the wisdom of this world is foolishness with God, and that God would destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Paul says that he was sent to preach the gospel, but not with wisdom of words, lest the cross of Christ be made of none effect; for after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The Jews always required a sign of some kind, and the Greeks seek after worldly wisdom, but Paul says, We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. The preaching of the cross is to them that perish

foolishness, but to us which are saved it is the power of God. Therefore Paul says, You see your calling, brethren, how that not many wise men after the flesh, not many noble, not many mighty are called, that no flesh should glory in his presence. Hence what does all this writing and preaching amount to? It teaches no one anything save those called and qualified by the Spirit. It is labor in vain, for it is a stumbling-block to some and foolishness to others; but after all it is to them that are called the power of God and the wisdom of God. Paul says we speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world unto our glory. And from the effect it has on the unbeliever, I must conclude it is a hidden mystery indeed, but I take comfort in the thought that God ordained it before the world unto our glory, which none of the princes of this world knew; for Paul said if the princes of this world had known this hidden mystery, they would not have crucified the Lord of glory, and I have wondered how man could have been redeemed from the curse of the law, or any atonement have been made for sin, if they had not crucified the Lord of glory. It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God, and the things of God knoweth no man but by the Spirit. The Lord seeketh such to worship him as do worship him in spirit and in truth, for God is a Spirit. The apostle Paul said of the gospel that he preached, that he did not receive it of man, neither was he taught it, but by the revelation of Jesus Christ; for the carnal mind is enmity



against God, and not in any way subject to his law, and Paul says, never can be. Therefore how can I make man understand this truth? How can I teach? What am I, or what was Paul? especially when Paul has so forcibly declared that the natural man receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them. Why teach, or try to teach or preach? All the answer I can give is as Paul has given: We preach Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to those poor, humble souls who are called, it is Christ the power of God and the wisdom of God, and not many mighty and noble are called, but those whom he foreknew he predestinated, and those he predestinated he called. Who hath saved us and called us with an holy calling. O bless that holy, holy calling.

N. PETERS.

LOVELAND, Colo., May 15, 1904.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It has been a number of years since I saw or read a copy of the SIGNS OF THE TIMES. I presume that Elder G. Beebe's Sons are still the publishers of it. I have in my old age gotten so very low down in poverty's vale that I could not keep my subscription to it paid up, so I had to stop taking it. I am now in my seventieth year of age, am entirely blind of right eye, otherwise am still blessed with fairly good health. In years past I was a frequent contributor to the SIGNS, but as I could not take the paper and pay for it, I felt it was asking too much of the editors to have space in its columns for my poor, imperfect writing, hence I ceased to write altogether. This morning while reflecting over the past, my mind led me back to the days when I

used to read the SIGNS, and of the comfort and edification I enjoyed in reading the many precious letters and editorials it contained, even in my youthful days, and I felt that I wanted to write at least this once more, and say to the readers of the dear old SIGNS that I still live, and hope I can say truthfully, too, that I have in no wise departed from the "old landmarks" of the truth which my forefathers earnestly contended for. I have during the latter part of my life passed through many changing scenes, many sore trials and temptations, too, yet in all my trials and troubles of life I have clung to my little hope and faith in Jesus as a whole and complete Savior, which I received when but a boy. The doctrine of the predestination and sovereignty of God over all his works is just as precious to me now as the day I first believed. I believe that our God is a God of purpose, he doeth nothing in vain. Then he has a purpose in casting my lot in this part of earth where I am cut off or deprived of all privileges of meeting with any of his dear children who "worship God in spirit and in truth." There is no one near me who knows or loves the truth as it is in Jesus with whom I can converse upon the eternal truths of our God, so that I often feel very lonely and disconsolate. There are many professed religionists here in our town and the country around, with large and elegantly furnished edifices in which to worship. They think it strange in me that I cannot nor will not join them in their great effort to "convert the world to Christ," as they claim to be doing. Notwithstanding the boasted good that they claim to be doing in bringing "souls to God," I cannot see but that the world is growing worse and worse, and that sin and iniquity abounds in the world more and more. These

things do not move me, but it does pain me to know of the discord that exists among our people, the Old School Baptists, in some places. If we lay aside all our differences, which in a great measure have been brought about by the "disputation of words to no profit," and compare each other's travel or experience from nature to grace, we could and no doubt would truthfully say, Thou art my brother or sister in deed and in truth; thy people are my people, and thy God my God. There is one command of our Master we often seem forgetful of, and that is, "Watch and pray." We sometimes do the watching, but fail to pray, and to pray aright, and in our watching we often do not watch aright, for instead of watching over our brother for good, if we are not very careful we will be found watching for evil, and as "every spirit begetteth its own likeness," our brother may be watching us through the same spirit. Brethren, how careful we should be to watch over one another for good.

It is, if I remember rightly, just forty-four years ago this month since I united with the Old School Baptists, and was received in the fellowship of the Blue Grass Church, in Indiana. It would seem if such a thing were possible for a poor, finite creature like I am to "do good and get good," I ought to have made some headway in forty-four years, and be a better man in my old days, but,

If you want to know of me,  
How I am or what I be,  
Here I am, behold who will;  
Sure I am a sinner still.

Weak and wounded, sick and lame,  
All unholy, all unclean,  
Worse and worse myself I see,  
Yet the Lord remembers me.

J. H. YEOMAN.

[WE are glad to hear again from our esteemed brother Yeoman, and we have

no doubt that our readers who remember his writing of years ago will also be glad. Since he has written before for the SIGNS, great, and to us sad changes, have taken place, as he will discover by the copies of the SIGNS which we have sent him. He will no doubt grieve to know of the departure of our dear brethren, Elder Wm. L. and Benton L. Beebe, former editors. We feel glad of the kind feelings which he has toward the SIGNS. We assure him we desire that the same doctrine which before made his heart to rejoice shall continue to be published in the SIGNS. Like brother Yeoman, we do not doubt that in very many cases at least, the differences which have sprung up between brethren have been more seeming than real, and we do not doubt that if the brethren could clearly understand each other, in very many cases it would result in mutual confidence and fellowship in the truth being re-established. And we desire to say here that while we do hold and expect to hold fast to the doctrine of unlimited predestination, and to remain steadfastly opposed to all forms of conditionalism, as we understand the word "conditional," yet we have not at any time declared non-fellowship for brethren who cannot see clearly what we believe the Scriptures teach in these matters; neither have we at any time made a hobby of these special things. When opposition to predestination has shown itself, we have felt that we ought to present it from a scriptural standpoint as clearly as we could, and with our limited ability do so. We have felt that those who insisted upon the use of the word "conditional" were standing upon dangerous ground, and have striven to show them that it was so, and we have felt well assured that if brethren could see to what necessary conclusions conditional-

ism, even in our present salvation, would lead us, they would be among the first to drop the word. In writing upon these themes we have always desired to present the truth in love; that is, in love first to the truth, and to the God of truth, and then in love to all who love the truth. We hope to be kept from all departures from the truth, and on the other hand from all strife about mere words. May God bless our dear, aged brother in all things.—ED.]

PHILADELPHIA, Pa., Dec. 28, 1903.

MY DEAR KINDRED IN CHRIST:—  
While I sat musing and meditating upon eternal things, with my mind harrassed by tormenting doubts and fears, feeling that I had no right to deem myself a child, because of my sinful life and carnal mind, suddenly my mind was startled by a queer but comforting thought, namely: Comfortable meditation is not always profitable, and often that which condemns us does us more real and lasting good than that which encourages us. With these meditations came the impulse to write, and now I am penning my thoughts. I feel myself unworthy the least notice of God's dear people, and know that I am a very unprofitable servant, if indeed one at all, and yet if you were all with one accord to turn your backs upon me, I would be a stranger indeed with nowhere to go. I know that I am undeserving of your love and esteem, still my heart longs for you, your God is my God, and your people my people. Entreat me not to leave thee or to return from following after thee, for where thou art, there I want to be. I sincerely hope that all of God's saints who may read this will find it in their hearts to pray for me that I faint not.

While I feel that my writing will be worthless, yet I am constrained to write. I am willing to let God's children be the judge, and if indeed this is the dealing of the Lord with me, let his name have all the praise, for he is worthy of it all, and I am worthy of nothing but condemnation. May the grace of God be with me while I write, and may what I write be blessed to the comfort of poor mourning and troubled saints, such as I feel myself to be. These doubts and fears were not caused by my appearance to my brethren, but were caused because I stand naked before God. Sometimes I wonder how it is that my brethren do not detect the fact that I am deceitful and sinful. I hope that God, whose eyes are as flames of fire to search out the secrets of men's hearts, has searched my heart and made me in sincerity and truth plead unto him for merey. I am conscious of this fact, that I am a miserable, vile worm of the dust, saved by grace, if saved at all. The earth with all its wealth and charms has none so dear to me as the name of Jesus. I would rather know that I possessed one little grain of divine life or teaching than the highest attainments of human excellency, or all the wealth that earth can produce.

It is a mystery to me why God has made us to be the offscourings of the world and to be hated by it, but it is certain that we need not expect to follow Christ in honor, respectability and amid shouts of praise, but in shame and contempt, hated by the world, despised, persecuted and falsely accused. But what need we care for all these, if God is for us?

I have been doubting very much the reality of my experience, because of my sins, my vile and deceitful heart and corrupt and carnal mind. I feel at times

that I am deceived and many times that I am deceiving the brethren. I know that it is impossible to deceive God. It is this that causes me to mourn and groan and grow sick at heart, for I know that I am naked before him, he knows that my heart is evil, and that continually, that in my flesh there dwells no good thing, that my imaginations are vain and my thoughts evil and corrupt, and I cannot understand how he can justly save me, but it does give me some comfort and encouragement to know and believe that the blood of Christ cleanseth one from all sin. Sometimes the thought is suggested to my mind that my experience is a strong delusion, but if so, it is of God, and he is just, holy and good. I must believe and hope that it is a divine work, lest I do despite to the spirit of grace. I knew at one time, only what it was to love sin, but I believe now I know what it is to hate sin, and my own life because of sin. It gives me encouragement to know that I am one who cannot do the things I would do, because evil is present with me, but O how wretched it makes me feel, and I ask, "Who shall deliver me from the body of this death?" Now a ray of light appears, because it is light which reveals the man of sin, who now stands naked before God trembling and afraid, and yet pleads for mercy. It does not cast out hope as we are made to realize more fully our just condemnation and the exceeding sinfulness of sin, but causes us to plead more earnestly for mercy and forgiveness. All this is some evidence of a mighty power at work within us. Though invisible to our eyes and beyond our ability to comprehend, it continues its wonderful workings, tearing down our idols, destroying our self-righteousness, pride and conceit, humbling us in our own estimation, turning our ear-

nal mind into filth and corruption, and revealing the heart as deceitful and desperately wicked. It shows that there is nothing to be found in this cold, lifeless, sinful heart of man but pride, sin, idolatry, envyings, covetousness, adultery, fornication, uncleanness, lasciviousness, wrath, witchcraft, hatred, strife, seditions, heresies and such like (all this in the heart of man). No wonder that he mourns, groans and hungers and thirsts after righteousness, and exclaims, "What is man, that thou art mindful of him?" or I am undone, a man of unclean lips. "Unclean! unclean." We are not surprised now that inspiration tells us that man is nothing, less than nothing and vanity, or as the grass of the field. Thus shall he ever be in the sight of God, who accepteth the person of no man, unless we are "accepted in the Beloved." If we are thus accepted by God, we stand before him holy and without blame. And is not this our hope? Yes, for our hope enters into that within the veil, because we were begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled. And what a mercy to be kept by the power of God and so inseparably connected with the inheritance that neither life nor death, principalities or powers, or things present or things to come, or any other creature is able to separate them, the inheritance and the heirs. If I did not believe this I would be without hope and without God in the world, but I do believe it, and my trust is in God and not in man; he is the hope of my salvation.

I fear that I have no gift for writing, and lest I weary you with my wandering thoughts, I am going to close. I know that sound experience and gracious teaching, however roughly wrought, will out-

shine all the heights of human eloquence and the wisdom of this world. I will let you judge whether this is the dealing of the Lord with a subject of grace or not.

Yours very affectionately in the Lord,  
J. CORDER MELLOTT.

—  
MARSHALL, Minn., Feb. 22, 1904.

DEAR BROTHER CHICK:—I take the liberty to say a few words to you, to let you know that I weep with those who weep. My heart was filled with grief at the death of brother Beebe. I cannot find words to express the depth of my sorrow; but God knows what is for the best.

I want to send you a letter that gave me much comfort, and if you see fit to publish it, I hope that you may do so.

I remain your sister in hope,  
PARTHENIA PATTERSON.

—  
NEWARK, Del., Feb. 14, 1904.

MRS. PARTHENIA PATTERSON—DEAR SISTER IN HOPE THROUGH OUR PRECIOUS LORD AND SAVIOR JESUS CHRIST:—I have most always a feeling of hesitancy in thus addressing one of the Lord's dear ones, and this is especially so when addressing one whom I know to be established in the doctrine of God our Savior, and those who are indeed fathers and mothers in Israel, and before whom I feel to be such a little child of grace. Often, as is the case now in addressing you a letter, I feel that I come before one of our Lord's precious ones, with nothing in my hands to bring. Yet since reading your letter to father and mother my heart overflows with love to you, which compels me to try and send you a few lines; I feel as though I come as one poor in spirit indeed. I am convinced that if I am enabled to write you anything of comfort it must be because of death in

myself and life in Christ, for I am daily more and more convinced that if I indeed do have life spiritually, it is alone in Christ. I am, I think, daily made aware of this death in myself, and, dear sister, when one is made to hate the unrighteousness, and ungodliness, and death which is in the flesh, and in the natural life, and has also been brought to a knowledge of the spiritual life in Christ, which is holiness, righteousness and godliness, such an one is completely stripped of all hope and confidence in self. This flesh is, without question, a body of sin and death wherein it is impossible to work the works of God. Dear sister, I am satisfied more and more, day by day, by this painful experience, that if there be aught in me of spiritual life, it is in the Lord Jesus Christ. Christ must be all and in all to me, or I have no hope of godliness, either in this life or the life to come. But in spite of the mountains of fiery trial, of doubt, fear and unbelief, because of the flesh, I yet find that my hope continues, though many times I am scarcely able to lay hold of it. Then I find myself looking the more to Jesus, whom I cannot but trust has brought me all the way I have come. I find myself still hoping that I have had evidence given me, which gives me the privilege of uniting with the dear ones in the same precious hope of eternal life through Jesus Christ our Lord. I feel at times that I am joined with them in the same precious hope in the Lord, both in the life that now is and that which is to come. Yet if I do join with them it must necessarily be in weakness and humbleness of spirit before the blessed Lord, for I am daily more and more painfully aware that in me, (that is, in my flesh,) dwelleth no good thing, and were it not for the continual comforting, consoling and life-re-

viving manifestations of life in Christ continued unto me through the love, mercy and tender forbearance of God, I must indeed be most miserable. As it is, I can sometimes adopt the language of the beloved apostle, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Dear sister, when we can by faith behold our way, our life, it is indeed all our light affliction, which worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. But I cannot always see things in this way. When this death within me is manifested, I am at once ready to doubt and question my right to hope in the dear Redeemer with his saints.

Your letter to my parents was a comfort to me, and was precious, it was this that made me desire to write to you. You spoke of wishing to write a letter for the SIGNS, and your letter to us was so good, I want to ask if you are willing that we should send it to the SIGNS? I believe that it would be a comfort to

many.

I surely send you much love, and hope that I am your sister in the fellowship of the gospel,

LAURA A. HAMILTON.

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### CIRCULAR LETTERS.

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*The Delaware River Old School Baptist Association, held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., Wednesday, Thursday and Friday, June 1st, 2nd and 3rd, 1904, to the churches of which she is composed sends this her annual greeting.*

DEAR BRETHREN:—According to our long established custom, you will no doubt at this time expect some word from us in the way of what is called a Circular Letter. It has been our custom from the first to speak in such letters of some one or more of the principal things which belong to the faith of God's elect, the faith which we have professed to love, and which furnishes the ground of the hope upon which we rest. Very many of these precious things have been presented in former letters, until it seems impossible to write without some repetition. Perhaps this is not to be regretted, for the things of the gospel are always good, and the same truth comes to us again and again in its various forms and applications with the same power that it came at the first, comforting, strengthening, reproving, rebuking, warning or teaching, as the case may be, and as the needs of the children may require. Our covenant God and Father knows just what we all need, and he supplies all our need through riches of grace in Christ Jesus. In this Circular it may be his will to supply some one's need, though the same things be presented that have been presented many times before. We all

need the daily bread of the word that we may grow thereby. Does not this mean growing in knowledge of the will of God as revealed in this word, growing in faith, hope and love, growing in an understanding of the doctrine which is according to godliness, and growing up into Christ in all things, until we all come to the full knowledge of him, and unto the measure of the stature of the fullness of Christ? One peculiarity of this living bread of the word, which is from heaven, is that it always supplies just what we need at the time, though it may be given to us by the words of some Scripture which have come to us in other ways and under other circumstances before. The truth of God is many sided, and the Scriptures are many sided, so that the same word may come to one as a word of comfort, to another as a word of reproof, to another as a word of instruction, and all to edification and growth in grace and knowledge.

From these and other considerations, we are encouraged to write again, presenting it may be, the old themes in the same old way, believing that all is in the hand of our all-wise God and Father, who will apply his truth as seems to him good for us to receive. It is this encouragement, is it not, that enables the ministers of Christ to continue their ministry, though they may often feel that their preaching contains so much sameness that all must be weary of hearing them, and that no one can be benefited by their ministry of the word? It is this consideration which encourages the people of God to often attend upon the sanctuary, knowing that they will receive the same precious doctrine (and be built up in it) that has been their strength for so many years past. It is receiving and ministering daily bread. And all this is in response to the

prayer in the heart of the needy, "Give us this day our daily bread."

We will, brethren, write to you at this time of the word "Brethren," the word by which we have addressed you at the beginning of this letter. This is a word belonging especially to believers, and expressing in a peculiar way their relationship to each other. But more than this, it also includes in its meaning our relationship to our Lord Jesus Christ, the Elder Brother, the Son of God, in whom we also have our sonship. The foundation of this relationship, which is often urged in the Scriptures of truth, is of course that we are sons of one common parentage. God is our Father, and the Jerusalem, which is above, is our mother. It is in recognition of this sonship with Jesus and of God that believers are addressed in all the word as brethren. It is this solemn relationship that is meant when we address each other as brethren. In proportion as we come to realize this great truth, we shall use the word with earnestness and feeling, and not as a mere formal term. As believers use the word "brethren," it is a declaration that both the user and the receiver of it are the children of God, and heirs with our Lord Jesus Christ, and that the Holy Spirit dwells within them. If these things are realized, we shall never use the term lightly, or as a mere form, but with a giving of the heart as well as the hand. We trust that we have here used the word "brethren," with some realization of what it signifies. The word is a discriminating word, as is every other gospel word. All men are not brethren in this sense, all men are not the children of God, all are not heirs of glory. Election has divided among men, and as the day of the gospel shines more and more, the righteous discern more and more clearly between the righteous and

the wicked, between him who serves God and him who serves him not. The life-giving work of the Spirit goes hand in hand with the election, so that the Spirit works in and for the elect only, bringing them to know the need of salvation, of cleansing from sin, of daily grace to keep them and to give them the final victory. Thus the heirs of glory are made manifest, and those who were once aliens are brought near, those dead in sin are made alive, those once far off become dwellers in Zion, and the children of wrath are saved by reigning grace. Only those who are born of God are or can be his children, no others are called his children in the word, no others have any right to be taught to call God their Father. No man can teach another that he is a child of God, and that God is his Father. The Spirit which is of God, and which is sent forth into our hearts, there cries, Abba, Father, and by it we, who were once aliens and strangers, are enabled to also cry, Abba, Father. The heart comes to feel this dear relationship, and to recognize it before we can frame our lips to utter it. The longing desire that God should be our Father, given before any assurance comes that we are his children, is one of the fruits of the Spirit in us, which cries unto God, Father! Father! Every lifting up of the faintest desire toward God comes from this Spirit, which is the Spirit of the Son of God, the Spirit of sonship, and in this uplifting of the heart toward God there is full evidence that that soul is born of God, and is his child. As the heart of God is turned toward them so they are drawn unto him. The mutual acknowledgment of this relationship is felt in the experience of each and every desire for God. Very many, perhaps most of those who are thus wrought upon, are full of hesitation, and it is often long be-

fore anything like a full assurance of this relationship is given, but there are evidences of the indwelling of the spirit of sonship in every case. Some of them are these, there will be a sense of fear lest this relationship of sons of God should not belong to us, there will be in the heart some consciousness of what a wonderful blessing it is which has been vouchsafed to those around us, who manifest to us that they are the children of God, there will be sorrow because our sin seems to put such a barrier between us and God, and because we are so unlike him, there will be longings of heart to be permitted to say, "Our Father." Perhaps some may recall that as they have seen others engaged in public prayer with the confidence of faith, the deep desire has arisen in their hearts that it might also be their privilege to thus come to God as his child. The name, the blessed name of Jesus, will sound sweet to all such ones. Every title of the blessed Redeemer will seem wonderful and glorious to them. The love of God will dwell in them. They will feel as though the children of God are most near and dear to them. Their hearts will cling to those who love God, and will bring them to the assemblies of the saints. They will love to hear that preaching which exalts and glorifies the God whom they love, and will feel sad and depressed at all that preaching which exalts the creature rather than the Creator. They will gladly receive the word which testifies to the praise of God, though that same word may condemn themselves. They will be found in distresses calling upon the name of the Lord, humbly and brokenly, as sinners pleading favor from him against whom they have sinned. They will read the Scriptures, as did the eunuch, hoping to understand them, and desiring to be



led into them. Their hearts will turn away from the light and trifling things of earth, and in the very midst of mirth and gayety will feel that their hearts are longing for something better and more enduring. They will mourn over that heart of unbelief which so much keeps them away from communion with the dear Redeemer. These are some of the things which the Scriptures make known as being peculiar to the children of God.

But the children of God not only come to cry, Abba, Father, recognizing their relationship with God, they also come to love each other as brethren, children of one common family. This must be so. Indeed, we are told that if we love not our brother whom we have seen, it is impossible that we should love God whom we have not seen. And here we are further told that love is one sure evidence that we are born of God: "We know," says the inspired apostle, "that we have passed from death unto life, because we love the brethren." This is divine testimony, and we need not think it a question to be argued in any way. But where this brotherly love exists, it will, as an active power, seek to express itself. And in the word we have given the channels through which this principle of love to God and the brethren may properly manifest itself. It is to be made manifest in the church which he established for his own glory, and our good upon earth. "If ye love me," he said, "keep my commandments." And under the gospel the first commandment given to him who has come to rest in the finished work of Jesus, is to arise and be baptized. And this is the entrance into the visible church, and into the privilege of communion with saints in all the ordinances of the Lord's house. The desire of all

such ones, though they may be much hindered by many fears and temptations, will always be to walk in this way. They will look upon the ordinance of baptism with longing eyes and hearts, because their dear Savior once led the way in this ordinance, and because it comes to them as that which will be a testimony of the faith and love that is in them. They will look upon all the order of the house of God and upon all who dwell there as bearing upon them the beauty of the Lord. This desire for companionship and for the tokens of fellowship in the church will not be denied, it can never be driven away, its impressions upon the mind and heart may ebb and flow, but its resistless tide always goes onward. There will be no true rest found until the cross is taken and obedience to the word of the Lord is rendered. The love of the brethren in the heart will not allow of rest until it is expressed, and expressed in the appointed way.

Those who thus come to the house of God are brethren indeed. Their joy is the joy of the Lord, and each shares in it. Naomi and Ruth were moved of God to go and return to Bethlehem, but it was also true that the whole city was moved toward them. It is a mutual attraction, and there is mutual rejoicing. The church rejoices to see her children come home, and the children rejoice that they have found such a home, and henceforth it remains that they dwell together in the unity of the Spirit and in the bond of peace. Thus we trust, dear brethren, that you and we have dwelt together for these many years, and that it may please God that we continue to dwell together in all the years to come, but it must be remembered that there are hindrances which mar the comfort of thus dwelling together, hindrances which arise out of

the flesh, and which only grace can overcome. Therefore we are bidden to watch lest some root of bitterness should spring up and trouble us. The root of bitterness may be some false doctrine, some departure in the order of the church from the truth, some evil course pursued by one who has given place to the devil, some pride, envy, jealousy, hatred, malice or worldliness of mind, or it may be some wrong done by one to another, either thoughtlessly or willfully. All these things grow in the flesh, and when they have sprung up they hinder the growth and comfort of all the true plants. Because of this the apostle exhorts his brethren to watch diligently lest such things do arise. Because of the bond of love between brethren, they are to strive to dwell together in love, keeping the unity of the Spirit in the bond of peace. When this love reigns, each one will weigh carefully what he shall say or do, lest this love be hindered in its manifestation. Great carefulness becomes us all. Paul said that he wrote thus to his brother Timothy, that he might know how he ought to behave himself in the house of God. The best behavior is that which love produces, for love worketh no ill to any one, but rather good. Self and self-interest produces strife and debate and every evil word, but love of the brethren, loving each other better than ourselves, will produce all patience, forbearance, kindness, long-suffering, gentleness, meekness and truth in all our behavior toward each other. These things are to be taught, and all exhorted to seek them and do them. The spirit of brotherhood dwelling in the heart will cause great desires for the welfare of all whom we thus love, and we shall not make that one an offender for any trifling cause. We shall pity those who err far more readily than

we blame them. We shall seek to save, rather than to cast them off. It breaks the heart of one who loves his brother to see that brother destroy himself. In spite of all, he is our brother, the child of our Father and of our mother. He is as dear to God as any of the children, and it is as hard for him to be cast out into outer darkness as for any one else. If these thoughts fill our hearts we shall earnestly seek to save him, knowing that if one does err from the truth and we convert him we do save a soul from death and hide a multitude of sins. If we have the spirit of a brother we shall seek to hide his faults, rather than to proclaim them abroad, yea, we shall mourn for our brother because he is forsaking his own mercies when he regards lying vanities. These things belong to all the brethren in Christ. We have but touched the wonderful theme. We leave these considerations with you, may they be blessed of God to us all.

Finally, brethren, farewell. Live in peace, and the God of peace shall be with you. Be pitiful, be courteous, love as brethren.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

*The Delaware Old School Baptist Association, in session with the Welsh Tract Church, near Newark, Del., May 25th, 26th and 27th, 1904, to the churches composing the same sends greeting.*

BELOVED BROTHERS:—In this our annual Circular Letter we present for your consideration the words of the apostle Paul recorded in Romans viii. 2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The apostle in the text is expressing his own experience, and voicing the expe-

rience and desire of all the manifest subjects of saving grace, and at the same time announcing the ultimatum and complete work of redemption and salvation. The prophet Isaiah and the apostle Paul in the unity of the Spirit see eye to eye upon this subject, and with the voice together they sing, "In the Lord shall all the seed of Israel be justified, and shall glory."—Isaiah xlv. 25. In considering the law of sin and death we desire to be very careful lest we confound in our minds holiness and unrighteousness. The law of the great Creator which was given to Adam, his creature, was a holy law, established upon the eternal rule of righteousness, and was not a law of sin and death, but still remains holy, perfect and pure. Therefore we turn to the examination of ourselves and the testimony of the Scriptures, in order to ascertain a more clear knowledge of what is termed the law of sin and death. Experience has taught us that in our natural condition we are sinners, and until quickened by the Spirit (for it is the Spirit that quickeneth) we are dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Sin is the transgression of the law, and death is the penalty, while the law itself remains holy, just and good. "The soul that sinneth, it shall die," is the testimony of Ezekiel xviii. 4. "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," is the testimony of the apostle Paul, Romans v. 12. This testimony corroborated by our experience should furnish us with all we need to know of the origin of sin.

If we are led to inquire as to how came death, the answer is plain and positive:

"For since by man came death, by man came also the resurrection of the dead."—1 Cor. xv. 21. Or as before expressed in the same chapter, "For as in Adam all die, even so in Christ shall all be made alive." Therefore we conclude that the law of sin and death is a principle, or law, contrary and opposed to the holy law of God as promulgated in the garden of Eden, and antagonistic to the edition added at Mount Sinai, which law was added by reason of transgression. In our experience we find a law that when we would do good evil is present with us, although we delight in the law after the inward man. However glorious the law of the Lord may appear to the inward man, we still realize our corrupt nature, and are made to see another law in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our members. In this experience we learn to know something of the law of sin and death, and are made to cry in fellowship with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Naturally it is not the just precepts and admonitions of a kind and faithful parent that causes the disobedient child to drop his guilty head, and with shame and confusion dread to meet his offended father, but it is a feeling sense of his wrong doing and disobedience that has brought him down to shame and disgrace. Even so it is an experimental sense of sin that produces the terrors of the law, for "the strength of sin is the law." The poor, sin-sick soul to whom sin appears exceedingly sinful, desires to be delivered from sin and all its baneful consequences. The enlightened child of God will not be satisfied with a simple pardon of past offenses, but desires a removal of every guilty stain. A simple forgiveness of

past offenses will not satisfy the longing desire of the child of God. Nothing but a complete deliverance from every vestige of sin and every claim of the law which appears against them will satisfy the anxious desire of the enlightened child of God. The judgment is set and the books were opened, out of which all are judged, and another book was opened. The law given to Adam presents us in the high court of heaven as sinners. The law of Moses, which is a law of God, indicts us with numerous offenses, to all which we are compelled in honesty to plead guilty, for having failed in one point we are guilty of the whole. With honest heart the poor soul cries,

"If my soul were sent to hell,  
Thy righteous law approves it well."

But another book is opened, which is the book of life. The Lion of the tribe of Judah has prevailed and opened all its seven seals. In this book is written the names of every one for whom Jesus died to save, and arose from the dead for their justification. This book brings life and hope to the child of God, and he is heard singing,

"In thy fair book of life and grace,  
O may I find my name  
Recorded in some humble place,  
Beneath my Lord, the Lamb."

The wonderful Counselor, the mighty God, the everlasting Father and Prince of peace now appears in our behalf with another law, an older law, an everlasting covenant enacted in eternity before the foundation of the world. The law in Eden and the law at Mount Sinai were promulgated in time, while the law of the Spirit of life in Christ Jesus is a spiritual law, enacted before time began, and by our heavenly Intercessor is entered as a plea of *supersedas* (using a law term) in the case of every one of the elect of God, saying, "Deliver him from going down

to the pit, for I have found a ransom." Not only a ransom from the consequences of sin, but a justifying righteousness whereby the lawful captive is lawfully delivered, for "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." The unlimited foreknowledge of our God, his infinite predestination of all his purposes in time and eternity, his specific election, preservation, redemption and complete salvation of all his people "According to the eternal purpose which he purposed in Christ Jesus our Lord," affords an abiding hope to the children of God of a complete justification, being assured, "*It is God that justifieth.*"

Briefly and condensed we present this subject, desiring our mutual edification. To the churches of this association and all our people everywhere we would say with the prophet Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," and the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death forever.

J. G. EUBANKS, Moderator.  
P. M. SHERWOOD, Clerk.

*The Warwick Old School Baptist Association, in session with the Warwick Church, Orange County, N. Y., June 8th, 9th and 10th, 1904, to the churches composing this Association sends greeting.*

DEARLY BELOVED BRETHERN:—Following our usual custom we will address you with what is called a Circular Letter, by which we desire to have our minds refreshed concerning the things of the gospel kingdom of our God, and as a foundation of what may be said will quote 2 Peter i. 13: "I think it meet, as long as

I am in this tabernacle, to stir you up, by putting you in remembrance." The order of the house was established by the Lord Jesus Christ and his apostles, and during their ministry no change in doctrine, order or practice was ever made, and if departures have come in these last days they are as erroneous and unwarranted as they would have been at any time since the day of the apostles. Peter told the brethren though they knew these things and were established in the present truth, it was meet as long as he was in the tabernacle to stir them up to remembrance of the things pertaining to gospel order and practice. He felt there would never be a time in his ministry when this would cease to be necessary, but that as long as he lived he must continue to keep these things before them. James tells us that there must be a doing of the word as well as a hearing, otherwise our religion is vain. Is it not as needful and right to-day that we stir each other up to remembrance of the gospel ordinances, order of the house and to the practice of virtue? We deem it so, and there will never be a time during the militant state of the church when it will be unnecessary. The better established we think we are, the more need we have for instruction, admonition and correction. Do the servants of God ever neglect these things to their own discomfort and hurt of the church for fear of hurting or offending some who are peculiarly constituted or sensitive? If so, is this following the faithfulness of Peter and the other apostles, together with Timothy, Titus and many others? Can we be faithful to him who has called us to this holy work, when this special part of the ministry is neglected? Paul made for himself enemies in the church at Galatia, by telling them the truth (their faults). If the truth of-

fends is it not right for us also to make enemies, rather than make friends by never seeming to see or speak of the wrong doings of the church? There are special qualifications necessary to those who are ordained to the ministry. We should be stirred up to remembrance of this. Many mistakes are made and grave troubles brought into the church by not observing this law. He must be found faithful, another important qualification being apt to teach. No church should ordain a man to the work of the ministry that has a better understanding than the one ordained, he could not teach them. No church should ever call a preacher to serve them when they feel able to teach him in word, doctrine, order and practice. That man never can serve such a church acceptably. Have we not seen such mistakes? Is it not necessary therefore to be stirred up to remembrance? If one qualification is lacking, as given by the inspired apostle, we have no more right to ordain a man than though he lacked them all. Let us ever be assured that the man is called of God and qualified. We cannot try the spirit too carefully that says, Separate unto me this or that man. There is a growing tendency in late years for private members to have views of their own of Scripture, and when crossed by a minister they do not hesitate to tell him so, and present their view in opposition. This is not confined to the man, but is also true of the woman. We do not understand that the minister is infallible, but if the qualifications are observed, he must be recognized as a teacher. In the early church brethren were teachable, and the women were to learn in silence, with all subjection, as become the gospel, and this order was never changed. When we disagree with what our minister presents, we are apt to ask

the views of another if we have opportunity. This is done to justify ourselves, but in so doing we manifest a lack of confidence in our minister's judgment and ability to expound the word of God. Gospel ministers should not jump at conclusions, but should carefully and prayerfully consider the subject before making positive assertions, then if the church, or any part of it, should disagree with him, would it not be better to follow the ancient custom to search the Scriptures diligently, to see if those things be true? Let us remember this. Many times the hearer does not get the understanding of the speaker, and sometimes things are understood that were not in the speaker's mind at all. We cannot be too slow to differ with a brother until we know what his view really is.

Some things concerning deacons we should be stirred up to remember. They also are required to have certain qualifications, and each qualification should be observed. No man should be appointed to the office who is not a deacon. No church should have a deacon upon whom they cannot rely in everything pertaining to the office. The temporal affairs of the church should be placed in the hands of the deacons, and the church should have perfect confidence in them and be perfectly agreeable to all that the deacons think best to do. But instead of this are there not sometimes others who assume the duties of the deacons? and all that is required of the deacons is to pass the emblems ordinance day. We should remember that women are not to be officers in the church in any sense of the word, and thus usurp authority over the man. They are commanded to worship with their heads covered, and to be in subjection, for Paul tells us that Adam was first formed, then Eve, and that the man

was not deceived, but the woman being deceived was in the transgression. Should not this order be observed? Does not the King's business require haste? Then let us be stirred up to remembrance that every act of disobedience and every transgression should be dealt with at once, and thus keep the house clean, instead of dragging along year after year hoping that this or that may be better. The church is suffering to-day from a lack of discipline. Every act, as well as the lack of action of the church, is being watched, not only by the enemy, but also by the friend. Let us be stirred up to carefulness of speech concerning church trouble, either at home or abroad, where we may in providence visit. It is best to keep trouble at home, but should we hear of such things let us be silent in the matter rather than publish them. Let us, who minister, remember that after careful and prayerful consideration we decide that our work is done in this or that church, we should quietly and meekly resign, and not wait for the church to ask us to discontinue our services, which is very embarrassing to all concerned. A pastor should know as well when his work is ended at a place, by his feelings and impressions, as he knows by the same that he must labor in this or that part of the vineyard. May we take heed to ourselves and to the flock over which the Holy Ghost hath made us overseers, that when we are called to lay off this armor, we may say with Paul, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." Let us not shun to declare the whole counsel of God, and thus seek the glory of God and the welfare of his church. Farewell.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1904.

Entered in the Middletown, N. Y., Post Office as  
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*All letters for this paper should be addressed, and money orders made payable, to*  
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*Middletown, Orange Co., N. Y.*

**PSALMS CXXXII. 11, 12.**

ELDER F. A. CHICK—DEAR BROTHER:—I would like to have your views upon Psalms cxxxii. 11, 12. The SIGNS is the only paper called by the Baptist name that altogether suits me. I read others occasionally, but find some expressions in them which do not seem to be according to my experience. The SIGNS is a dear paper to me. I am in my seventy-second year; I was born in the same month and year as was the SIGNS. I am well pleased with your editorial for October 1st, 1901; it came at a time when I needed it, for I had an argument with some of the ministers about the walk in the Spirit. Now, my brother, my time in this world is nearly out, when I shall be no more here, but I do trust that the Lord will spare you long, if it be his will, and that he will fight all your battles for you. So farewell.

Unworthily yours,  
W. A. J. WALKER.  
JASPER, Texas, Jan. 21, 1904.

It is our desire always to comply with such requests as the above when we can do so, and when we do not it is either because we do not feel that our mind is led into the theme, or because we do not have the time to do so. For both reasons answers to such requests are sometimes delayed, as has been the case with the above. This whole Psalm is filled with wonderful things, prayer and praise, struggle and victory, desire and the fulfillment of that desire, are all included in this not lengthy Psalm, but chiefly the joy and love of David for the house of the Lord is described. Up to and including the tenth verse we have a description

of the inmost thoughts of David's heart toward the house of the Lord, and then there is given to us the response which a merciful and faithful God has given to this desire. Humble prayer and confession fills up the first half of the Psalm, and the gracious reply of a sovereign God fills up the last half. No human pen could set forth one tithe of the beauty and glory that appears in each and every verse of this most gracious Psalm. We do not and cannot even glance at the wonders inclosed in them all.

The verses specially referred to set forth the infinite purpose of God, toward David first, as the king of Israel, and then toward his children under the old covenant which God had made with that people, which covenant they brake. It is the one distinguishing mark of the old covenant, and of the people that were under it, that it is never said that they kept it, but "they brake it." It must and will ever be so with any and every covenant which may be made with men, which in any way depends upon their obedience or their fulfillment of any terms demanded of them, whatever those terms may be. For this reason Paul was very insistent in writing to the churches of Galatia, that they should not seek to go back under conditions of their performance. If indeed circumcision were all that was demanded of men, that condition might easily be kept, but he expressly states that he that is circumcised is debtor to do the whole law, and this means that they shall not have one single evil purpose or desire, one covetous principle, one moment's departure from the commandment to love God with all their heart, soul, mind and strength, and their neighbor as themselves, and this must, under that covenant, be done without one particle of help from any other source

but their own resources of strength and goodness. Therefore men could never keep that covenant, and never did keep it for a single moment of their lives. "Which my covenant they brake" sums it all up; all the miserable record of failure and falling; and to-day we are all failures when left to ourselves, not one of us has ever or can ever obey God, except in the Spirit and by the Spirit working its own glorious fruit in us, and this is the reign of sovereign grace, and grace alone, made manifest in those where it is found.

It is solemnly true that the children of David literally did not keep the covenant which God had made, in which were conditions demanded of them, therefore they did not sit on the throne of David literally for evermore. Yet the faithfulness of God was not impugned at all, there was no failure in him, neither was there any in all his word. He had indeed chosen David as king, and he had sworn to him that of the fruit of his body should he set upon the throne of David, and that promise was sure to him. (See 2 Samuel vii. 12; 1 Kings viii. 25; 2 Chron. vi. 16.) So Solomon his son reigned gloriously, and he was followed by his children. But soon departures came, and with them came a declension in the glory of that literal kingdom. In all this God was not disappointed, for he knew what was in man, and that he would not, and because of his sinful nature could not keep the righteousness demanded under that legal covenant. All this was to try men, and to show what utter failures they are, and must ever be, when brought to the test of the perfect law of the Lord. All this was to prepare the way for the revelation of salvation by grace, and to show that in no other way could men be saved. It was to show that while the law of God

must be fulfilled in all its jots and tittles, yet man could not himself keep it, and that therefore Jesus Christ must come in the flesh to fulfill the whole law for those who could not fulfill it, and so save his people in the only way in which they could be saved. It is true still that each and every saved vessel of mercy must come to Christ through the work of the law in the heart, convincing, convicting and condemning. By the work of the Spirit of God in the law men are convinced of sin, righteousness and judgment, and this is so, that the ground may be prepared for the revelation of Christ in the gospel as the sin-bearer, and our righteousness, who has borne the judgment for us in full, and with whose stripes we are healed. There is no way to Mt. Zion but by Mt. Sinai, and thus through the law we become dead to the law, that (in Christ) we may live unto God. The people of God come to know both the law and the gospel, and they learn that the law can only curse them, because they are sinners against it, and that in the gospel is revealed to them in their condemnation a fulfilled law, fulfilled by and in Jesus Christ, and so salvation is in Jesus free to all the heirs of promise. Jesus has been made a curse for them, that they might receive eternal blessing in him; he has been made sin for them, that they might be made the righteousness of God in him; here is salvation, and here alone.

So far as relates to the present obedience under the gospel, it still remains true that if any man shall strive to merit any blessing, such as peace of conscience, the comfort of the Spirit, the joy of the Lord, or any other spiritual blessing by any special effort to be obedient in heart and life before God, he shall find that after all he has failed, failed first in the



obedience demanded, so that he shall have shame for his failure, and failed in the reception of these blessings. With a willing and glad heart he who is in communion with God through the Spirit, goes out to his daily life, doing what his hands find to do as to the Lord, and not to himself, thankful that he is counted worthy to walk in this way, worthy even to suffer for Christ's sake. His joy is not in any meritorious obedience which his hands have rendered, but in the fact that he is the Lord's free man. His grief will be, not that he cannot earn a blessing such as he believes others to possess, but that he cannot wholly be the Lord's in feeling and in spirit, and that he comes so far short in all that he says, does and feels, from being what his blessed Master was. It is all his desire to be conformed to the image of Jesus. For this he feels that an eternity will be none too long to praise God, the author of all that he is by grace, and all that he has. This is not legal service, but free gospel service. If a little child be naturally careful of his clothes, desiring above all things to keep them clean, he will need no threat nor whip to keep him out of the mud, and if he shall by any means stumble and fall into a slough, his grief and shame will be more bitter than any punishment would inflict upon him. God's dear children desire clean hands and clean garments; it is the cause of bitter grief and tears when they find that their garments are not clean, and they must learn that when unclean the law cannot cleanse them through any future obedience of theirs; here again must the glorious gospel news come, that the blood of Jesus Christ cleanseth from all sin.

This much we have said concerning the conditions of the old covenant, under which the seed of David did not long in-

herit the throne, but there is another seed of David who did keep all the covenant and testimony of God, and who, with his children, does and shall forever sit on the throne given to him. David's greater Son, as some one has used the expression, is foreshadowed here, as he is in so many of the Psalms and prophecies which relate at the first to Israel and the throne of David literally, but through this dimly pointing out the true throne and the true people of God. Under this new covenant all the conditions have been fulfilled by him who is our surety, who lived and suffered for us. Not one remains unfulfilled, he kept the whole law, he magnified the law and made it honorable. This must be done, for the law of God is holy, just and good, and it cannot be laid one side; it is not abrogated, but fulfilled in Christ; it is not abrogated, but the righteousness of it is fulfilled also in the people of God, who walk not after the flesh but after the Spirit. It is so fulfilled in Christ that not one jot or tittle remains for us to fulfill; it is so fulfilled in us, through the indwelling of Christ, by the Spirit, that it is not over us any more. We are not under the law in any sense of the word, but under grace in every sense of the word. The law is in Christ fulfilled within us, and all of that righteousness which is apparent in our lives and conduct is not to our credit, but to the praise of sovereign grace. God gives his people a willing mind in every gospel way, and from their willing mind comes an obedience that is accepted as the fruit of God's own precious grace within them. What the law could not do, Jesus Christ did in his life and crucifixion, and what the law cannot do, Christ does do, as he by the Spirit dwells within. This true light humbles and abases us, so that we never say how good I am, and we can never, when hav-

ing this view of the matter, praise any one, as though credit was theirs, but we shall always magnify the grace of God in them, as did Paul. In this finished work of Jesus then is his security in the throne, and here in this same finished work is our source of security also. Brethren, let us join in the praise of this grace.

We leave these remarks to the judgment of the writer of the request, and to all our readers. May God evermore bless his truth to us all.

### JEPHTHAH'S VOW.

SISTER Parthenia Wright, of Texas, has asked for some thoughts concerning the narrative of Jephthah, recorded in Judges eleventh and a part of the twelfth chapter. She especially refers to the vow which he made, that if the Lord would grant him success in the warfare against the Ammonites, then would he offer as a burnt offering the first thing that should come forth from the doors of his house to meet him when he should return from the battle.

We can say no more than is said in the narrative. It has seemed to many a horrible thing, impossible to be believed, that he should have fulfilled his vow and slain as an offering his only child, who in her gladness and joy came forth first of all to meet him as he returned. It is a horrible thing indeed, but yet it seems to us that the plain words of the narrative compel us to believe that it was so. That such a vow should have been made in the first place, either shows that he contemplated a human sacrifice, or else that he made it recklessly, for the first creature which came forth to meet him might have been, so far as he knew, a dog which was unclean. It is also evident that this vow was one kept secret in his own breast, else care would have been

taken that his own daughter should not have been the first to come forth to meet him. His vow must have been in his mind as he returned, for at once, when his daughter met him, he rent his clothes and said, "Alas, my daughter! thou hast brought me very low, and art one of them that trouble me."

It is not needful to remind our sister that such a sacrifice was not only not required by any law of God, but was denounced as an abomination to him. But Jephthah's trouble was not at the idea of a human sacrifice, but that by the terms of his vow that sacrifice must be his own daughter. The last verse of the chapter seems also to shut us up to the view that he felt compelled to fulfill his vow, and offer his child as a burnt offering, for it is said that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Jephthah was the son of Gilead, by one who is denominated a harlot in the narrative, and was afterward cast out by his brethren who were legitimate, but it would seem that he was a man of great force and ability, for when Israel was about to be invaded by the Ammonites they sent for him to come to their defense, and though his birth was what it was, and it is evident that he himself was of a rash disposition, and possessed of but little understanding of the will of the Lord, or of the teachings and requirements of the law which God had given Israel, yet the Lord chose him, as he did Sampson and others, to be a judge in Israel, and to lead them against their foes, and the foes of God, and by Paul in Hebrews he is numbered among those who wrought wonderful things by faith, that same living faith that was possessed by Abraham, Isaac and Jacob, and by all the saints of God in every age.

One consideration occurs to us here, viz: that men of faith, as referred to in Hebrews xi., were not perfect men, either in knowledge or in what we call good morals. Sampson's life was stained with folly and vice; Noah was, once at least, drunken with wine; Abraham did not always confess frankly the truth, and Jacob was a supplanter and deceiver once in his life; Moses once grievously erred, and could not therefore enter the promised land; Rahab was a harlot, and David erred grievously more than once, though it is said of him that he was a man after God's own heart. We have never been glad that men have sinned at any time, but we have at times been glad that it is recorded of men of faith in the olden time that they did err in many grievous ways, and yet were men of God and acknowledged by him as his servants, and blessed of him with sweet communion at the mercy-seat, and given to speak and write comforting things relating to salvation, and to do wonderful things in the service of God and for his people. We have been glad at these narratives of failure and error, because we by this have found our own hope strengthened. We have from these narratives believed at times, that full of errors as we are, we yet may have hope in God as did they. So, as we read that Jephthah was a man of faith, though here he did a grievous wrong, our hope is strengthened and our confidence is increased. May it be so with our sister, and with all who love God, and who doubt because they so often fall into sins of heart and life. We are told that all that was written aforetime was written for our learning. These things were written for us.

## OBITUARY NOTICES.

**Elder James Wagner** was born Dec. 25th, 1820, in Franklin Co., Tenn., and died of dropsy at his home near Blanco, Texas, March 25th, 1904, aged 83 years and 3 months. His father was an early pioneer settler of middle Tennessee; his mother, whose maiden name was Russell, was for many years a zealous Old School Baptist. When brother Wagner was twenty-two years of age he was married to Miss Mary A. Hudson; to this union were born four sons and six daughters, of whom seven are living; six belong to the Old Baptist Church. He and his wife joined Macedonia church, near his home, and were baptized by Elder John P. Walker, in 1854. Soon after he joined the church he was liberated to speak in public, and in about 1856 was ordained to the full work of the ministry. His faithful wife died July 21st, 1862, and in February, 1864, he was married to Mrs. Margaret A. Champion, who was also a firm Old Baptist. To them were born eight children, four died in infancy; two sons and two daughters are living, only one belongs to the church. Elder Wagner emigrated to Texas in September, 1886, and the following November he constituted Providence church, and served as pastor most of the time up to his last illness. His last wife died August 31st, 1901, and just three months from her death his daughter, sister Sarah Jones, died. He has seventy-two grandchildren and forty-two great-grandchildren living. Elder Wagner was the beloved pastor of several churches in Tennessee for about thirty years, and was for many years the leading doctrinal preacher of that country. Indeed, it seems that from the beginning of his ministry he was set for the defense of the doctrine advocated so long by the SIGNS OF THE TIMES. For his able, faithful and unwavering defense of the doctrine for forty years he has with others had to suffer much the last fifteen years, but the end was peaceful. The day before he died he asked his daughter to sing for him, but as she could not she repeated two of his favorite hymns, Nos. 17 and 20 (Beebe's Collection). His last words were, "I am going home." At 11:30 a. m. he gently passed away. May God comfort the bereaved.

W. L. ROGERS.

BLUM, Texas.

By request of sister Mattie Richards I send the notice of the death of her sister, **Catharine Richards**, who died at their home near Bloomfield, Loudoun Co., Va., April 28th, 1904, aged 70 years. She was the daughter of Barton and Maria Richards.

I quote from a letter of sister Mattie Richards: "She had been afflicted for nearly twenty years with paralysis, which came on gradually. The last year of her life she was almost helpless. She bore her sufferings with great patience, never murmuring or complaining of her lot. She never made a public

profession of religion, but we sorrow not as those without hope, for we believe our sister had experienced the power of God's saving grace years ago. She talked but little at any time, and after her affliction could not express her feelings, but could join with us in singing. Her favorite hymns were 'Amazing grace' and 'O land of rest.' She would often say, 'How sweet those words are to me.' She looked so lovely in death, so calm and peaceful, I could but feel she is asleep in Jesus. She leaves to mourn their loss one brother and three sisters."

J. N. BADGER.

MANASSAS, Va., June 10, 1904.

## MEMORIALS.

(WARWICK ASSOCIATION.)

IN the death of **Deacon Benton L. Beebe** we feel that this Association has sustained a very serious loss. He united with the church at about the age of fifteen, and at a very early age he began to assist his father in the publication of the SIGNS OF THE TIMES, in which work as publisher and editor he continued to spend his time and energy as long as he lived. As editor and publisher he was faithful to the truth and order of the gospel, and to his understanding of his duty, and was very highly and deservedly esteemed on that account by the brethren scattered abroad. Since the death of his father, Elder Gilbert Beebe, and very especially since the death of his fellow-editor, Elder Benton Jenkins, that faithful care in his work and responsibility as editor has been more particularly manifested. To the brethren of this Association he was more and more endeared by his devotion to the interests of the churches, and by the love he manifested to them and to the cause of truth. We give this expression of our sympathy to the brethren, and to our dear bereaved sister, and to the son and daughter and other relatives.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

WE, the members of Sharon Church, of the Regular Primitive Predestinarian Baptist faith and order, desiring to preserve the memory of our beloved sister, **Sarah Ann Meece**, adopt the following memorial of her, and authorize our clerk to record the same on our church book. She was born in Webster (old Choctaw) Co., Miss., Jan. 24th, 1849; was married to Elder G. W. Meece, Dec. 25th, 1870. She with her husband and children moved to Texas in 1900. She was taken sick Jan. 4th, with black jaundice, died Jan. 11th, 1904. We feel that in her death our church has lost a kind and worthy member, one whose life and character were adorned and made beautiful by virtue, meekness, gentleness, humility, peace and love. She greatly desired the peace and prosperity of the church. She was prompt to attend

her meeting days as long as she lived in reach of the church. She was feeble in body, but strong in the faith. Truly a good woman has fallen in Israel, but we mourn not for her as those that have no hope, for we believe she has fallen asleep in Jesus, and will be raised in the resurrection in the image of her Savior, and we hope we will meet her again in the sweet bye and bye in heaven, where there will be no more death or sorrow. We tender to her bereaved husband and children our warmest and tenderest sympathy, praying that our heavenly Father may enable them and us to bow in humble submission to this and every other dispensation of his kind providence.

This done by order of the church, in conference May 14th, 1904.

J. P. OSTENE, Moderator.

C. W. MORGAN, Church Clerk.

## CHANGE OF ADDRESS.

DEAR BROTHER CHICK:—Please say through the SIGNS that hereafter my post-office address will be Weatherford, Parker Co., Texas, instead of Authon, Texas, as the rural service has discontinued the Authon office.

ASA HOWARD.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
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TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$939 65
Mrs. Olivia Hastings, Del., \$1.00; Mattie A. Ware, Ky., \$2.00; Mrs. Drusilla Wheeler, N. Y., \$4.00; Mrs. Charlotte Hill, Mich., \$3.00; Mrs. Geo. C. Nethaway, N. Y., \$1.00.—Total..	11 00
Total to date.....	\$950 65

## MEETINGS.

PEACE VALLEY Association will meet this year, the Lord willing, with the church in Blum, on Saturday before the third Sunday in August, and continue the two following days. All lovers of the truth are cordially invited to come and be with us.

W. L. ROGERS, Pastor.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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**10:30 A. M.**

**2:30 P. M.**

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**W E L S H T R A C T C H U R C H.**

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

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

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72.

MIDDLETOWN, N. Y., JULY 15, 1904.

NO. 14.

## P O E T R Y .

### THE LOVE OF GOD.

I WAS walking in the valley,  
Gathering clouds hung o'er my head;  
Hushed were all the songs of Zion,  
And my heart seemed turned to lead.

But to-night my thoughts were centered  
On the wondrous love of God,  
And my eyes from earth were lifted  
To the hills the Savior trod.

In my soul was felt the power  
Of his sweet, refreshing grace;  
Richest streams of love and mercy,  
Only perfect resting-place.

On the wings of faith I hovered,  
Filled with peace no tongue could tell,  
For my spirit in that region  
Longed to bid this world farewell.

Where were then the cloudy vapors?  
Where the valley dark with sin?  
Why such swelling songs of triumph?  
Why that strange sweet voice within?

'Twas his smile dispersed my shadows,  
Filling all my darkened soul  
With a glorious inner radiance,  
Clothing me in garments whole.

In such moments, O my Father,  
Can my heart restrain its song?  
Though the least of all thy children,  
I would praise thee heart and tongue.

LIZZIE McCOLLOM.

WALLACETOWN, Ontario, Canada, January, 1904.

## A SONG OF TRUST.

I CANNOT always see the way that leads  
To heights above;  
I sometimes quite forget he leads me on  
With hand of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall know  
And understand.

I cannot always trace the onward course  
My ship must take,  
But, looking backward I behold afar  
It shining wake  
Illumined with God's light of love, and so  
I onward go,  
In perfect trust that he who holds the helm  
The course must know.

I cannot always see the plan on which  
He builds my life;  
For oft the sound of hammers, blow on blow,  
The noise of strife,  
Confuse me until I quite forget he knows  
And oversees,  
And that in all details, with his good plan  
My life agrees.

I cannot always know and understand  
The Master's rule;  
I cannot always do the tasks he gives  
In life's hard school;  
But I am learning with his help to solve  
Them, one by one,  
And when I cannot understand, to say,  
“Thy will be done.”

[SELECTED.]

## CORRESPONDENCE.

## THE ARMOR OF GOD.

WHILE God's people are spoken of as a people of peace, and have for a leader the Prince of the house of David, who is the Prince of Peace, and of the increase and peace of his government there shall be no end; yet, they have a warfare, and may properly be called warriors. In their experience, or trials after the light has shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, there is war, for they immediately have fears within and foes without. There is wrestling, a resisting, the flesh lusting against the Spirit, and the Spirit against the flesh, one is contrary to the other, so that they cannot do the things that they would. Now this seems to make the poor creature helpless, for when he would do good evil is present with him; this is opposite to what he desires. Now this picture which the apostle has drawn of the poor and afflicted child, is a true and sorrowful one, here is room for vain man to boast over the poor, helpless creature who feels that he "was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." It does seem strange that God's people who have obtained a good hope through grace, should be so tempest-tossed as to be powerless, in regard to doing things that they desire to do. In view of this matter, there is no wonder that the legal religionist boasts of his power to do just as he wills to do, that he has full and complete control of his will and actions, he is led captive by the devil at his will, he walks "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." He is

dead in sin, separated from the light, which is the life of the afflicted and poor, he is in darkness, it is all night with him, but he calls the night day. The true light has not shined there to manifest the darkness, ignorance and unbelief that reign supreme within him. There is no opposition to his carnal or fleshly mind, he is a strong man armed and keeps his goods in peace. There is no wrestling within him; he is satisfied with self. In his dignified state he can say, "Come, see what I can do." Also he mutters, "If God does not bless me for what I do and have done, then he is unjust." This is a proof of his complete darkness of mind and ignorance of the wisdom of God. How this character speaks great swelling words of vanity if he hears the poor and needy one exalt the power of God in his presence, when he speaks of the "hidden wisdom, which God ordained before the world unto our glory," for he speaks "the wisdom of God in a mystery," "which none of the princes of this world knew." He who is dead to the knowledge of these things, and in the kingdom of Satan, abhors all this, and his cry is: "Foolish, foolish, away with him." When it pleases God to reveal his Son in one of these dead rebels, who is armed with all the armor of Satan and man, to keep his goods in peace, before he is aware of it he is bound, and the armor in which he trusted is taken away, and "his goods are spoiled." In his sorrow day has dawned, knowledge breaks forth on the "right hand and on the left," he is now enabled to "speak the wisdom of God in a mystery, even the hidden wisdom." This seems to be the order in which revelation comes to him who was dead, but is now alive. First comes wisdom, for Christ of God "is made unto us wisdom, and righteousness, and



sanctification, and redemption." The mighty Conqueror hath taken away the armor in which he trusted, self-righteousness, free will, &c., he is now delivered from the power of darkness and translated into the kingdom of God's dear Son. He does not hear the invitations of the gospel, as some say, but he hears the commands of his Lord and Master. His commands are certain, sure and ever abiding. All are summed up in the one, the new commandment that he gives them, which is, "Love one another." The apostle exhorts the saints to the same commandment, which, says he, "Ye also do." The followers of Jesus cannot force love, nor exercise love at pleasure, there must be a great incentive to cause them to love one another. Paul was aware of this, still the exhortation was, Let love be without dissimulation. He also exhorts to be at peace among themselves, and to live in peace with all men, or with those "that are without," as much as was consistent with the doctrine and order of God's house. It is a well established fact that the Lord's people are to obey God rather than men. It is not expected that they shall sacrifice the truth or order of God's house, nor compromise in the least degree with the world for the sake of peace with it, but they are to stand firm in opposition to the world, the flesh and the devil. This certainly signifies that God's servants are all warriors. When I say servants I do not mean his ministers alone, but all his saints; I think that there is a sense in which all his redeemed and called people are his servants. Then there is a great company which follows him who sat on a white horse with a battle bow in his hand, he is called Faithful and True, and in righteousness he doth judge and make war. This great company is also likened

to a great cloud of witnesses. John says the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean. Here again is presented the Captain of our salvation, with the armies following. Is not this Christ and his redeemed? The apostle Paul enjoins these soldiers to "fight the good fight of faith, lay hold on eternal life." Also to "war a good warfare." Again the same apostle says: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." We as cross-bearers must of necessity be fighters, "As a good soldier of Jesus Christ." A good soldier is no terror to any except his enemies. I have often heard brethren speak of certain preachers as being fighters, that it was distasteful to them, that they would rather have them present the doctrine in a milder way, so that their preaching would not give offense to the world. I have always felt that so long as a minister kept close to the testimony of the word, that he was not too much of a fighter.

I shall now try to consider briefly, the armor that is furnished the soldiers of this vast army. Paul in his closing address to the church at Ephesus, says: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi. 10-12. He again insists that they take unto themselves the whole armor of God, that they may be able to withstand in the evil day, and "having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith. \* \* \* And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. vi. 13-17. From the above we have for a girdle of the loins, truth; for a breastplate, righteousness; for the feet, the preparation of the gospel of peace; for a shield, faith; for a head covering, the helmet of salvation, or as it is stated in another place, "For an helmet, the hope of salvation;" for a sword, the word of God. These weapons are all furnished by the Lord, and are not carnal, but are mighty through God, to the pulling down of strongholds. How very important is the girdle that encircles the body at the loins, it is truth, it is like a band around the earth in the center, embraces all. This girdle is the truth in Jesus, and the truth is always important. The Scriptures in many places speak of the loins, as being an important part of the body. This truth is the faith of God's elect "once delivered unto the saints," and they are to earnestly contend for that faith. In contending, they are contentious, signifying opposition, or a state of war; they are to resist evil. In this warfare the Lord is among them as in days of old. "The chariots of God are twenty thousand, even thousands of angels." This knowledge of God's presence and power with his people, and his love for them, is too wonderful for mortals to grasp, but it is the truth written in "fleshy tables" and testified to by thousands, yea, "a cloud of witnesses." This truth that encircles the saints, is like a drawing band, which by its pressure continually reminds the wearer of its importance. Men in olden

time were commanded to gird up their loins, thus preparing them for battle, or for mourning, or for some notable event. David said that the Lord "hast girded me with strength unto the battle." The saints cannot take any of this armor simply of their own will. It is true it is all for them, but he who furnishes it, also must put it on them in the sense that he makes them willing in the day of his power, made willing in the beauties of holiness, from the womb of the morning. It certainly is of great strength to God's called children to know that he absolutely reigns supreme over all, and controls all creatures and things just exactly as it pleases him. Then if he takes all temporal government in his hand, will he not much more take especial care of "his elect people," and keep them as "the apple of his eye"? Truth is wisdom, the wisdom of God, it makes the recipient free, and he "is free indeed." Free from the bondage of the law, and free in the glorious liberty of the gospel. All that he receives by the graces of the Spirit, signifies his freedom in the bounds of the kingdom of Jesus, and his kingdom is from sea to sea, and from the river unto the ends of the earth. He that has this truth is wise unto salvation, it is hid from the wise of this world and revealed unto babes, sucklings, outcasts and fools. Upon the truth of revelation the church is built, and the gates of hell shall not prevail against it. It is all important to have the truth, for all the graces of the Spirit follow in its wake. It is this way; to whomsoever the Lord will reveal it. Wonderfully blessed is the man who has the truth, "it endureth forever." The Word is full of grace and truth, he is the way, the truth and the life. She (church) is the pillar and ground of the truth. We can do

nothing against the truth, but for the truth. Those who worship God must worship him in Spirit and in truth, for he seeketh such to worship him. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. "He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." There is a text that speaks about rightly dividing the word of truth, this seems to indicate that there is a division of truth. The truth which we have spoken of, is the gospel truth, or the truth of the new covenant. There is truth of the old covenant, or law (legal truth) that must not be confounded with the truth of freedom. The law truth is of that covenant that gendereth to bondage, and all that are guided by it are the children of the bondwoman. Paul, in speaking of the law, calls it, "The law of a carnal commandment." It appealed to the carnal mind of man, and could not make him that did the service perfect, as pertaining to the conscience. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." The letter killeth, but the Spirit giveth life. This letter of the truth is the ministration of death. It had glory which was to be done away, by reason of the glory which should far excel it. This contrast is sublime and forcible, leading us to conclude that even the glory of the Old Testament is hid because of the vail. A carnal commandment to a carnal mind excites no quickening power in the heart, hence it is said, "But even unto this day, when Moses is read, the vail is upon their heart." The above presents the law and the gospel, but they are to be rightly

divided. Jesus says, "Every one that is of the truth heareth my voice."—John xviii. 37. "The law was given by Moses, but grace and truth came by Jesus Christ." Satanic influence has been exercised over the human family from the beginning. This power is the spirit of murder and of falsehood, he uses this so adroitly over those who are in his charge, that they willingly consent that he is right. They deceive themselves and the truth is not in them. These have not been sealed with that holy Spirit of promise, but are led by the prince of darkness, who goes about like a roaring lion, seeking whom he may devour. The result of this prowling around among the inhabitants of earth is, that many follow his pernicious ways. They have the poison of asps, destruction and misery are in their ways, and the way of peace they know not. The child of God is to wrestle against these "wicked spirits in high places." They have not resisted unto blood, striving against sin, because their weapons are not carnal. Their weapons are spiritual, mighty weapons, because they are of God. One rebuke in the name of the Mighty One of Israel is enough to put the armies of the aliens to flight. These armies are noted for their great numbers, they boast of this as an evidence of right, but the Lord has espoused the cause of the few, the poor, the needy and the weak, to bring to naught the proud boasting of their adversaries, and bring to his redeemed the victory that is theirs by right of birth and marriage vows; she being one with him in vital life standing before Satan was known among God's creatures. She was borne by him and carried by him all the days of old, in his love and pity he redeemed her, and with his stripes she was healed. What shall separate her

from his love? Shall persecution, nakedness, peril or sword? Nay, none of these things, nor any other creature, shall be able to separate her from his everlasting love in Christ Jesus, the Lord of all.

I have extended this article to considerable length, but feel that I have only hinted at the subject. If you, brethren, see fit to publish this, I may in the future continue the subject.

As ever in the hope of immortality,

J. F. BEEMAN.

CARMEN, Okla., March 10, 1904.

MANASSAS, Va., June 14, 1904.

DEAR BROTHER CHICK:—My mind is somewhat burdened with a subject which perhaps I am not fitted to handle, for I may not be as conservative as the times upon which we are fallen seem to demand. I am thinking of the support the SIGNS OF THE TIMES should receive from all those Old School Baptists who believe and still profess to contend for the doctrine and order of the church of Christ as promulgated by the convention at Black Rock, Md., in 1832. We know full well that of late years many papers and periodicals have sprung up over the land, all of which claim to be advocates of Old Baptist principles. Some of these publications make a specialty of denying and opposing a fundamental truth of the gospel held and defended by all Old School Baptists until comparatively recent years. I refer to predestination, unlimited and absolute, as expressing the sovereignty of the God of Israel. The SIGNS OF THE TIMES was the first, and for many years of persecution, discouragement and darkness the only publication in this country to advocate the truth held by all those who separated themselves from the worldly institutions and religions of those days, and came to be known by the name given

them by their enemies as "Old School Baptists." It seems, brother Chick, that the years immediately following our baptism were times of revival in our churches, from Maine to Virginia. All the churches and preachers in those times, as far as I have heard, advocated and preached the same doctrine, and every principle which the SIGNS advocated, and which was defended and preached by Elder Gilbert Beebe, and all the mighty gifts which the Lord raised up in and for those times, which tried and tested the faith and faithfulness of the people of God. But the church of Christ never could endure what we call prosperity. Ambitious men and perhaps more or less unfaithfulness in many of the churches, opened the door to unsound doctrine and ungodly practices. However that may be, we know that unsound doctrine got a foothold in some sections, and in some cases whole churches departed from the simplicity of the gospel. Then we began to hear the sovereignty of God, his unlimited and almighty power, brought into question by many who still claimed to be Old School Baptists. So far have many of these people wandered from the faith of the fathers, that the fundamental principles of the truth, predestination, the eternal life or vital unity of Christ and his people, their everlasting oneness and the "birth of the spirit," or "new birth," are called "heresies" in those who contend for the primitive faith.

But it was not my intention to write of this in particular, so much as to call attention to the inconsistency of some of our people at least, who profess to believe in and love the doctrine of the real Old School Baptists to which I have referred, and who, in words at least, condemn every departure from that doctrine, and yet they give their support and counte-

nance not to the SIGNS, but to some other paper, claiming they are too poor to take two religious papers. It seems perfectly clear that the SIGNS has hardly a peer in all the country in soundness of doctrine, and in faithfulness in defense of that doctrine, whether it pays or not. It commenced and continued in the defense of the truth when its supporters were few indeed, and when the publication of the periodical seemed a well nigh forlorn venture, Elder Gilbert Beebe setting the type and running the modest sheet through the little hand-press with his own hands. It did not pay in those days to publish or print a paper advocating the principles of the SIGNS. Its editors today may well take pride in pointing to its files, from its humble beginning down to the present day, and challenge any one, friend or foe, to point out a single instance where the paper has swerved in the least from the principles published in its prospectus nearly three-quarters of a century ago. For the last quarter of a century, at least, many publications have sprung up over the land. If these were all "clean through the word," and all published "the truth and nothing but the truth," no one would have occasion to find fault, though one might question the wisdom of printing so many periodicals in these times of postal and telegraph facilities. We cannot condemn a man for publishing a paper, providing he does no mischief by it, even if he does no good, nor can we condemn a man or woman for supporting all of the so-called Old School Baptist papers in the country, if he or she chooses and has the means; but the inconsistency of some very zealous professors shows itself in ignoring the one and faithful medium and representative of Old School Baptist doctrine and practice, and giving of their sub-

stance and encouragement to papers of later origin to the neglect of the SIGNS. If desert enters the question at all, is not the SIGNS more deserving of the support and countenance of all who have any right to the name of Old School Baptists, than any other paper circulating among us, especially when we consider its history and the fierce conflicts through which it has passed? The SIGNS has from its beginning been a faithful and consistent exponent of the faith and practice of all Old School Baptists in the whole Atlantic seaboard. It may be pardoned in us if we boast a little in the fact that the SIGNS is the only Old School Baptist paper north of Mason and Dixon's line; it has been from its inception and still is the household paper in every Old Baptist home from Maine to Virginia, at least, and we have reason to believe in thousands of other homes through the south and west. The reason for this is the unflinching devotion of its management to the truth of Scripture and its constant defense of that truth. I wish to be very plain, and yet very gentle in what I write in this line. A man is known by the fruit he bears, by his work, more, far more, than by the words which fall from his lips. We hear one of our people express great love and zeal for the doctrine in his conversation, but the pure and clean truth appearing in every number of the SIGNS is neglected as unworthy of any sacrifice. A man must be judged by his works, not by his words merely. If I am very much in love with anything I want that thing, nor am I willing to accept a substitute for that thing, though some may say "it is just as good." Pardon me, brother Chick, what I write is for home consumption. We in this eastern country are a favored people; as Old School Baptists we are favored in having

a medium of communication, a proved and faithful medium, which twice every month comes to us with food for the hungry soul, with a defense of the mighty work of God in the salvation of his people, with a trumpet call from the walls of Zion to the provisions God has made for her safety, her sustenance and her everlasting defense against all her foes within or without. The little child finds the "sincere milk of the word," the strong man finds the armor of his warfare burnished with humble love and sweet faith in the mighty God of Jacob. Our very thoughts are revealed to us in the letters of professed followers of Jesus, the humble poor, whose words fill many columns of the paper. Again, our editors do hold themselves responsible for what is spread upon the pages of the SIGNS, a responsibility no editor or publisher of a paper circulating among our people can free himself from. But our editors, like ourselves, are fallible men, and may err; none are more conscious of that fact than they are. So again we might boast just a little in the fact that the average reader of the SIGNS measures what it contains of doctrine, of experience, &c., by the infallible word of God, accepting it only so far as it agrees with the "law and the testimony." At any rate it must be conceded concerning the people for whom that paper speaks, that though any man, no matter how gifted he may be, even though he be an angel from heaven, proclaim any other doctrine than that already received in the soul's experience, and in the clear word of God, they will not receive it. We are sometimes called "Beebe Baptists" by those who do not know what they are talking about. Our people have followed Elder Gilbert Beebe only so far as he followed Christ; so far are they justified in following him, but

no farther. The SIGNS is not the leader of the Old School Baptists in the east, or anywhere else, nor does it desire to be; in no sense is the faith of its readers led or shaped by what may appear in the paper. I am confident that no class of readers in the world are less governed by what the editors or correspondents of any paper may write than are the habitual readers of the SIGNS. They do not go to it to find out what they ought to believe, either in doctrine, experience, order or deportment, or any essential thing pertaining to the kingdom of God. I have been forcibly impressed of late years with the fact that the visible church of Christ cannot long bear an appellation or popular name which distinguishes her from all other peoples or sects. As an illustration of this, men no older than you and I can remember when the name Old School Baptist meant and distinguished our people, and they were the people who by messengers, &c., proclaimed the doctrine and order of all Bible Baptists, and renewed their allegiance to the faith and practice of the Baptist church, as she is described in the New Testament, at Black Rock. Now most fearlessly do I challenge any one to show an instance wherein we have departed from that faith, or where the SIGNS OF THE TIMES has advocated any other doctrine. The brethren north of us here may wonder why I write all this, the brethren west and south will well understand me. My desire is to call upon every lover of the old, old truth (old as eternity) to stand by that truth. I do not know how many sects or companies have assumed the name, the name of Old School Baptists, which had a vital meaning once to every one who knew and loved the truth as it is in Jesus. I mean that when a man or a people first bore the name, all knew that reference

was made to a people who believed in "absolute," unlimited predestination, unconditional election, eternal life unity, &c. This is still the doctrine of the church of God, and with the humble hope and faith that we poor, unprofitable and often unfaithful servants are lovers of the God of this truth, we do most earnestly and emphatically contend for it, and support and call upon all in our churches to support to the extent of their means the SIGNS OF THE TIMES in its faithful and unswerving advocacy of this pure doctrine or teaching.

I remain as ever your unworthy brother,  
J. N. BADGER.

[WE feel to thank brother Badger for his kind words, his commendation means much to us, whether he refers at any time to our preaching, or to the conduct of the SIGNS. We were baptized near together, and began preaching about the same time, and were ordained within a few months of each other. We saw him baptized, and he assisted at our ordination. Many other things also have conspired to knit us together with him, which we need not here mention. If there has ever been any real difference in faith between us we have not known it. We have always loved him as a brother and minister, and feel more glad than we can say that he can feel a degree of fellowship toward ourself. Like ourself, brother Badger has been acquainted with the SIGNS from childhood. We are glad indeed that he can so unreservedly testify that there has been no departure from the old faith in its columns. As brother Badger says, we are indeed fallible, and we do not want to be in any sense a leader of the people of God, but only want to walk with them, following one Leader, the Lord Jesus. We are often humbled as we remember our unfitness for any

place in the Master's vineyard, and our hope and strength is and must be that the Lord will strengthen. "Who is sufficient for these things?" "Our sufficiency is of God." We hope this for ourself. May God keep us steadfast to the word of truth, may we be enabled to so conduct the SIGNS as to receive the willing support of all who love the truth. We would not have any one support the SIGNS because it is our first paper in the order of time, but we do ask support for it so far as it shall contend for the Bible ways and the Bible faith. We can but appreciate the good will and forbearance which have been shown us, and more especially since the death of brother Benton Beebe. We have often felt lonesome and oppressed, and we expect to feel this in years to come, if it shall please God to spare us. May he alone be our hope and help.—ED.]

FALLS ROAD, ROLAND PARK, BALTIMORE, Md., }  
June 10, 1904. }

ELDER F. A. CHICK—DEAR BROTHER:—With your permission I will say a few words to the readers of the SIGNS, and for a subject will call attention to the third verse of the first chapter of the first epistle of Peter, which reads as follows: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The fourth verse reads, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The principal thought in my mind is the begetting again. This word "again," presupposes that the strangers addressed had been begotten to a lively hope before. The disciples had such a lively and strong hope that they said we believe

and are sure that thou art the Christ, the Son of the true and living God. Jesus said, flesh and blood did not reveal this truth to them, but his Father which is in heaven. This to my mind, is the first begetting to a lively hope. So lively was their hope that they could not fast while the Bridegroom was with them, so full and perfect was their joy in beholding his works and listening to his gracious words that no doubt seemed ever to enter their minds that he was the one of whom Moses and the prophets did write. But when the Father delivered him into wicked hands, and they had crucified him, to all human appearance he had gone as others who had risen up before him, and now their hope was blighted, they said, This was he which we hoped should have redeemed Israel, and they go mourning, and no power on earth could comfort them. I often fancy I see them with their heads bowed down as a bullrush, their hearts aching while their eyes were ashamed to look up, but still deep in their affection was the memory of their loved one, and they would anoint his body, though lifeless, with precious ointments and spices, but at the proper time, blessed be God, he raised him from the dead, and showed him to two who were on the way to Emmaus. They were so overjoyed that they returned to Jerusalem and told their sorrowing brethren, and as they told the glorious news, Jesus himself appeared in the midst and proved to them beyond the possibility of a doubt that he was the same Jesus in whom they trusted, and after forty days ascended to heaven in their sight; they returned to Jerusalem with great joy. Is it any wonder now that they should break forth in the language at the head of this writing, "Blessed be the God," &c.? Now they have a lively

hope again that this is the Redeemer of Israel, and this hope is given them in the knowledge of his resurrection from the dead, and their hope is not for this life only, but also for that which is to come. Paul tells us that if the Spirit of him that raised up Jesus from the dead dwell in you, the Spirit of him that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. So lively and glorious was their hope that they, though persecuted, go everywhere preaching the word, determined to know nothing among the people of God, save Christ Jesus and him crucified. They rejoice that they are worthy to suffer for his sake, and though crosses and afflictions awaited them on every hand, their Lord and Savior promised that he would not leave them comfortless, but would come to them, and he did. When they were hungry and could catch no fish, Jesus came and told them where to cast the net in order to find, and when bound in the common prisons, Jesus came to them and enabled them to sing, and also brought them out. Is it any wonder they should bless his name for such mercies shown? And all this, my brethren, is in our experience. The Lord in his great mercy and for his great love, has quickened us into life by Jesus Christ. How sweet the hope of a soul in its earliest love, but when the tempter comes and persuades us to believe that it is all imagination, how utterly we are cast down. We had thought our troubles over, and like the apostles we could not understand that he must go away. Now we fear we are deceived and have deceived others, and O how dreadful we feel at the thought of having deceived the dear people of God. But as the disciples still loved Jesus and lingered about his grave, so we revere the mem-



ory of those blessed days and perfect joy, and pray to the God and Father of our Lord Jesus Christ, that if we are deceived to undeceive us and show us his glorious truth and give us the joy of his salvation. In his own way and at his own time he shows us his glory and gives us joy and gladness in the same Jesus we knew in our first hope, for there is not another name given under heaven among men whereby sinners must be saved, salvation is only through and by Jesus Christ, and this is the resurrection of Jesus Christ to us, his manifest return into our hearts the hope of glory, and how it does enliven the heart and make the tongue sing, Not unto us, O Lord, not unto us, but to thy name be glory, for thy mercy and for thy truth. This begetting is to an inheritance that is incorruptible. It is pure and shall always remain so, and neither shall it fade away, but grow more and more glorious in our view, until the perfect day, when all the redeemed by the precious blood of Christ shall come around his great white throne, to see him without the veil between, and praise him in that perfect way that they desire here. Well did Peter use the term "abundant mercy," for the experience of all of the Lord's children is like that of David, his mercy endureth forever. What could poor sinners like we do if this were not true? What mercies we have enjoyed in the daily renewal of our hope and faith, when the world, the flesh and the devil threatened to overcome! Jesus appears again, and so exhibits his strength, that we say, I know that the Lord is great and that our Lord is above all gods. I will trust him and not be afraid.

May God preserve us from all evil and to his name be all the praise.

Your brother, I hope, in the love of Jesus,

J. T. ROWE.

SOUTHAMPTON, Pa., June 6, 1904.

DEAR BRETHREN:—I think this letter from brother Rounds will be good for the readers of the SIGNS. I think the same of many letters that are never sent to you for publication.

Yours as ever,

SILAS H. DURAND.

PHILADELPHIA, Pa., Feb. 21, 1904.

MISS BESSIE DURAND—MY DEAR SISTER IN CHRIST:—After a long delay I will try to answer your sweet little letter, which I received on my thirtieth birthday. I received twenty-nine letters, and reread most of them. O how good it is to know you are held in loving remembrance by the dear saints of God.

"Midst scenes of confusion and creature complaints,  
How sweet to my soul is communion with saints."

What a great help the people of God are to one another; they bear one another's burdens, and so fulfill the law of Christ. How important it is that we should speak often one to another; when we do this the book of remembrance is often opened before us, and we read therein what great things the Lord hath done for us in the past, and are made to thank God and take courage, and go on our way rejoicing.

Of late I have thought much about the words of Abraham when he said, "Jehovah-jireh," which is, being interpreted, "The Lord will provide." It is said that this is seen in the mount of the Lord to this day. How true this is. Each and every child of God realizes that the Lord will provide. It is seen by them. We are brought to that point where no earthly arm could help, even to the end of the earth, and lo, we are at ease ere we are aware. We cast all our care upon the Lord, who careth for us. The Lord did it. Yes, we know that nothing short of

the power of God could have wrought this wondrous change, and it is indeed wondrous in our eyes; wondrous that the Lord should condescend to notice a poor worm like me, and provide comfort, for this is what the troubled soul wants, and the Lord will and does provide comfort for those who are in distress. I often think of those disciples when they were on the sea and the storm arose. It was not until the last extremity that they came to Jesus and awoke him. You remember they had just come down from the mount, where Jesus had been preaching to them. So we come down from the mount, down, down, down, until we reach the sea and enter thereon, and the wind begins to blow, and we find ourselves driven and tossed by the wind like a wave of the sea. O how weak and unstable we are. Surely without Jesus we can do nothing. But like the disciples we must be taught this by experience. The Lord controls the winds, he holds the wind in his fist. Therefore the wind-storm that tossed the ship to and fro came from the Lord, as well as the word that caused the great calm.

"The Lord will provide." "Shall we receive good at the hand of God, and shall we not receive evil?" Shall we hold out our hand for good and close our hands to evil, or that which is contrary to our desires? Hezekiah, in speaking of his dreadful affliction, said, "By these things men live, and in all these things is the life of my spirit." When Peter saw the sheet let down from heaven, knit at the four corners, behold all manner of four footed beasts, fowls of the air and creeping things, and the Lord said, "Slay and eat," Peter was ready to refuse. Peter was hungry, the Lord provided food for him, and he did not want to take it. When we are hungry and the

Lord shows us the hidden evils of our heart as an evidence of our acceptance with him, do we not want something better than that? Do we get it? Has not the Lord sanctified these things to be evidences of our acceptance with him, and do we not have to live of them? "The Lord will provide."

Your very unworthy brother,  
EDWARD F. ROUNDS.

RENSELAERVILLE, N. Y., June 12, 1904.

VERY DEAR SISTER:—Your good kind letter of May 19th, was indeed a surprise to me, as the little I wrote you I thought hardly worth your time to read, and now I feel I would like to write a few lines to you again, but I doubt if you find anything in it worth your time to read. Your letter was much to me; so many things I could witness to. How true that God, who is rich in mercy, and is too wise to err and too good to be unkind, sees fit to afflict his people with "wave upon wave." O how hard for us to say at all times, "Thy will be done," but the dear Lord does not permit his children to have any idols, as I think I well know, and Elder Vail is in sorrow, too, no wonder he cries out, "O! why must it be so?" but the Lord is able to bind up the broken-hearted, and to make all his works praise him, and to-day not far from here is the funeral of a young man, an only child, *drowned*, the stay and support of his parents, how many are made to cry with Elder Vail, "O! why?" but happy indeed are we when we can say, "Though he slay me yet will I trust in him."

I have just been reading in the SIGNS, and have read the two pieces written to sister Terry, with much satisfaction, and feel that I have traveled the same road and know most of the places, yet I have many doubts about my knowing any-

thing about a spiritual road, for when I hear the saints tell of their great joy, I have not been there, neither have I experienced such great sorrow for sin as some, yet I know full well there is no goodness in me; neither can I tell the time when I passed from darkness to light, from death to life, (if I know anything about such a change) but for a long time after I saw myself a sinner, and felt the need of a Savior, I seemed to have a hope that I would some time have a hope in God's mercy, but I was looking and expecting a bright evidence that I might know that my sins were forgiven and that I had been born again. During this time I had attended a meeting at Otego, and at Schoharie, and all looked so good and happy to me I did not have a doubt but what they were the children of the living God, and I wanted to be as I thought they were. At one time dear sister (Webb) Kinney was here, and we had been talking quite freely and she said, "Addie, I think you will have to go back and take up with the evidence and hope you have." I was indeed surprised, I thought I had deceived her, it had never occurred to me that I had any evidence, I was only hoping that I might have; but if it was the work of the Lord in my heart, in his own time he made me willing to accept what he had given, and I told my little story to the church of Middleburgh, was received and baptized the next day, November 11th, 1877. I was then young, not twenty, and thought I would grow in grace and in goodness, but alas! alas! how far short I have come from living as I then thought I could and would, but it seems that my hope, little as it is, is like an anchor, for it has held me and I have not been able at any time to give it up, and sometimes I have felt that it is enough. I feel many times

that the everlasting arms are underneath, and that I can trust myself and all that I have to God who created all things, governs and controls all things, who is too wise too err and too good to be unkind, and although it has not been given me to experience such great joy, I trust I know something of the rest, peace and trust, yes, and the love that the world knows not of and can neither give, and thank God cannot take it away, and I desire to be thankful for all the many blessings I receive from his bountiful hand; but how well you expressed my own feelings when you said you were "too weak to even know if you were thankful."

One week ago was our yearly meeting, and I think we had a good meeting from beginning to close, but Elder Clark's sermon Sunday morning seemed suited to my case, his text, 1 Kings xvii. 14, with the connection, the Lord's promise that the barrel of meal and cruise of oil should not fail, has been verified to me many, many times. It seems so many times I am just ready to give up, feel that I know nothing of God and his grace, in fact I never seem to have a great supply, just a little handful, but it seems to last from day to day, and sometimes I feel that I can trust my God for all things. I am entirely too weak and helpless to find any comfort in conditional salvation, either for time or eternity, if I am saved, it is by grace alone, "nothing in my hand I bring."

Now, dear sister, why have I written all this to you, a stranger in the flesh? but your letter to me made me feel that we were not strangers.

As Elder Durand says, how easy it is for people who have traveled the same journeys and experienced the same desolation and deliverances to become ac-

quainted with each other, and I think we have had many of the same experiences and have had the same Deliverer, even Jesus, and I believe he will yet deliver. We must expect trials and conflicts all through the journey. God has never promised his children that their path would be strewn with roses, but they must come up out of great tribulation, but if with the trials and afflictions he will give the needed grace, strength, wisdom and patience, then we can bear it, yes, all comes from him.

Now I hope I have not wearied you. I have several letters unanswered, but some way I felt like writing to you, but did not think of writing as I have. I do not ask for a reply, but if you find time and feel that you could still have fellowship for me, I would be very glad to hear from you. I enjoy reading the SIGNS very much, would not want to do without them, have read them ever since I cared for such reading.

Yours in bonds of love,

ADDIE COOK.

SANTA CRUZ, Cal., March 28, 1904.

DEAR BROTHER CHICK:—It has been a long while since I had one of your good letters, but I am content to read your writings in the SIGNS, knowing how many calls you have on your time and patience.

I felt so sorry when brother Beebe was called home, not for him, but we could not very well spare him; he is at rest, but we need all the truth and light we can get. I know, too, that behind the dim unknown stands the same unchangeable God, watching over those who love and trust him; but sometimes he seems so far away, and those whom he has called and fitted to expound his truth to us are a help and a blessing.

I could ask no higher earthly privilege to-day, than to be where I could hear you, or any other minister sound in the doctrine, proclaim the riches of God's grace. I am at times cast down and disquieted because of my isolation, and such a dearth of spiritual things. I know that all this can be overruled to my good, but I long for the preached word, for the companionship of a few kindred souls; yet brother Badger says he thinks of me as one favored above many. I know I have been in some respects, and if this unrest, this hungering and thirsting means that I am alive in Christ, then I am blessed above and beyond all I deserve.

My dear brother, when I wrote to brother Badger, about Christmas time, I closed by saying, "When you read this, please send it to Elder Chick." I never thought for one moment that it would be inserted in your paper, but what you do has always been right with me, so I have no complaint to make. Inclosed you will find money for the continuance of the SIGNS, and I have prayed daily that you might be equal to your added burden, and be strong in the power of his might, realizing that the darkest day, lived till to-morrow, will then have passed away. Here we have the sigh, the sorrow, the falling tear; but of life this is so small a part. There if we are numbered among those for whom Christ died, we will know no more sorrow, no more crying, for he shall wipe all tears from our eyes, and we shall live with him forever. What a blessing for those who diligently seek him!

I am writing these lines that you may know I am as firm in the faith as when I first believed; that he is still the fount of every blessing I receive, and that most of the time my harp is tuned to sing his

praise. I pray not for the things of the world, nor do I ask that I may escape affliction or trials, only that I may have resignation and fortitude, coupled with faith to endure to the end, believing that they will work for me an exceeding weight of glory. My brother, my heart is full to-day, and I wish I could express myself as I would like. It is all there; my gratitude to God for loving me before the foundation of the world, and for manifesting himself to me when I was dead in trespasses and sins, my desire to be with his people, my great love for them, and my thankfulness that I had the privilege of being baptized in his name; O the grief and sorrow, that I am so unworthy of it, and that sin is mixed with all I do. Pray that the Spirit may abide with me, and that the fruit of it may not be dwarfed, but that all around me may know that great is the Lord our God. It is not my wish to be greater or better than any one, but there is a great desire to honor the Master, and to adorn my profession.

Have been addressed by two parties who saw my name in the SIGNS, relative to the climate here, and prospects for work, one was from a sister who lives in Santa Rosa, this State, but that is a long way from here.

I spent last Wednesday with brother Hushands, and I trust it was spent profitably. He is a godly man, and well versed in the Bible. I had loaned him several copies of the SIGNS, which he appreciated; spoke particularly of "The scarlet line in the window." I asked him if he thought any of the preachers here could have explained it so beautifully; it is needless to give the answer.

I hope this will find you well, and that God will fit and strengthen you for all that has been put upon you, and that

he will put it in the minds and hearts of the dear brethren to assist you in every possible way. My love and best wishes are extended to yourself and family, never forgetting sister Atkinson. That God may spare you in your usefulness a long while yet, is my prayer. You have comforted me many times, and I thank God, when I was bowed down in trouble that I was directed to you.

Your sister in hope,

B. E. WRIGHT.

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### ASLEEP IN JESUS.

THE words are very sweet as used in connection with those of our loved ones who have passed away, but I never felt the sweetness of them as I did when I looked upon the silent features of my dear sister Alice, as she lay "asleep in Jesus." My sister was the wife of Calvin Cabbage, 1934 Thirty-first St., Philadelphia, Pa., daughter of the late Job M. and Catherine Frazier, and to her memory I dedicate these few lines.

I felt very sad because of her death. She was the first of us children to go, seven in number, and being the only sister it made our hearts feel very sad as we gathered in old Welsh Tract burying-ground to lay her earthly remains tenderly away. But in the loneliness of my heart there seemed a still small voice saying, "Asleep in Jesus."

Dear sister Alice had much to live for, a loving husband, three nice children, a nice home and a large circle of friends; but the summons came, her inheritance was ready and she entered therein. She was a dear, good woman, endowed with qualities such as make good wives, mothers and friends. These qualities were God's gifts to her, for natural qualities are as much God's gifts as spiritual ones. Her natural qualities were good, such as

made her a dear, lovable woman, but they were not those that made my heart rejoice, and that still small voice to say, "Asleep in Jesus," and had they been her only evidence, I do not believe I could have been as well satisfied. I believe my dear sister furnished evidence that she lived in Jesus; I believe that when sleep overtook her, when death, the leveler, released her spirit from its tenement of clay, and she was taken home to her dear Redeemer, and entered into rest, that it was not an entirely new condition to her. I believe that she had felt that rest before, though perhaps in a very minute degree. I believe the Spirit of God had dwelt in her, and had comforted her, and that she desired to be comforted by that Spirit more than any other joy. Therefore when my sister's spirit was wafted home, it was entering a condition that it had tasted of before, but she was now passing into the full realization of her joy, and of what her soul had desired. But what evidence have we that such was the case? It is easy to believe things that we want very much, but when we look for evidences they may not be so plentiful, and the case not so clear. Natural qualities do not furnish evidences of spiritual life, although I really believe that natural qualities are sweetened and made brighter by the existence of spiritual life, but things of the flesh belong to the flesh, and are carnal, and things of the Spirit belong to the Spirit, and such only can we regard as evidences that spiritual life exists, although in no case can we sit in judgment, leaving that to him who judges the heart and not the surface. But what evidence had we that our sister knew the things of the Spirit? She was a faithful and devoted member of Salem church, in Philadelphia. It was the greatest pleasure

she had to be with that church at its meetings. She felt herself to be one of the least of the members of that church, or of God's saints. She was fearful that her walk was not in accordance with the cause that she had professed. She felt the burden of her sins, and felt herself unworthy of the least of God's mercies. She loved the things of the Spirit, and to talk upon them. She loved to hear the Scriptures expounded. These things are some of the evidences we have that our sister had the understanding and the knowledge of the love of Christ, and a desire for them, not only in death, but in life. Hers was a living religion, a religion that had hold of her and ruled her. It was something that permeated her whole life and being, and so when I walked away from her grave I felt what blessedness was hers, now she could see God in the fullness of his glory, now nothing stood between, and so I felt to say, God's ways are best, she is now "asleep in Jesus."

W. E. FRAZIER.

WASHINGTON, D. C., April 12, 1904.

RIVERVIEW, Ala., June 21, 1904.

DEAR EDITOR:—I inclose you a letter from Elder Morgan Brown, which you can publish in the SIGNS if you think best. I enjoyed the letter very much, and think there are things in it that are of general interest to the household of faith. I was comforted to learn through this letter that the brethren sympathized with me, and also remembered me in their prayers.

In afflictions, H. J. REDD.

NEWARK, Del., June 13, 1904.

ELDER H. J. REDD—MY DEAR BROTHER:—I will try to write you a few lines at least. I am well, and have been gra-

ciously blessed of the dear Lord to enjoy my visit up here among these good people, just the best kind. I will never be able to properly and fully express my joy and appreciation to the Lord for all his benefits toward me, a poor sinner. I have enjoyed trying to testify of my blessed Master's goodness to his poor, tried and afflicted people, and I have never had a heartier reception, or a fuller indorsement in all my life anywhere than up here. I shall not try to tell you much of my trip now, but will say that my whole trip has been an unbroken chain of gladness. O how I wish you could have been with me.

I have read and enjoyed your good letter to me several times, and to several of our good brethren up here. You surely have their love, prayers and tender sympathy. May the dear, gracious Lord deal mercifully with you in all things. I wish I were able to offer an effectual prayer to God for you, but I am so poor, and needy, and blind, and foolish, that I am not worthy the hallowed name of my dear Lord in my poor, sin-polluted lips. I truly feel that I need the prayers of you and of all the dear, tried saints of God. I would prize such prayers more than all the gold of Ophir. I would say again, precious and tried brother, may the dear Lord bless you, he can save, and none can hinder, and his love, mercy and grace are just as infinite as his power and wisdom. How good to think that the leading characteristic of God, as was manifested in his Son Christ Jesus, is to help the helpless, and to befriend the friendless, and to give a good hope to the hopeless, and in fact to minister to the "outside" cases. When there is "no eye to pity, and no hand to save," then and there was where Christ came to bless most fully. Even when our father and

our mother forsake us, the Lord will take us up, and is not forgetful, as a mother may be of her child. What trials it takes to prepare us for the proper reception of all the rich mercies of our God, but O how sweet they are when they come. Truly we forget the sorrow and anguish of soul as soon as so great a deliverance comes.

I hope to see you this summer, and enjoy several days with you somehow and some way. I may try to come over there.

I was at the annual session of the Delaware, Delaware River and Warwick associations, and it was pleasant to meet with so many good brethren and sisters and friends. I met Elders Eubanks, Chick, Durand, Vail, Hubbell, Grafton, Meredith, Poulson, Francis, Ker, McConnell, Badger, Gore, Rowe, Mellott and Lefferts, besides Elders Gold, Jones and Adams of North Carolina. I do feel to truly love these good people for the blessed Redeemer's sake.

Will close. Love to all. Write to me soon, at Helena, Ga.

Yours in hope,

MORGAN BROWN.

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PINEHILL, Texas, April 1, 1904.

DEAR BROTHER CHICK:—While reading your last editorial I felt that you were speaking in my own tongue, telling my experience better than I could tell it myself. Well did you describe my feelings when you said, "When alone they think, O, if some of the people of God were here I could now say much to them of the goodness and glory of God, but when the time of meeting comes they are dumb." When I look back to the time (about a year ago) when my joy in the Lord was full, I remember how hard it was to hold my tongue. I was then with

the Missionaries, having been made a proselyte by them about six years before. My new found joy would rise at times until I could scarcely contain myself. Often would I quit my work and go into my neighbor's field and unburden my mind to him. He was an Old School Baptist, but seemed to enjoy being with me, and sometimes would say, "How can you claim to be a Missionary and advocate such stuff as you do?" I knew what he meant by "such stuff," and knew also it was the same "stuff" he loved so well, but I did not think I ought to leave the Missionaries because none of them agreed with me. Then I felt that my tongue would ever be loosed, and that my duty was to remain with the Missionaries and teach them, for they seemed to be in such darkness and needed so much instruction. But O, foolish wretch that I was, I would quit my work to go anywhere to find some one to talk to, so that I was called crazy and many other hard names. Such was the beginning and end of my Missionary efforts. I soon found myself standing alone where I was, and then I went out in search of my brethren. I had been called a "Hardshell," and I had a great desire to hear one preach. My "Hardshell" neighbor told me where his pastor lived, and I went to see him. He came to my house and preached, and the next Saturday I went to his church and was received as a member. Truly these are my brethren, and such a joy in the manifestation of brotherly love I had never known before. But no longer did I feel my ability to teach, but rather my need of being taught. A sense of weakness and utter helplessness seems to overcome me when I come to the time and place of meeting, and I am dumb, as you say. I have heard only a few sermons since I have

been with the church, but I enjoy reading the SIGNS OF THE TIMES.

If not asking too much, I would be glad if you would write me when you are not too busy. May God bless you in your work.

Your unworthy brother,

R. S. PACE.

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PSALMS LXV. 4.

"BLESSED is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."

The above language was spoken by David, the sweet singer of Israel. The people of which he spoke here are already a blessed people, from the fact that they were chosen in Christ Jesus before the foundation of the world. And "blessed is the man whom thou choosest" in this present dispensation of time, and "causest to approach unto thee." This people who were unconditionally chosen in Christ Jesus before the foundation of the world, in process of time are born into this world separately and individually, and are chosen individually from among the sons and daughters of Adam's race, and who were by nature the children of wrath even as others, and are separated as a shepherd divideth the sheep from the goats. This dividing is now going on, even as the Lord chose them and now causes them to approach unto him, as he does not the world. It is as the Lord said, "Two men shall be in the field; the one shall be taken, and the other left." "Two women shall be grinding at the mill; the one shall be taken, and the other left." Of the two dying thieves, one was taken and the other left. Had the impenitent thief on the cross felt as did the one who had been blessed, he would have acted the same as did the other. God singled out the one dying



thief on the cross, and left the other one still an enemy to him, just as the chosen one would have been had he been left to his own carnal will. This is election in manifestation. One is regenerated, and another, just as good by nature, is left out. The one regenerated is the one chosen from the rest in time. This, in other words, is a manifestation of that choice which was made in Christ Jesus before the foundation of the world.

And he causes them to approach unto him. I believe in a religion that is felt in time, and that causes men to approach unto God. This is felt individually, after we are born of the flesh, and eternal life has been given, or after regeneration has taken place. Regeneration is the beginning of the work which moves men unto God. When eternal life is given, they feel as they have never felt before. This causes them to cry for mercy, because they feel condemned as they never did before. They feel too much condemned to even think that they are approaching unto God; this pure and holy being they have insulted all their lives. During this work of the Spirit they do not realize that thus they are approaching unto him, yet they cry out for his mercy, although they feel that eternal banishment from his presence is their due. Thus God leads them in a way that they do not know, and in paths that they have not trodden. Notwithstanding they were chosen in Christ before the foundation of the world, in time must this choice be made manifest unto them by singling them out, and separating them from the world, and causing them to approach unto him.

That they "may dwell in thy courts." I in them, and they in me; I in the Father, and the Father in me. It is all an inside work from first to last. They dwell

in his courts, because they dwell in him, and thus "we shall be satisfied with the goodness of thy house, even of thy holy temple." This house or temple is that building of God not made with hands. Here we have a city whose builder and maker is God. This city has foundations, and God builds on this foundation. This foundation is Christ, embracing God's immutable purpose, which he purposed with himself before the world was. There we shall be satisfied. This work is fully completed when we awake with his likeness, as David said. Here we groan, being burdened, waiting for the adoption, to wit, the redemption of our body. When we are raised up fashioned like unto his glorious body, we shall receive the adoption in its fullest sense, and then indeed we shall be satisfied with the goodness of his house, even of his holy temple.

We are told that God's people are the temple of God, or his house. O that eternal union between Christ and his people! "I in them, and they in me." How closely we are identified with God, even our Father in heaven. Jesus said, "I am in the Father, and the Father in me." No wonder that we shall be satisfied, because our vile body shall be fashioned like unto his glorious body, and then we shall forever dwell with our loving Savior, who died to redeem us. Then we shall be perfectly free from sin, and from all temptation to sin. There we shall see that innumerable company which no man can number. Will not this be enough to satisfy us? There shall be no sickness, pain or death on that healthful shore, and we shall be enabled to praise God unmixed with sin.

"O land of rest, for thee I sigh,  
When will the moment come,  
When I shall lay my armor by,  
And dwell with Christ at home?"

"We shall be satisfied with the good-

ness of thy house."

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

CAPRON, Okla. Ter., May 8, 1904.

BONO, Texas, June 2, 1904.

DEAR ELDER CHICK:—Methinks I can see the many dear faces of kindly remembered friends and brethren as they sit tonight in the church-house in Hopewell, listening to the voice of, I wonder whom, as he proclaims the unsearchable riches of our heavenly Father. I think I can see the happy look on each upturned face as they drink from the fountain that never goes dry. In my imagination I see the faces of Elders Gold, Sawin, Keene, Eubanks, Durand, Roberson, Rowe and numerous others whom I met at Southampton just one year ago. O how I long to be with you, and to partake of the feast spread before you. I wonder if any one of you remember me while you are enjoying the royal feast. It would be a pleasure indeed to know that one of my Father's children cast one thought after me, or remembered to say, Sister Ray was with us last year. All day long has my heart been with you; I cannot keep the tears from flowing when I think of the pleasant meeting I had with you last year, and now I am so far away, yet in spirit am in your midst. Again, it makes me sad when I think of the many precious ones that have been called home since your last association, yet we should sorrow not, we will follow soon. Brother Chick, I wish it was in my power to tell you, and all the loved ones whom I met, just how well I did enjoy my visit in your midst, especially the Delaware River Association. Never while life lasts will I forget that time, particularly the last day; it was a sacred season of unspeakable joy, and full of glory, such as

I had never seen before, and will never see again, an oasis in a desert land, a well of water in a dry place.

I wish to let all of the dear children of God whom I so pleasantly met in the east, know that I have not forgotten them, but can recall how each and every one looks, their dear faces being indelibly imprinted on my memory. I have received many precious letters since my return home, which I greatly appreciate. Perchance, if the Lord wills, I will visit your associations next year.

May God be with you to bless, is my prayer in Christ's name.

LYDIA C. RAY.

AMWELL, N. J., April 29, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—As I feel like writing a little, I will do so, hoping that you will pardon me for taking the right, for I am sure you must get tired of reading my letters, for they are so much like the writer, very imperfect. But when these things get on my mind, I cannot help writing. Then I am made to know that it is not in man that walketh to direct his steps, at least, it is not in me to direct my steps, and knowing that God has taken the foolish things of this world to confound the wise, I take courage and try to write sometimes. I do not know what I can write now, but last night as I lay thinking of Jesus bearing our sins, and being crucified for us that he might save us sinners, I thought how this had to be done to fulfill the law. Then I thought I must be crucified with him daily, and so come to know that there is no soundness in me. I do feel so helpless, and do understand that it is the finished work of Jesus, foreordained before the foundation of the world, that saved us, and it came to pass as was appointed. I also

understand that the change is wrought in the heart before we can have a desire to follow the Lord in baptism. If I am taught right, baptism is a command of the Lord to change our associations in the world, and to give us a right to the supper, and to all the privileges of the church. I must confess that I do feel very unworthy, yet I do not want to leave the church with all its privileges, for there is no other doctrine that I love. When this gospel was, as it were, applied to me first, I wanted to follow, and could say with Ruth, "Entreat me not to leave thee."

This is the year for the association, and I hope that we may be blessed to have a good meeting, and if it be the will of God, may we all meet to worship him who changes not.

I will close. Your unworthy sister, if one at all,

DELIA HOAGLAND.

FORDYCE, Ark., May 12, 1904.

EDITOR SIGNS OF THE TIMES:—I noticed an inquiry from some one in the north wanting to come south to Arkansas, and by your permission I would like to say through the SIGNS that at this place we have a fairly good country. We have a considerable lumber industry, farming, plenty of cheap lands, unimproved lands from one to five dollars per acre, improved farm lands from two to fifteen dollars per acre. Our people here are generally in easy circumstances, and are as liberal and generous-hearted people as live. There are several Old Baptist churches, four within a distance of sixteen miles of Fordyce. We would be glad to have any genuine Old Predestinarian Baptist move here, and would aid them any way we could. We would be especially glad to have some preachers

move here. There is one place that needs a pastor badly, and the brethren would do a good part by him. Should there be any one desiring to come, and will write me, I will give them all the information I can.

I am, I hope, your brother,

V. R. HARRIS.

CUMMINSVILLE, Neb., June 7, 1904.

EDITOR SIGNS OF THE TIMES:—There has been a new homestead law passed to allow a man or woman entitled to a homestead to take 640 acres in Nebraska. The law covers thirty-six counties and embraces about 3,000,000 acres. The land is sandy as a rule, but one can do well on a section. I hope that a thousand Old Baptists will get a home here, as we are few. The law takes effect July 26th, 1904.

Will you please print this? for I long to see a few Old School Baptists get themselves a home in Nebraska. This land runs from South Dakota, south line, to the north line of Kansas, and much of it is worth ten dollars an acre now, but do not think all of it worth that amount.

Love to all the household of faith.

J. S. HAM.

#### TO DISCONTINUE THE SALE OF BIBLES

WE have only three self-pronouncing Bibles left in stock, all No. 8313, and only two Testaments. These books will be sold at the usual price. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

#### EXPLANATION OF DATES.

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

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1904.

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

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

**THE SPRING ASSOCIATIONS.**

It has been our great privilege to attend the four eastern associations which were held in May and June this year, and we feel like saying a few things concerning them. All were pleasant meetings, as we think, to all who attended. There were not as many visitors from a distance as has often been the case before, and this we all regretted, as such visits by brethren and sisters and friends are much appreciated by the members of the churches composing these associations, and it is the hope of us all that next year may see more visitors with us. The Baltimore Association was held with the church at Black Rock, Md., where the notable Black Rock convention of 1832 was held, and at which meeting the separation from the modern Missionary Society, Sunday School, Theological Seminary, Tract Society, Arminian Baptists, was formally announced. The causes of separation had been working in the body that held to the Baptist name long before, but there and then the division came. Old School Baptists everywhere have reason to-day to bless and praise God for this meeting, and for the holy boldness which he gave to the few who then and there protested against the

false doctrine and the non-scriptural practices which had taken such deep root among the Baptists since the time of Andrew Fuller. Would to God that every one who bears the Old School Baptist name were altogether such as were these men of God in faith and in the order of the church. These thoughts, with a multitude of others, were in our mind while we remained in the session of that association. We felt fully persuaded that the preaching all through the association was in full harmony with that done at the meeting referred to in 1832. Elders Trott, Beebe, Poteet, Scott and others who were at that meeting lived many years afterward, and it is the testimony of those who heard them all often, that their preaching was the same as it is among us now. In those early days it may well have been that their discourses and writings were more in the way of discussion and argument against errors than is now the case among us, but then this was very needful under the circumstances, and the Spirit of God led their minds into this manner of preaching. In these later years it may be that more is said in preaching with direct reference to the daily experiences of the children of God, either of joy or sorrow, of trial or deliverance, but this has been not because of any departure from the faith of the fathers, but because the holy Spirit has so led the minds of the servants of God. Yet we feel that we ought to always remember the necessity of keeping in mind, and of urging upon the minds of all who believe, just what the Scriptures do say regarding the doctrine which we believe, and of laying before all who hear, the arguments of the Scriptures regarding the truth. The experience must be preached, but also the Scriptures by which all experiences must be tested,

must be kept in mind and presented. It ought to be remembered that one of the marks of the ministry which God has indeed called to this work, is that they are able to expound the word of God. It has been the glory of Baptists that they have always demanded a "Thus saith the Lord," in the Bible for everything that they have been called upon to believe or to practice. We trust that this may still be our glory and our joy, and the glory and joy of all the generations to come, who profess the Baptist name.

At the Baltimore Association, as at all the others, there could but arise sad and yet pleasant memories of the days past, and of those who were then accustomed to meet with us and mingle in all that made the associations pleasant and profitable to us. It is sometimes hard to rise above the things that are seen, and behold the unseen things. Only the present experience of the presence of God through the Spirit can at any time enable us to forget that which is of earth, and therefore transient and perishing, and look up to the heavens, from whence must descend all the dew and rain which make the plants that our heavenly Father has planted to flourish and grow. We must miss the forms and faces of dear ones gone, and we can but feel lonesome and sad as we miss them, yet we know that they have but gone before, and that indeed and in truth we are not divided from them, but that they with us make up one army of the living God, and that they with us worship God in the Spirit, and rejoice in Christ Jesus our common Lord. It is only as we are brought in feeling near to the dear Savior of sinners, and realize his presence and favor with us, that we can rise above any earthly thing, whether of joy or sorrow, and realize the fellowship of saints, and that

we are sitting down in the kingdom of God with Abraham, Isaac and Jacob, and with all the saints on earth and in heaven. Then we cannot be lonesome, since we are now come to Mount Zion, and to the city of God, and to the spirits of just men made perfect, and to an innumerable company of the angels of God. This is glorious companionship. Paul and Silas had this companionship in the inner prison at Philippi, and it made them rejoice and sing praises to God. A portion of the time at the associations we were enabled, as we believe, to enter into this sacred fellowship and companionship with all the redeemed, and then we could lose sight of these earthly abodes, and sorrow was left below. But there arose in our heart at all the meetings from time to time a solemn desire that we all might be kept steadfast, abiding in the truth, even as our fathers and mothers in Israel were kept to the end.

Preaching the truth in love is the apostolic expression of what constitutes a good and faithful ministry. Preaching the truth first and foremost, and preaching it in love. Does not this mean that love which embraces God, even the Father, and his Son Jesus Christ, and the Holy Ghost which is sent of the Father in the name of Jesus, and which also embraces the truth itself, with every principle of doctrine which the Bible teaches, and the people to whom the ministry is sent? If the truth is really preached at all, it must be in love, since the God of truth is love, and Jesus Christ is the expression of that love in the highest, and the truth is that in which the fellowship of the people of God lives and abides. Fellowship is but another name for the love of the brethren. Truth must have love, and love is of no account without truth as its basis. Do we say that one is

a good brother? What do we mean by saying this? Is he a good brother unless he abides in the doctrine of God? He may be a kindly, affectionate man, (naturally he may be so) but does this make him a good brother? It is certain that he cannot be a good brother without love, and kindness, and gentleness, but must there not also be an abiding in the truth of the doctrine of God our Savior? Let us hold to the force of both words, "truth and love." Love without the truth is but a mass of flesh, without bone or sinew, and truth in the letter without love is but a graven image, interesting to look at it may be, but a thing which no one wishes to embrace. O that all our churches in this day of declension might through the holy Spirit's teaching be enabled to adhere closely to the letter of the truth, but yet not without that love which binds the hearts of the Lord's people together.

It appeared to us that at all the four associations which we have attended, there was this one thing clearly seen, viz: a desire to preach the truth clearly, and with love to all. It is good when ministers of the word can feel the solemnity of the place which they occupy. Like Elijah, when led by the Spirit they must say, "As the Lord liveth, before whom I stand." Then will be felt what the prophets so often call "the burden of the word of the Lord." Nothing will make the servants of God sober, careful, earnest, faithful and solemn in their preaching, as will this solemn realization of him in whose presence they stand. This of itself will take away all desire to indulge in levity, amusing stories or laughable remarks; it will give the dignity of soberness and earnestness to their manner in the pulpit, and will, in short, correct all that is amiss in their manner,

as nothing else can.

We have mentioned the association at Black Rock because that was the first, and because we desired to call attention to the convention held there so long ago, but what we have said about the pleasantness and profitableness of that meeting is also true of the Delaware Association, held with the old historic church at Welsh Tract, Delaware; of the Delaware River, held with the equally historic church at Hopewell, N. J., and with the Warwick, held at Warwick, N. Y., which church is as widely known as are any of our eastern churches, as being made up of sound and faithful Baptists. The ministers (with now and then an exception) who attended one attended all. One brother came from Georgia. Elder Morgan Brown, to whom we here refer, came as a stranger among us, but we all soon found that he was not a stranger in the kingdom and patience of our Lord. We speak of him especially because all the other ministers are accustomed to being with us at our yearly meetings, and are what we call our standbys. Elder Brown's preaching commended him to us all, and so also did his conversation and manner at our homes. As he returned to his home he carried with him the brotherly regard of us all, and we had assurances from him that he had never made a more delightful visit anywhere. May the dear Lord grant every needed blessing to him and to all his people.

We have here written what has been in our heart, and trust that it may prove of interest to some of our readers.

### QUESTIONS ANSWERED.

BROTHER John W. Caudle, of Robert Lee, Texas, has written to us asking the following questions: Was John Hart, one of the signers of the declaration of independence, a member of the church at Hopewell, N. J.? Is the church there what is called an absolute predestinarian church? Are you identified with the church at Hopewell? Is there any other church there that could be claimed as Old School Baptists? Brother Caudle states that an effort has been made in Texas to prove that what are called absolute predestinarians are no part of the Primitive church. He also asks us to reply through the SIGNS.

First, we will say that John Hart, to whom reference is made in the above request, lies buried in the cemetery attached to the meeting-house of the First Hopewell Baptist church, and that he was a member of the congregation, but we think not a member of the church. Very many who bear the name of Hart, or who are of that family, are residents of this section, and some are members of the church. It has been our privilege to be identified with this church as their pastor for the past eight years, and we have known many members of the church intimately for the past thirty-seven years. There is no other church in this borough that can claim the name of Old School or Primitive Baptist. There is a church called Second Hopewell about six miles away, which belongs to the same association as the First Hopewell, viz: the Delaware River Association.

Now replying to the chief inquiry, "Is the church there what is called an absolute predestinarian church?" we will say that it is. We say *what is called* an absolute predestinarian church. We have no objection to the word absolute, but do

not think it needful to use it in connection with predestination, for all things which our God has predestinated must of necessity be absolutely predestinated. Of course the word absolute only means certain or fixed. Our predestination is not certain, but the predestination of God is, since he is all-wise and unchangeable, and his purposes are all eternal purposes. The church as a body believes this. The church also believes that God has predestinated all things whatsoever come to pass. It believes that nothing is outside of the eternal purpose of God. We are informed that Elder John Boggs, who was the loved and faithful pastor of the church from 1807 to 1847, was a firm believer in this doctrine. His only remaining child, sister Lizzie Boggs, of Raton, New Mexico, can bear witness to this statement. In his day the doctrine was not especially assailed, and hence was not contended for in the way of argument as it has been since. Elder Philander Hartwell, who was pastor of this church for the twenty-five years preceding his death, and who began his pastorate about 1852, was also a firm believer in this doctrine. Elder Wm. J. Purington, who succeeded him and was pastor here for fifteen years, until his departure from this life, was a very firm believer in this principle of doctrine; he passed away from earth ten years ago. As the present pastor of this church, we want to say that while the former pastors were more able to present this doctrine clearly and forcibly than we are able to do, none of them believed it more positively than ourself.

Thus we have tried to answer the questions of brother Caudle, and hope that our reply may prove satisfactory to him, and at the same time interesting to our readers in general. It is not our

purpose here to enter into any discussion of the doctrine, but simply to present the information desired with regard to the position of this church with regard to this matter.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### HEBREWS IX. 27.

BROTHER BEEBE:—If not too much trouble, I would like to read your views on Hebrews ix. 27. If death is the penalty of the law, how could it precede judgment? This may seem to show weakness in me, which I know is so, but please excuse.

Yours in bonds of love,

JOHN NOSLER.

WINTERSSETT, Iowa, Oct. 27, 1861.

### R E P L Y .

The text reads thus: "And as it is appointed unto men once to die, but after this the judgment." The sentence is not perfect without the next verse, as follows: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."

If we consider the general mortality of the human family to be here intended, we should understand the demise or death of our earthly bodies, which is clearly an appointment of God. As he said to man, "For in the day thou eatest thereof thou shalt surely die." And again: "For dust thou art, and unto dust shalt thou return." Regarding the execution of this sentence, as the penalty of the law of God, there was clearly a judgment preceding the execution of the penalty. And Paul says, Rom. v. 17, 18, "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation." Thus we see

that the infliction of death is the execution of judgment, and this judgment by the stern decree of God has become an appointment, extending to men, and to all men, as death has passed upon all men, for that all have sinned. This judgment however passed on all men from the date of the first transgression, "In the day," he ate of the forbidden fruit. But the Scriptures speak of a *judgment to come*. By which however we do not understand that God has not already adjudicated the case of all the human family, and fixed their everlasting destiny, for he is of one mind, and none can turn him. But the term judgment, in its scriptural sense, as relating to God's judgments, means the execution of the penalties of his law. Hence we read, He that believeth not is condemned already, and the wrath of God abideth on him; and of some at least it is written, "Whose judgment now of a long time lingereth not, and their damnation slumbereth not." Hence when the inspired writers speak of a judgment that shall take place after the death of our mortal bodies, we understand the execution of the righteous decrees of the eternal Judge, even as the decree of God now stands and hath forever stood. We cannot, without disparaging thoughts of God, suppose him less capable to adjudicate the state of all men before the world began, than he will be when the world shall be no more. Can we conceive that he has learned anything that he did not always know; how then could he declare the end from the beginning, which he says he has done? Nor could there possibly be any less of equity, righteousness, or purity in his decisions maturely existing in his mind before, than subsequently to the existence of this world.

Paul speaks of an appointed day, when



God will judge the world in righteousness, by that man whom he hath appointed; but he also tells us that this judgment shall be according to my gospel. Not on some new plan, law, or the development of something new to him. The judgment of all, both saints and sinners, is recorded in the Scriptures, just as it shall be executed. The wicked shall receive the judgment now in store for them, when God shall turn them into hell with the nations which know him not, and the saints shall also receive the judgments or what God has already decreed for them, when they shall be raised up from the dead in incorruption to be forever with the Lord.

But although we have thus written our views on the subject of the final judgment of the last day, we cannot understand the text proposed by our brother to be treating on the subject. The whole connection shows the inspired writer engaged in illustrating the Mediatorial work of our Lord Jesus Christ as the Apostle and High Priest of our profession, and in regard to how he was once offered to bear the sins of many. Now if brother Nosler will observe the figure used in the tenth and eleventh verses of this chapter, he will, if we mistake not, find the key to this text. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." The law of testaments then in requiring the testator's death to give validity to the will, recognizes the appointment unto men once to die, and once dying is sufficient to make his will or testament perfectly valid. So Christ was once offered, not as Moses required the frequent offering of sacrifices, and shedding of blood under the Levit-

ical priesthood, but he was once offered to bear the sins of many. How? As it is appointed unto men once to die, in order that their testament shall have force. Well, when a man has made his last will and testament, the document remains without strength until he, the testator, is dead. Then the testament is brought into the proper court for judgment, and upon the establishment of the facts which prove first that this is the last will and testament of the testator, and that the testator is dead, judgment is legally pronounced, the testament is judged, recognized and comes in full force. So Christ was once offered to bear the sins of many. Justice and law received the offering, and acknowledge the force and validity of the will, and therefore the heirs identified in his testament look for the complete execution of the will of the testator. And as the will of the testator in this testament was to bear the sins of many, and to put away their sins by the sacrifice of himself, this will is established beyond all controversy, and therefore to the saints, for none others are looking for him to appear in the glory of his resurrection, and triumph over death, hell and sin, nor do they look in vain, for unto them he shall appear the second time, but not with all our sins laying upon him, and law and justice still demanding the payment, for having put away sin, and all the sins which he bore, and all the iniquities of his people which were laid on him, he shall appear without sin, unto salvation. He dieth no more; death hath no more dominion over him. He has the keys of death and hell. To them who look for him he shall appear, it cannot be otherwise, and they shall see him as he is, holy, harmless, separate from sinners, and higher than the heavens; and what is more wonderful, is

that when he shall appear, they shall be like him, for whom Jehovah did foreknow, them he also did predestinate to be conformed to the image of his Son. The enraptured psalmist could sing, and so can all who are looking for him, and who love his appearing, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

"O glorious hour! O blest abode!  
I shall be near and like my God;  
And flesh and sense no more control  
The rising pleasures of my soul.

My flesh shall slumber in the ground,  
'Till the last trumpet's joyful sound,  
Then burst her bands in sweet surprise,  
And in my Savior's image rise."

MIDDLETOWN, N. Y., November 1, 1861.

## CORRESPONDING LETTERS.

*The Delaware Old School Baptist Association, in session with the church at Welsh Tract, New Castle Co., Delaware, May 25th, 26th and 27th, 1904, to the several associations and meetings with which she corresponds, Greeting.*

BELOVED BRETHREN:—With sincere pleasure we embrace this opportunity to address you in this our annual letter, and also with gratitude to our dear heavenly Father, who has granted us the high privilege to meet again in an associate capacity, and that we have had some evidence of his presence with us, that our hearts have been made to feel "it is good for us to be here." Your ministers have come to us with "their feet shod with the preparation of the gospel of peace," and we have seen how beautiful upon the mountains are the feet of them that preach the gospel, that bring glad tidings of good things. We wish a continuance of the correspondence that has existed between us and you for so long, greatly to our profit and comfort. Our desire is

that the peace of Zion may be preserved, that nothing shall ever arise to disturb that peace.

Our next session is to be held with the church at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the fourth Sunday in May, 1905, when and where we hope to meet and greet your ministers and messengers again.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

*The Delaware River Old School Baptist Association, in session with the First Hope-well Church, to the associations, corresponding meetings and churches with whom we correspond, sends greeting.*

BELOVED BRETHREN:—The eternal love and unfailing promises of God have brought us together to unite in praise and thanksgiving for the riches of his grace and abundant blessings bestowed upon us, in permitting your ministers to come to us laden with the precious fruits of the Spirit, proclaiming the gospel of the Son of God for our comfort and edification in the truth. We have received your messengers with Minutes of your meetings, containing expressions of love and fellowship for the household of faith, with evidences that you continue steadfast in the truth and are proclaiming the gospel of our Lord and Savior Jesus Christ, the only way of life and salvation.

Since we last addressed you the churches of this Association have bowed to the will of God, and laid in the silent tomb loved brethren whose long and faithful lives in the church and in all the walks of life called forth the appropriate words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." The additions reported from our churches, although few in number, inspire us to

praise and thanksgiving to God, who remembereth Zion and fulfills his promise to her in his time.

Our next meeting is appointed to be held with the Kingwood church, at Locktown, Hunterdon Co., New Jersey, to commence on Wednesday before the first Sunday in June, 1905, at 10 o'clock a. m., when we hope to receive your Minutes and messengers in the love and fellowship of the gospel.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

*The Warwick Association of Old School Baptist churches, in session with the Warwick Church, June 8th, 9th and 10th, 1904, to the associations and meetings with which we correspond.*

DEAR BRETHREN:—Since we last addressed you the past year records many sad bereavements in the decease of strong and substantial members of our churches. When it seemed we could least spare them they were called hence. But we have in remembrance infallible proof of God's goodness and mercy to us throughout the year. Our churches are in peace and order; no discord or strife exists; all are of one mind, have all things in common, and are in unity of the Spirit in the bond of peace. How good and pleasant it is to thus dwell! Your ministers and messengers have come to this meeting prepared of the Lord, we believe, to deliver messages of comfort and assurance that the Lord is for us, and none can therefore be against us. We earnestly desire the continuance of your correspondence and the visits of your messengers.

For particulars of this meeting we refer you to our Minutes.

In love and fellowship.

H. C. KER, Moderator.

JOHN McCONNELL, Clerk.

## OBITUARY NOTICES.

DIED—Friday, April 15th, 1904, at her home near Hopewell, N. J., **Mrs. Martha M. Vannoy**, aged 71 years and 6 months. She had been a sufferer from weakness of the heart, and other causes, for several years, and for two or three years had been able but seldom to attend the meetings of the church to which she belonged, at Hopewell. The end came rather suddenly to the family. Her maiden name was Hunt. She was married to our brother, Andrew Vannoy, about fifty-one years ago. He preceded her to the home above, as we have full evidence to believe, about seven years ago. She was baptized by the late Elder Philander Hartwell, fifty-one years ago, in the fellowship of the First Hopewell church, in which fellowship she has lived ever since. She leaves eight children, several of whom are members of the church to which their mother belonged. Two sisters also remain out of a large family of sons and daughters.

The funeral service was held on Tuesday, April 19th, at the meeting-house in Hopewell, where the presence of many friends testified to the love and respect in which she was held throughout all this community. The text used was in 2 Tim. iv. 6-8. We can but say that this Scripture was appropriate, as all her brethren can testify. All her children were present at the funeral service except one, the youngest daughter, Mrs. Adra Rogers, who has been in England for nearly the past two years. Her mother was very dear to her, and it was a great grief to her that she could not be present at the last sad rites.

To this we can but add that sister Vannoy has always been a firm Old School Baptist in her faith, and a steadfast believer in the doctrine of salvation by grace. She loved her church and its meetings, and the preaching of the word, and the association of her kindred in Christ, and the name of the blessed Redeemer was always in her lips. We were favored to know her for the past thirty-five years, and were never in her company long that she did not say something about the name that was so dear to her. She loved the songs of the sanctuary, and to hear the word of God read was her consolation. During the past two or three years we have called to see her as often as we could, and always came away with the feeling that her spiritual life was much more manifest in faith, and in hope and love through her affliction, than it can ever be in the time of prosperity. She lived a life of trust. Her presence was always welcome to all the brethren that knew her, and when she could not attend the sanctuary her presence was missed, and we all knew that there was some good reason for her absence. Much of her life she was oppressed with doubt and questioning, not with regard to the truth, or to the power of the salvation that is in God, but with regard to her own interest there. A favorite hymn with her was the one beginning,

"When thou, my righteous Judge, shalt come." Yet in the main she would show that she did rest in the salvation of God, notwithstanding the questionings which arose out of her view of the great unworthiness which she felt. We all do miss her from our meetings and from our daily associations together. May the blessing of God abide with her family, with the one dear daughter who cared for her mother especially, during the past few years, and with the church.—Ed.

SISTER **Joanna Corwin V. Wilkison** departed this life at her home, 117 West Main St., Middletown, N. Y., June 2nd, 1904, aged 64 years, 8 months and 21 days. She was the widow of James A. Wilkison, and a daughter of George S. F. and Harriet Newell Corwin Vail, and was the last of a family of seven sisters. She is survived by three children: Lewis Wilkison, of New Haven, Conn., Mrs. Jennie Knickerbocker, and Miss Bessie F., of Middletown. Sister Wilkison united with the Middletown & Wallkill Church June 14th, 1885, and was baptized by the late Elder Benton Jenkins. She was faithful in the discharge of every duty to the church, and was much beloved and honored for the truth's sake. During her last illness, which was of more than two years duration, her mind was upon heavenly things; it was inspiring to visit her. She was perfectly resigned to God's will concerning her, ever praising him for his goodness and mercy and sustaining grace. Not one murmur was ever heard from her. Her faith and hope entered into that within the veil, therefore death had no sting to her. Most of her life was filled with clouds and darkness, trials and crosses, but she endured until the end, firmly believing all her sorrows were appointed unto her, and with meekness she drank of the cup of which Jesus said his followers must drink, and at last entered into the glory of God without the glass between. While we miss her, we rejoice for her that her sufferings, which were beyond description, are over, and that she has entered into the rest and peace prepared for her by the Savior of sinners.

The writer tried to speak at the funeral, which was held in the church of her membership, using the subject of the storm and the calm, as recorded in the fourth chapter of Mark, at her request. May the Lord comfort the children and reconcile the church to this dispensation of his providence.

H. C. KER.

**Daniel F. Winfield** died at the State Hospital for the insane at Middletown, N. Y., Jan. 23rd, 1904, of general debility and old age, aged 76 years. He was a member of the Middletown & Wallkill Old School Baptist Church, was baptized by Elder Benton Jenkins, June, 1891.

HATTIE A. WINFIELD.

OUR baby girl, **Christean**, was born Oct. 27th, 1903, and died Jan. 6th, 1904, was buried on Saturday, the 9th. Elder H. C. Ker, of Middletown, N. Y., preached the sermon at our home at Shohola, Pike Co., Pa. God gave her to us and he has taken her away. We desire to be reconciled to his will.

Her father,

HUGH MCKEAN.

## RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$950 65
Sallie Lowe, Md., \$1.00; W. H. Wicks, Pa., \$1.50; Nancy Stathers, W. Va., \$1.00.—Total..	3 50
Total to date.....	\$954 15

## MEETINGS.

A two days meeting has been appointed to be held with the Harford church, Harford Co., Md., commencing at ten o'clock on Saturday before the fifth Sunday in July, 1904. A cordial invitation is extended. Those coming by way of Baltimore take train which leaves North Avenue at 3:30 p. m. on Friday before, for Long Green or Forest Hill. Those coming from the north take train that leaves York at 2 p. m. for Forest Hill.

NATHAN GRAFTON, Church Clerk.

THE Old School Baptist Church at Justus, Lackawanna Co., Pa., nothing preventing, will hold a two days meeting on Wednesday and Thursday, between the second and third Sundays in August, 1904. Trains on Delaware & Hudson and Ontario & Western railroads will be met on Tuesday at Olyphant, Pa. Those coming on D. L. & W. R. R. will come to Glenburn, Pa., and come on stage one mile to my place. An invitation is extended to all.

D. M. VAIL.

PEACE VALLEY Association will meet this year, the Lord willing, with the church in Blum, on Saturday before the third Sunday in August, and continue the two following days. All lovers of the truth are cordially invited to come and be with us.

W. L. ROGERS, Pastor.

THE Spoon River Association of Regular Predestinarian Baptists will meet, the Lord willing, on Friday, Sept. 2nd, 1904, with Mt. Zion church, six miles east of Astoria, Fulton Co., Ill., on the St. Louis branch of the C., B. & Q. R. R., and continue the two following days. All trains will be met at Astoria during the meeting. A cordial invitation is extended to all lovers of the truth, especially our ministers.

S. H. HUMPHREY, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 2nd, 1901, and continuing three days. We shall gladly welcome all who desire to come. Those coming will be met at the North Berwick railroad depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

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

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

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., AUGUST 1, 1904. NO. 15.

## CORRESPONDENCE.

### SOWING TO THE FLESH, AND SOWING TO THE SPIRIT.

(Gal. vi. 7, 8.)

SOWING to the flesh is seeking the gratification of our natural or fleshly desires in what we do, whether these desires pertain to the mere animal propensities of our nature, or to the more exalted qualities of the mind and heart. When we sow wheat we are looking forward to what we shall receive as the result and reward of that work. So when we do something with a view to our own advantage in a worldly sense, we are said to be sowing to the flesh.

The apostle uses this figure of sowing and reaping with reference only to the manifested people of God. He is talking only to and of those who have been made alive spiritually; those who have been born both of the flesh and of the Spirit, and so are partakers of both natures. A natural man is not spoken of as one who may sow either to the flesh or the Spirit, for all he does or can do is from a fleshly motive. He is dead spiritually, not having spiritual life, and his works of a religious nature are only “dead works.”

He cannot sow to the Spirit, and the apostle speaks of living souls, and not of those who are dead, as sowing to the flesh.

Those who can and do sow to the flesh are those who also can experience a sowing to the Spirit. For this is all an experience, through which we are brought to know the wonderful workmanship of God. Those who can sow to the flesh must be those who know the fruit of that sowing to be corruption. The natural man does not know these worldly things as corrupt, but as the highest kind of good for him. It is only those upon whom the Spirit of the Lord has blown who know and realize that all flesh withers like the grass, and all the glory of man fades as the flower of grass, (Isaiah xl. 7,) only a living soul who knows the goodness of spiritual things, can reap corruption from fleshly works.

To seek the honor and glory of God in what we do is to sow to the Spirit. This the natural man cannot do, for he knoweth not the things of the Spirit, and this the spiritual man can only do by the grace of God, and by the power of the Spirit working in him mightily. It is as impossible for a natural man to reap cor-

ruption in his experience as it is for him to sow to the Spirit and reap life everlasting. What a wonderful work that is which must be wrought in a poor sinner's heart before he can say truthfully, "Behold, I am vile," "I abhor myself." What a divine and holy principle that must be which causes one to see that in him; that is, in his flesh, there dwells no good thing, and that in his best state he is altogether vanity. This is the man who hears with solemn concern, and who well knows that God is not mocked. There can be no turning aside by any of his people from the way of holiness, and from the truth of God's salvation, without an experience of pain. The chastisement will surely be felt for every transgression. It is as sure under the gospel as it was under the law of Moses, but in a different way. The living member of the natural body will feel pain if it touches the fire. So a living member of the body of Christ cannot feel a movement of sin without pain. A conscience made tender in the fear of the Lord is sure to suffer from the touch of sin. Such a conscience is an unspeakable blessing.

This is the cause of so much suffering on the part of the Lord's children. A sinful nature, a carnal mind, a deceitful heart, what a constant source and cause of sorrow these are. How they make the poor soul cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But the answer will come from time to time with soothing power: "I thank God, through Jesus Christ our Lord." There is, through the Spirit, a constant desire on the part of the new creature to be delivered from the bondage of corruption. (Romans viii. 21.) It is only a living soul that feels this nature of ours to be a "bondage of corrup-

tion."

If one can sow to the flesh without reaping corruption, what evidence is there of divine life in him? If one can enjoy and be satisfied with the vanities and frivolities of this world; if one can indulge the vain "desires of the flesh and the mind" with no check of conscience; if one can seek his own advantage in what he does, even in religious work, with no thought for others; if one can walk in evil ways and seek to cover his work from human eyes, but feels no grief for it in the sight of God; in a word, if one, while professing to be a follower of Jesus, is at rest and satisfied with the sinful and flesh-pleasing things of the world, reaping no corruption in a sad and sorrowful heart, that man is not alive unto God, but is dead in sin while falsely professing to be a christian.

I well know the power of temptation upon a vile heart, and the weakness of the flesh, and I know that a child of God may go far astray, not only in thought and word, but also in deed; and I know how often the child of God is at the ends of the earth, and ready to give up all hope, crying with a last gasp, "God, be merciful to me, a sinner." But I know that the evils of our nature must cause sorrow and self-loathing in a quickened soul, and I know that a living soul cannot go astray from the truth with impunity, for "God is not mocked." While a man of God, if left to himself, will surely sow to the flesh, I know that he will as surely reap corruption.

What shall we think of the religious professions of that man who feels at rest and at home in the vanities of the world? Can he be esteemed as a follower of Jesus? What kind of enjoyment of the world did the dear Savior have while here? His "days were spent with grief



and his years with sighing." He was "a man of sorrows and acquainted with grief" because of our sins which he bore, and for which he died, and all the waves of God's wrath went over him. And what shall we think of one who professes a hope that Jesus suffered untold anguish for his sins in order to deliver him from them, and yet who openly declares himself to be in love with the vanities and gayeties of the world, and determines to seek out and obtain as much of the world as he can? We know that this is just what our vile nature would lead us all to do if we were left to be led by it. But we know that in the case of the dear people of God, when they turn away from the truth in word or practice, they shall reap corruption to such an extent as is necessary to sicken them of the world, and cause them to "look again toward God's holy temple."

How many poor souls are writing bitter things against themselves, and ready to give up all hope, because they see only evil in themselves, and feel that because of that evil they are justly cut off from the enjoyment of the world, having no comfort in this life, and, they fear, no good hope of a life to come, when this very condition is one of the clearest evidences that they, even now, have everlasting life, and are following Jesus. They are following in the path of sorrow which he trod, and are coming daily into the fellowship of his sufferings. They are not seeking the good things of this world, though they often fear that it is a just judgment of God upon them that they cannot be satisfied with these worldly good things even when they have them. But the world cannot satisfy the hungerings and thirstings of living souls. They want the favor of God and the love of Jesus, and his love felt in our poor

hearts is the best evidence that his love and favor are ours.

Many times I have been asked, "Do you think it is wrong to dance?" A dear child who is, I believe, a child of God, writes me: "Do you think it wrong for young people to dance? Of course if one's heart is on nobler and better things he will not care to dance, at least that is the way I feel. I really do not care much for it, because nothing seems to be gained from having done it." This dear young girl answers her own question. I could not say there is a sin in the act of dancing. If any one really wants to dance I would raise no objection, if the society is good. But if that one is a professed christian I might ask a few questions. Will one who is really in the path of sorrow that Jesus trod feel like joining in the dance of those who make merry? When one is weighed down with a feeling of the sinfulness of his heart, will he feel like dancing with worldly minded people? When the sweet sense of forgiving love fills his soul with a solemn joy and peace, will he seek the vain society of the world, and feel at home with them in the dance? But though we may not feel a wish to join in the vain and trifling amusements of the world, and though we may have been graciously kept in a great measure from temptations to do things that are evil, yet we wonder, and at times are dismayed to find ourselves reproved by the words, "Seekest thou great things for thyself? Seek them not." We often feel that we have not even one thought that is not sinfully selfish. O how abundantly we are forced to reap corruption as we look over our life from time to time. But as we thus reap to our sorrow we are crying in our spirits unto God; we are seeking his face sorrowing; we are looking long-

ingly upon Zion; we are longing for the company of the saints; we are asking of the dear Redeemer where he feeds, and where he causes his flock to rest at noon; we are confessing before him all our sins and sinfulness, and breathing out our prayers for his mercy, and that we might feel again the joys of his salvation, and above all, that he would crucify our flesh, and enable us to do what we do with an eye single to his glory. We little thought that in all this experience we were sowing to the Spirit. But right here we find ourselves reaping life everlasting; reaping the fruit of the Spirit; reaping love and joy and peace and long-suffering, and all the rich cluster of the fruit of the Spirit; filling our bosoms with the precious sheaves as we reap and bind them, and tasting with inexpressible comfort the sweet and healthful fruit.

We had not thought we were sowing to the Spirit; we had tried so often to do so, but could do nothing good, nothing deserving God's favor; we could only weep and cry. But here was the sowing. We must sow in tears. It was Christ in us that brought us into this experience. It is he that works in us, and we do not know it until we reap. We cannot see him coming in his work, but we see the result. We cannot see the face of God as he comes in his salvation to show us his glory, but we see his hinder parts, and behold the glory of the rainbow after the storm has gone by.

We sow in the fall. The day of sowing may be dark and stormy, and then comes the winter before the harvest. But the changes come quickly in spiritual things. The winter seems long, but it may be but as a moment. We do not wait four months for the harvest; it is at hand. While we are yet looking for long days of winter, suddenly, to our

surprise and joy, our Beloved tells us that the winter is past, the rain is over and gone, and we wonder and rejoice to find the spring in our heart, and to see the flowers on the earth, and hear the singing of birds and the voice of the turtle dove. We do not know that spring has come till Jesus tells us. Then we know that we were sowing to the Spirit in that sorrowful time, sowing in tears, as Jesus did when he went forth under the law, a man of sorrows and acquainted with grief, and we are coming again with him in his finished work in the gospel and in his glory, and we reap with him in joy.

Now we can begin to understand how "if any man love the world the love of the Father is not in him." We felt the love of the world in our fleshly heart, and when we followed after that love we came into a region of death. No love of God was felt while we were thus swallowed up in the world, living after the flesh, but thanks be unto God that we felt the crucifying of the flesh; "crucified with Christ." Then came the winter, the darkness, the coldness, the death; but thank God we were given life to feel the winter, the death. Then we proved that in the Spirit we loved not the world. Then we knew that all our self-seeking, all our selfish longings and efforts, all our fleshly ambitions, all our seeking great things for ourselves in religious work, had resulted only in making us more and more the corruption of fleshly nature.

Now the cross is our boast; we glory in any work or merit or power of our own, but only in the cross of Christ "by whom the world is crucified unto us and we unto the world."

We constantly feel convicted of sinning to the flesh, even in much that

in regard to the things of the kingdom, of seeking great things for ourselves, and we feel condemned as we reap the corruption that results. We take all the blame to ourselves, even when we see and feel that we have no power in ourselves to overcome that fleshly principle. But when we have sown to the Spirit and are graciously privileged to reap of the blessed fruits, we do not, cannot, take the praise to ourselves, but ascribe it all unto the Lord. By the grace of God alone have we been kept from acting out our vain and selfish propensities, and enabled to have an eye single to the glory of God in what we do. We realize that there is selfishness and sinfulness in our acts, except as faith prevails and shows us that Jesus is our life and righteousness, and that only in him can we appear before God.

It is not by a voluntary work of ours that we sow to the Spirit, and walk in the Spirit, and work out our own salvation, but it is by the cross of Christ, by being crucified to the world, by having our own will thwarted, and the will of God wrought in us, "who worketh in us to will and to do of his good pleasure." And so it is only in the cross of Christ that we can glory, and not in any power or goodness of the flesh. The grace of God is all our dependence and all our hope. The Galatian churches had in a measure removed from him who had called them into the grace of Christ unto another gospel, which was not another, but a perversion of the gospel of Christ. They were sowing to the flesh in their religious work, seeking to be justified by the law. They "observed days and months and times and years," and other beggarly elements of the legal world, whereunto they were once in bondage, and their fleshly natures desired

that bondage again. Having begun in the Spirit, they foolishly thought to be made perfect by the flesh. They were fallen from grace, and were seeking to exalt fleshly pride. It pleases the flesh to think we can do something for ourselves, and sowing to the flesh is a self-pleasing work. It is a pleasant, cheerful, morning when we sow to the flesh, and our hopes are bright. But what we sow is corrupt seed, and the soil in which the seed falls is corrupt, and therefore when the reaping time comes, as it surely will, we shall have only corruption to reap. Reaping does not make the harvest ours, it only puts us in possession of it. In nature we may let the field go unreaped if it does not suit us, but not so in this; the reaping must be done. "Whatsoever a man [of God] soweth, that shall he also reap," and that is a dark day when we reap of the flesh. It was sown on a bright day with self-confidence and boasting; it shall be reaped on a dark and cloudy day with affliction, tears and self-loathing. But when we sow to the Spirit it is in tears on a cloudy and dark day, with affliction of soul and sorrow of heart. The reaping, however, of this spiritual harvest is on a bright day, and with joy and peace and heavenly comfort, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 28, 1904.

LAURELVILLE, Ohio, June 5, 1904.

ELDER G. N. TUSING—DEAR PASTOR:—I have been wanting to write to you for about a month, but when I had time, which was so very seldom, I was in darkness, and when I felt like writing I had

not time. I do not see what use it is that I should write, but it seems a relief sometimes when I can express the thoughts of my heart. If I know my mind, nothing affords me more pleasure than spiritual converse with the children of the living God. If I were only so situated in worldly matters I would try to be with them the most of my time. I tried to get a chance to tell you at our meeting how I enjoyed the sermon by Elder Waddle, at Laurelville, the Sunday before; I thought it was the best that I ever heard from his lips. He mentioned about the children of Israel traveling from Egypt to the promised land, and since then I have had what I hope were spiritual thoughts on the subject. I will try to give you some of them in a brief way. I know that you can tell the story so much better than I, that I almost fear to undertake it, but will try. First. The children of Israel were not natives of Egypt, but like spiritual Israel of which they were a type, placed themselves there. This is what we all often do when left to ourselves; yet it was God's will concerning them. God grant that we may not be left to our own choice. They were the children of Israel, God's chosen nation, when they went down into Egypt, (darkness) they were God's while there, and they were his when he took them by the hand to lead them out. Before they came out what did they do to influence Pharaoh's mind to let them go? Nothing. When Pharaoh pursued them the mountains were on either side, the Red Sea in front, Pharaoh and his hosts (captivity) behind. What did Israel do to deliver themselves from certain death? Nothing. God divided the waters so that Israel was made to pass over dry shod, which Pharaoh essaying to do was overthrown and drowned in the depths of the sea. In the wilderness who guided them day and night? Notice, he guided them by day and by night, for night overtakes us all; but always that pillar of fire was over them. So with spiritual Israel; spiritual night overtakes them. But God was over them as well in darkness as in light; darkness is essential to make us appreciate the light. If our journey through life was all light, we would finally cease to appreciate it at its full worth. Jeshurun waxed fat and kicked and lightly esteemed the Rock of his salvation. (Deut. xxxii. 15.) In the day when all was visible to them, a pillar of cloud went before them. God provided all their food and drink for their daily need, and none could hoard of the gifts of God, no matter how much he gathered. He healed their infirmities, preserved their clothing that it waxed not old. So with spiritual Israel, God supplies their every need, and covers them with his robe of righteousness. They had no road to travel, and if God had withdrawn his presence they would not have known which way to go. They had many wars with the tribes of the wilderness, but God conquered their enemies. Finally after forty years wandering in the wilderness, Moses (law) died, and Joshua (the Lord, the Savior,) led them across the river Jordan; they then inhabited a land "flowing with milk and honey," but there were many different tribes to be driven out. So it is with the church, some tribe always rising up to dispute her possession of the land, but God always fights her battles for her when she goes forth in his name, and takes none of the golden wedges or the garments of her enemies. The spies which were sent over into Canaan brought back the report that while it flowed with milk and honey, there were giants there. I think that some of the spies who are re-

porting of the spiritual land of Canaan fail to tell the children that there are giants there, but wish them to think that all is smooth sailing. Caleb and Joshua were true witnesses, saying that although the land is full of the different tribes, "they are bread for us: their defense is departed from them." We think that the children should be told that though there are giants in the land God is able and will vanquish the foes, and that life is a continual warfare.

This is very imperfect, and I doubt if you find it worth reading; much that I thought on the subject at the time is gone, and does not come back to me. I wish so very much that you could be with us at our meeting next Saturday. It seems so long between meetings, and when meetings do come they are so brief. Please answer, or get some one of the family to write to me. Tell them that you think there is a poor, weak, little mortal down here that needs comfort and encouragement, and that they might thus help to strengthen a weak worm. You promised to send me your experience of grace, let it be forthcoming, and I will try in my weak, faltering way to give you my grounds for hope, if indeed I have any.

Do with this letter as you think best; if you think there is any food in it for any child of grace that you know, give it to him. Remember the poorest, weakest, most unworthy one of your flock at the throne of grace.

With love unfeigned, I am very unworthily your brother, I hope, in Christ,  
GEO. W. HARTSOUGH.

P. S.—I am very happy to tell you that my wife's sister was led down into the liquid grave by Elder Peters to-day. Thus another mind is freed of one great burden.

"O how happy are they,  
Who their Savior obey."

G. W. S.

ADRIAN, Mich., April 1, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—As I sit this afternoon and look out of the window I can see nothing but the gray sky, and hear the cold chilly wind as it goes moaning by, the little song birds have for the time ceased their glad carols, and so all looks gloomy, and I compare this with my own poor heart, which is so cold, and cheerless, and destitute of everything good; no singing of birds is in the land of this old tabernacle of clay, which seems so frozen. I would, but cannot pray. But how can any one dare to pray with such a cold, unfeeling heart? Yet I do believe that the Lord's little ones do pray without ceasing. They are ever calling on him for mercy, and that he would abide with them, they wait for him, they watch for him, they long for his presence with them, and as the hart panteth for the water-brooks, so their soul thirsteth after the true and living God. Shall I be one of the number to whom he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? Where is my evidence? The only thing that I have left is this, I believe that I do love God and his dear people; they are all there is in this world. But when I look over my past life I see nothing but a wicked and deceitful heart manifest in it all, and then death with all its terrors comes up before me, I can but be afraid that all that I have hoped may prove but a delusion. Elder Chick, do you believe that one who has been born again fears death? We read that Jesus has conquered death, hell and the grave, if he has, why should any of his children fear them? Surely he is able to bring them off more than conquerors over every foe, and none can pluck them out of his hand. I have no

doubt of his ability to save, for his power is unlimited, and he doeth all things well.

In the removal by death of dear brother Benton L. Beebe, you have lost a good support, and it must be a great trial to you, but you are left, and we believe that the dear old SIGNS will continue as of old. Surely it has been a highly favored periodical, the Lord has raised up the fearless and gifted to send the glad tidings which the SIGNS contain, all over the land. O how many sad hearts they have gladdened and cheered on in their weary journey through life. I know how just a few words from the pen of a brother or sister will make the heart leap for joy; I speak from experience, as many others have done. They teach that Jesus is the Way, the Truth and the Life, the bright and morning Star, the Rose of Sharon and the Lily of the valley, he is the Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Is he not everything to his little ones who are so fearful that they do not know him? Still they are precious in his sight, and they shall never perish.

"In ties of blood, with Zion one,  
The Breaker is to glory gone;  
Hath all his foes to ruin hurled,  
Earth, Satan, sin, death, hell and world."

Of myself I cannot boast, but of one thing can I boast, and that is in the God of power and majesty, who declared the end from the beginning, he knoweth the way that I take, and my thoughts when they are afar off.

I cannot go to meeting, and therefore hear no preaching, but I have two sisters who live near me, and who often visit me, both are sound in the doctrine of salvation by grace. One of them had most wonderful exercises of mind in her experience, and has a good understanding

of the Scriptures, and it is good to hear her talk, the other says she has no experience that she dare claim, yet little as it seems, she would not exchange it for all the gold of Ophir, and her talk is very sweet to me, she is like a little child at our feet, with tears after running down her cheeks. So with these two sisters and the dear old SIGNS, I am not left comfortless. I have written of them because of the different ways in which they have been brought, yet both by the same Spirit. So I believe the Lord leads his people, some of them in a mild and gentle manner, so that they can hardly tell how or where the change came, while others must pass through deep waters, not eating or sleeping because of the feeling sense of their awful condition. I cannot tell why it is so, only that it seems good in the sight of God, and he cannot err or be unkind, and whatever he does is right. I wish to be reconciled to all his dealings with me whatever they may be, but it is hard to say, "Thy will be done," when sick and afflicted. Two years ago I had "la grippe," and it left me an invalid for life, and sometimes it is very hard to bear. I think of dear Mary Parker, and then feel that I ought to be content.

Dear brother Chick, I trust that you may long be spared to fill the place which you now occupy, and may he who is able keep you from falling, is my prayer.

I am lingering on the threshold,  
O God, why do I wait?  
The shadows fast are lengthening,  
Life's sun is nearly set.  
I am nearing the dark river,  
Why linger on its shore?  
O Lord, my trust is all in thee,  
And now what wait I for?

I pass my days in sorrow,  
The nights are dark and lone,  
The world has lost its every charm,  
O why is life prolonged?

What vantage for a few short years  
 To stay and suffer here?  
 They are but vanity and smoke,  
 Like mists they disappear.

But still with patience will I wait  
 Until my change shall come,  
 And if perchance I am his child,  
 Will be with Christ at home.

At home forever with the Lord,  
 In that bright, glorious world,  
 With streets of gold, and gates of pearl,  
 And glories all untold.

I remain your sister in a precious  
 hope,

(MRS.) H. TUTTLE.

[OUR sister, in the above good letter, asks us, Do you believe that one who is born of God fears death? In reply we can but say that all whom we have known, who have spoken to us about the matter at all, have confessed that it was so with themselves, and very many have doubted whether they were born of God at all upon this very ground. We frankly confess that it is so with us, but it is the pain, the suffering, the conflict with disease, more than the thought of death itself; we all dread suffering. Death could appear none other than our most dreaded foe were it not for the resurrection of the blessed Lord with glorious victory over it. It is only when and as we see Jesus the Conqueror that we are able to say, "O death, where is thy sting? O grave, where is thy victory?" We once heard the fear which the children of God still have of death illustrated in this way: the child who has been stung by a bee will still dread the bee, even though the father has captured the bee and taken away its sting, and tells the child so. Our heavenly Father has taken away, in the victory of Jesus Christ, the sting of death, and has told his little children so, and yet they, in their weakness, still dread the presence of death, even as the child would the bee.

As, however, faith in the father might grow strong enough in the child, so that he would not shrink at the touch of the bee, so God at times gives to his children such strong and living faith that they can rejoice even in the hour of death, and cry, "Victory," and "O death, where is thy sting?" But we do not need dying grace until that solemn hour shall come, and it is sure that if grace has been ministered to us sufficient for our daily support in life, that grace will not fail us in the hour when death shall approach. May we all feel the comfort of this assurance.—ED.]

MARENGO, Ohio, June 27, 1904.

DEAR EDITOR AND READERS OF THE SIGNS OF THE TIMES:—I often feel that I would love to tell you all how much I enjoy reading your precious communications. The glorious truth and doctrine is portrayed in such plainness and firmness, yet in all simplicity and kindness, and with the precious experiences of the many dear writers, often fill my heart with loving fellowship to all the poor and afflicted of the dear household of faith; thus I am often comforted and strengthened by your sweet testimonies of the goodness and mercies of the Lord. Surely, dear ones, you are highly favored of the Lord in being blessed with that precious gift, "the pen of a ready writer," to rightly divide the word of truth, and to tell the sweet story of Jesus to the comfort and edification of the dear family of God, and to the praise and glory of him who has hid these things from the world and revealed them unto you. O may you all continue to thus speak often, for the dear old SIGNS is a precious medium by which many receive all their preaching, and there are so many "lo heres and lo theres" even among those

of like precious faith, that it surely becomes each one to watch and pray and stand firm, and "ask for the old paths, where is the good way, and walk therein." "Blessed are they who know the joyful sound." Your unworthy writer often wonders if I indeed know the joyful sound. O, I feel so sinful, and my proneness to evil, my shortcomings and wanderings from God cause me many doubts and fears, and often I feel to be without hope of being included in that covenant of grace, and thus cannot claim any kinship to the dear children of God. Yes, I am so void and barren of the fruits of the Spirit, and in thus viewing my soul's depravity, so poor and needy, lacking all the graces of a true disciple of Jesus. Yet somehow there are times I am made to look away from self, above the temptations and sorrows of earth, and sweetly meditate upon the atoning blood and righteousness of Christ and his sufferings, my hope is renewed, my faith strengthened, and somehow a calmness fills my tempest-tossed soul, and I feel glad that the Lord has given me a heart to love his truth, to hope in his mercy, to love his people, to rejoice in the sweet gospel, and to desire the welfare of Zion, and surely if I am the recipient of these heavenly blessings I should praise the name of the Lord, for it is from his hand alone that I enjoy all these rich bounties, and O are they not of far more value to me than all the gold of Ophir, or the cattle of a thousand hills, yea, or all that this world can give? Truly the Lord has done great things for us, and his all-seeing eye is ever watching over his children wherever they are, and his power and grace uphold them through all their weary journey in this unfriendly world. What a precious promise he has given, he will never leave nor forsake his people; he

provides all things for their comfort; his wisdom comprehended the end from the beginning, and his power is sufficient to bring all his wisdom to pass; he works all things after the counsel of his own will; there is no such thing as chance or emergency with him, for as he has purposed it, so shall it be, and as he thought, so shall it come to pass. O how great is our God, great in power, mercy and love, and yet how little we comprehend of his goodness and greatness, but, dear ones, it is a blessed heritage if indeed we know anything spiritually relating to the Lord and his glory and our salvation, but be it ever so little, that little is infinitely precious, and it is all the gift of the Spirit of God, and without it we could not know the things of God, and while we feel it is in a very small measure we have attained to the knowledge of divine things, O how can it be otherwise when the riches of Christ are unsearchable? How weak are all our efforts to praise him; truly the more we behold of the beauty of the Lord, and of his tender mercies and infinite power and glory in all things, the more we feel and see how exceeding sinful we are by nature, and how we desire to be clothed in the beautiful garments of his righteousness and adorned with the graces of his Spirit. But while we struggle on through this life of trials and conflicts, feeling so poor and helpless, we feel to look to the Lord and his never-failing promise, for he says, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." What a precious promise indeed; O may he cause us to put our trust in him, for he is rich in mercy; we are weak, but he is mighty; we hope in his everlasting love, and may his all-sufficient grace lead and guide us all to the end.

I have copied the inclosed lines, which



I would like to see published in the SIGNS. I do not know who wrote them, as there was no name with them.

I have several volumes of old SIGNS, as my grandparents took them for many years, and I treasure them and often re-read them with joy in the thought that the same truths are yet loved and earnestly contended for. May you, dear brethren, be given grace to speak forth those precious truths for many years to the comfort of the saints and glory of the good old cause.

With love to all, I am yours unworthily,  
BELLE GORSUCH.

### S I N .

"O LORD, subdue this hateful monster, sin,  
Which doth so tear my restless heart within.  
I cannot check its black Satanic power;  
It works from day to day, from hour to hour.  
Thou holy, bleeding Lamb, I come to thee;  
No other power, I know, can set me free;  
No other balm can ease the deadly smart,  
Or cure the ulcers of my sin-sick heart.  
To thee, the good Physician, I would come,  
Tell my complaints, and be no longer dumb.  
Hast thou not said thou wilt not turn away  
The needy soul who at thy feet would stay?"

No fancied malady I bring to thee,  
For well thou know'st I'm full of leprosy;  
No spot is clean in this vile, carnal heart,  
For sin has tainted it in every part.  
I sometimes hope I have a heart within  
Which cleaves to thee and hates this deadly sin;  
But ah, it meets me every step I go,  
And often plunges me in bitter woe.

Two armies in my soul I daily find;  
Each to its sovereign leader is inclined:  
The new man with his graces, loves my Lord,  
And always yields obedience to his word.  
The old man in my flesh with cruel power  
Assails my better feelings every hour.  
This makes a conflict and a bitter strife,  
A constant warfare each hour of my life.

Sometimes I feel my sin was put away,  
Atoned for on the cross, on that great day.  
When Zion's sins were on her Surety laid,  
And all her dreadful debt in blood was paid.

Then faith can triumph in my risen King,  
Adore his name, and his sweet praises sing,  
Desire his holy precepts to obey,  
And run with patience in the narrow way.  
But soon, alas, my wretched unbelief,  
That infidel, of all my foes the chief,  
Will question all, will reason, and will pry  
Into those things for reason's sphere too high,  
Object and stumble at the truth of God,  
And bring upon my soul a smarting rod.

Sometimes sweet love my spirit will renew,  
And heavenly grace all evil will subdue.  
Then I my precious Savior can adore,  
And long to see his face and sin no more.  
Love to his people in my breast will glow,  
Yea, every one who does my Savior know,  
Is to my heart most dear; I love them all—  
His chosen sheep and lambs—however small.  
But O, when Satan stirs up hateful pride,  
And discord rages sore on every side,  
Strife and contention quench love's glowing flame,  
And plunge the sinful child in guilt and shame.

Lord, check these tumults in thy church below;  
Let thy pure love in every bosom glow;  
Make thy dear children live in love and peace,  
And bid this bitter strife and discord cease.

Humility will bring me to thy feet,  
And make me glad to take the lowest seat;  
Let others thrust me down, and never care,  
But feel my proper place is to be there.

But soon again self-love and hateful pride,  
In thought or word or deed, will start aside;  
Troubles will then press heavy on the mind,  
And I no comfort in the Lord can find.

When shall the weary conflict, Lord, be o'er,  
And I be troubled with this foe no more,  
But through thy merit shall the victory win,  
And be forever purified from sin?"

DEAR BROTHER CHICK:—I herewith send you the letter of which I spoke to you. When done with the manuscript please return the letter to sister Rogers.

Your brother in hope,

J. T. ROWE.

BALTIMORE, Md., April 28, 1904.

DEAR BROTHER AND SISTER ROGERS:  
—You will no doubt be surprised to re-

ceive these lines, but I feel as though I must write to you, I hope that you will excuse me for troubling you, I have tried to keep from writing. When I think of what I am, I feel as if I am deceiving the Lord's people, and that I ought to tell them so. Now I will leave you to judge whether I am doing wrong in penning these few lines to you. My desire has been to tell you of the goodness and mercy of God to a poor, unworthy worm of the dust. At this time last year, I was confined to my bed, and suffered at times what tongue can never tell. I did not think many times, that I ever would walk again. If my life were spared I could not see why the Lord should spare it, so unprofitable, and of no good to any one, but it has pleased him in his all-wise providence to raise me from the bed of affliction, and to give me strength enough to go about the house, and who has greater reason to be thankful than I have? My desire is to walk softly before him all the days of my life, and to praise him for his many blessings bestowed upon me. Many times during my affliction I felt that I could not stand another day, but he gave me strength, or I would have sunk to rise no more. Words fail to express to you how much I enjoyed the sweet company of my dear brethren and sisters while I was sick, and since I have been able to be up, the loving-kindness of you all I will never forget. How could you all be so kind and faithful to a poor creature like me? And then I think of our dear brother, Elder Rowe, and how often he came and preached the blessed gospel to one that feels to be nothing, and less than nothing. The sermon that our dear brother preached last Sunday night was wonderful, it was meat and drink to me, and I think that it was to all our kindred in

Christ. I was made to forget my poverty, and to look away from myself to him who I hope died for me. For two and a half days it seemed as if my poor soul went out in praise to his great name, although all of that time I was alone and not one word uttered. If I only could express to you what I desire, and what my mind passed through during that time, you could tell me if you think it was the Lord working in my poor heart, drawing me with the cords of his loving-kindness. During this time of peace it would come to my mind that perhaps this might only be some of my own kindling. Sometimes I would think that it was only because I had been feeling better in body, but then I knew that I did not feel nearly so well those days as I did last week. One night in particular I suffered badly with my head, and could not sleep, yet all was peace and joy within. I felt as if I could say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

Last Sunday night was one long to be remembered. I wonder that our dear pastor should ever doubt. I know that no one could ever preach as he did unless called of God. How sweet his words were to us all. Yes, "how loath we are to leave the place, where Jesus shows his smiling face." Many times I get very low down and feel as if I have no hope, and I cannot think that I know anything about spiritual things, or that I have been born again, else I would not feel so miserable. There are times when these words seem to be a comfort to me, "We know that we have passed from death unto life, because we love the brethren." Yes, if my poor heart does not deceive me, I do truly love them. I love to meet with them all, and to hear them tell of

their joys and sorrows. These are my dearest friends in bonds of love, yet I do not feel worthy of a place among them, and if they could see me as I see myself, they would have no love or fellowship for me. I am as prone to sin as the sparks are to fly upward. I think if I were a christian I would show it by my daily walk and conversation, which I do not. O that I had the true marks of a child of God, as I can see all of you have, then I could go on my way rejoicing; but I am so much of the time in the slough of despondency, and in doubting castle. I travel so much of my time by night, and I do not feel as I did a few days ago; I feared the fall; I feared that I could not stay in the blessed frame of mind, and that I must again come down in the valley. I feel sometimes that I would not exchange my place among the Lord's dear people for all the world calls good and great.

This hymn has come to my mind,

"From east to west let others roam,  
And search in vain for bliss;  
My soul is satisfied at home;  
The Lord my portion is."

Christ is all and in all.

Now I ask one favor of you, when you have read this please burn it up. It looks so much like myself that I am almost ashamed to send it. I often think of dear sister Rowe, and of how kind she was to come and spend the day with me when I was sick, and I hope that she will come soon again.

I will now close, hoping that these lines will find you well, and enjoying the smiles of your heavenly Father. When it is well with you remember me. With much love to you all, I remain as ever your aunt,

LIZZIE A. GRAFTON.

CLAY VILLAGE, KY., 1904.

DEAR BROTHER IN CHRIST:—As I have been comforted in reading the experiences of brethren and sisters in the SIGNS, I will send you a sketch of what I hope is my travel from nature's darkness into the light and liberty of the children of God, or my experience of grace.

I was born, like all the posterity of Adam, a totally depraved sinner; for the stream cannot rise higher than the source. My mother was a member of the Old School Baptist church, and since my earliest recollection, she taught us to be moral, truthful and honest. She also would tell us that religion cannot be taught, for the religion of Jesus was known only by direct revelation of the Spirit of God, the Lord of heaven and earth; and that it is not by power or might, but by the Spirit of God.

My mother was a good singer, and it was my delight to hear her sing in my early youth. It is still my delight to sing, and to hear the songs of Zion sung. I traveled along in my youth, a careless and unconcerned boy. I would read the SIGNS for my mother, and as time passed on I came to like to read them on my own account, as I felt that they contained the truth.

I do not know the exact time when conviction commenced with me. I cannot say that I hated the Old Baptists, but rather liked them, as they appeared to me to be an humble, God-fearing people, but I was naturally of a quick and hasty temperament, and my older brother seemed to take delight in teasing me, and when I would get angry and call him ugly names, he would laugh at me, and tell me that the Bible said that he that calls his brother a fool is in danger of hell fire. This would frighten me some, but it would soon wear away. At about

the time of my eighteenth year, one of my schoolmates died of whom I thought a great deal. She met with what we call an accident by being thrown from a horse, and died in a short time. As she was a good girl, and was taken away so suddenly, I thought of the uncertainty of life, and realized that I was without God or hope in the world. I also realized the certainty of death, and tried in my weak way to pray to God to forgive my sins. The publican's prayer seemed to suit me best, "God, be merciful to me, a sinner." But my prayer seemed only an empty breath, my faith being so very weak.

Time passed on, and I did not gain much relief until I was given to believe that the Lord had had mercy upon me, through a dream. I thought that I was walking through a woodland near the house, and I passed by an old stump, where a tree had been uprooted by the wind, and I noticed a small snake in the roots of the old stump. I had not walked far when I looked back, and the snake had become very large, and was coming toward me very rapidly. My first thought was, I cannot kill it, so I fell upon the ground, and though I felt too unworthy to repeat the name of the Lord, this prayer seemed to come from my inmost being, "O, for mercy to me, a sinner." The serpent came to where I was, immediately disappeared, and I found myself at Old Bethel, and my grandfather, Elder J. F. Johnson came toward me with outstretched hand, and said, You have come home at last. Then I awoke and felt relieved, believing that the Lord had pardoned my sin.

Two years after this I was at an old brother's house, and we were talking upon religious matters, and he advised me to go to the church. I told him that I was too unworthy, and he still advised the more.

I offered myself for membership, and told something of what I have here written, and was received. Since then I have had many ups and downs. In 1889, as I think it was, myself and family went to California, and were in the golden west about five years. To make a long story short, I will say that I tried to throw the whole matter away. I thought perhaps that I had caught the shadow and missed the substance, and that it all was a delusion. I wandered far off in the briars and thorns, and sowed the wind and reaped the whirlwind; I sowed to the flesh, and of the flesh reaped corruption. It is only of the infinite mercy of God that I was spared, "for his mercy endureth forever." For five years I was not inside of a meeting-house in that land of gross idolatry. Some of it is as beautiful a country as ever the sun shone on, but darkness covers the land, and gross darkness the people. No doubt the Lord has a people there as he has everywhere, a remnant saved by grace, according to election, but the large portion of the people care only for the treasures and pleasures of this life. I wrote to the church at Bethel to exclude me, but they would not do it; they were disposed to cast the mantle of charity over my failings. So we came back to Kentucky, and are once more blessed with church privileges. And now to sum it all up, "It is by the grace of God, I am what I am." I know that it is all of grace that his people are saved. And, "We know that we have passed from death unto life, because we love the brethren." God hath chosen the things that are not, to bring to naught the things that are, and this is so that no flesh should glory in his sight. "He that glorieth let him glory in the Lord." The doctrine of sovereign grace is God-honoring, and it is the only doc-

trine that places the whole posterity of Adam on an equal footing, the heathen and all; all alike sold under sin, and if saved, saved by grace alone.

The church at Bethel gave me liberty to speak in the name of our Lord and Savior, but it is my firm belief that many a good exhorter has been spoiled in trying to make a preacher out of him. Every gift and every member should be in his proper place. We will get along poorly if we attempt to place the foot in the place of the hand, and the gift of exhortation is also necessary.

Now, dear brother, if you think proper, you can publish this letter.

From a sinner saved by grace,  
WM. F. SLOAN.

PATASKALA, Ohio.

"BURY me at dear old Mt. Zion." I quote from the obituary of sister Galleher in the SIGNS of June 1st, 1904. Strange text this, strange words to have ringing in my heart hour after hour, until it is made to overflow in silent praises to the good Lord of us all. I do not know if I knew her or not, think I did, but it does not matter now, she is gone, and we, too, shall go soon. In that wonderful sweet way of his, her heavenly Father relieved her of all earthly cares, made her feel she was about to be gathered to her Father's, knew better than the doctors or nurses, and with her hands, as it were, on the door, she turned to say those words, said them resignedly, and to me it seems cheerfully. O the glory of God in death!

"Bury me at dear old Mt. Zion!" As these words come to me over and over, in a sweetly solemn way, borne on the breeze of the celestial morn, I am carried away to another scene, away back through the cycle of the ages, far away to another country and clime, to another death-bed

scene, this time a man, but dying, I hear him say, "Bury me with my fathers." The man that God said he loved before he was born, the man he never cast off, cast out or cast away, Jacob, in that rich oriental chamber, with his twelve sons, strong in manhood, standing around his bed. He has just finished the "blessing." Then Canaan comes before him, it is far away, where he had so much trouble, and evil, and famine, one might think he would never care for it again, but listen, hear him. There are precious things to him there, the "old burying ground." "Bury me with my fathers," is the command of Israel, (a prince of God) a command that the powers of Egypt bowed to, it was God's eternal decree; Abraham and Sarah are buried there, Isaac and Rebekah also, "and there I buried Leah." The people were about all gone that he knew, he was too old to ever get back there again alive, so about all he could expect was to be buried there. It may be some will read these lines who have a "Mt. Zion" in their minds, a place where they want to be buried, it is a dear place to them, there is where I buried that little blue eyed baby boy years ago; God gave him to me, and just as he was entwined in our hearts he took him away; I never could understand why it was, and for years and years I used to visit the little grave and care for it, until now I have gotten too old and feeble, but let me be buried there. Or it was the husband, taken in early life, and as the mother struggles to raise and train the children I hear her tell them of their father, whom they do not remember, but there is a place for me, bury me beside him. Is it wrong to think and talk thus? If so, then I am wrong, most all the saints were also, for many of them talked of their burying place, but it is the old Jacob, and

we are all Jacobs, people of the living God; where they die, let me die, and there let me be buried.

Old Mt. Zion! There comes to my mind, and in my view, that hot summer Sunday more than forty years ago, when that first battle was fought, and the things that took place around and in that old meeting-house, until it seemed as though all was to be destroyed, but God caused the cloud to pass over and away, peace and quietness came and reigned around, and now for forty years the birds have built their nests and reared their young in the trees around the old house, and the saints have gone up at their stated times to hear of him who said he had all power both in heaven and in earth. It all comes back so clear to-day, most all are dead who were there that day. Some are living who have not forgotten the sound of war, and all these years God has had a few there to call upon his name, and has put brother Badger at Aldie to preach to me in the obituaries he writes. Brother Badger, what if they all die in our time, and churches go out, does that make the faith of God of no effect? Does that prove that God is feeble? No! no!! no!!! But when, like our sister, they sound the silver trumpet as they go, my heart catches up the music of glory to his holy name.

I feel that I have failed to express here the things I see in it. I wish I could make them plain.

FRANK McGLADE.

NORTH BERWICK, Maine, June 12, 1904.

MY DEAR BROTHER:—It is my turn to ask forgiveness for not having written sooner. I wrote but two letters, except my weekly ones home, for two months this spring, and I have felt so utterly unfit, in every sense, to write to you since I

have come home that I have not done so.

Sister Hubbard's letter in the last issue of the SIGNS expresses my own feelings well, and sister Attie's, too, tells of the same things that I have felt keenly for three months. Indeed, it was these two letters that caused me to think that I might write to you, and the sermon I heard this morning decided me. Your letter was and is sweet to me, and I have desired to write to you, but the fear of saying things which would be of no comfort or use, things which, if sincerely told, would only pain you, have kept me from obeying the dictates of my heart.

I, like sister Hubbard, have known what it is to feel indifferent to the things of God, and to not care, apparently, whether I was indifferent or not. Like sister Attie, "I would not reach out and grasp any of the past joys and think of them again, for they were far beyond my reach. No reading of marked passages of Scripture brought back any of that former enjoyment, and I have almost wondered why I marked them." I have looked back upon my experience, and have wondered if after all it has not been a delusion of the mind (as the learned think). The Bible has afforded but little comfort, for I have been so critical that the letter only has appealed to me, and doubts and misgivings have given to my criticisms a decidedly worldly and unbelieving cast. I heard my father preach twice in May, but all was dry to me. I heard him again at a funeral some two weeks ago, and my mind, as before, drifted off into more interesting subjects. I have but seldom felt grief at this condition of heart; I have tried to pray, and the "heavens were as brass." My voice, if I spoke aloud, seemed so devoid of feeling that I have felt condemned by it alone, not to mention the reproach of my

conscience, yet I have desired to experience again the sweet mercy and fatherly guidance of God, and have tried to pray for help.

Father's sermon this morning was on the love of God. At first I seemed uninterested, but before many moments I tasted again that the Lord is gracious. I could again rejoice in a Savior's almighty and redeeming love, could praise the Lord for mercies past, and feel that here was indeed the house of God, and here the gate of heaven. "I love the Lord, because he hath heard my voice and my supplications." "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee!" The people who love this doctrine are again dear for fellowship's sake, as well as that of old association. Their God is certainly my God, their joys and sorrows are mine.

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

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

I was shocked and grieved to hear of Elder Vail's son's death, and wished I could write to him, but feared that I would but aggravate his sorrow. I have thought very much of him since I wrote to him in February and received a precious letter in return. I have prayed for him without any trouble, for I have never had the slightest doubt that he was one of God's redeemed.

I hope the dear Father will continue to bless your work in the SIGNS and in the pulpit, and bless you with abiding faith in himself, who is the giver of all spiritual gifts.

With love and prayer in Christ for you, and with loving regard for all of your

household, I am, I trust, your very little sister in a precious hope,

RUTH KEENE.

HAMPSTEAD, Md., May 20, 1904.

MY DEAR BROTHER:—You cannot know how much I was cast down because I did not get to the association at Black Rock. A great deal has been written about them, but I cannot see why they cannot be conducted in a scriptural manner, as well as any other meeting, and therefore be edifying and of comfort to all who love God. I felt that if I could have been there just for one day and have seen you all, I would have been satisfied. On Wednesday I just felt hateful, though I do not suppose you know what that means. Then the evil one tempted me by telling me that I had wished for rain. But I was comforted then by the words of Jesus to Peter, "I have prayed for thee." But yesterday though cloudy without was sunshine within, and I could enjoy reading, and in the evening the SIGNS came, and this morning I have read the editorial. I read brother Scott's letter first. Elder Keene is one of my favorite writers. Brother Scott, like myself, seemed to be looking away from self to the great Shepherd for all righteousness. Is it faith that has caused me to rest so confidently in the loving Savior, and to behold in self nothing clean? How great is the mystery of godliness! If this is of faith why cannot I have more faith in temporal things? Reading the SIGNS has brought this thought forcibly to my mind. I know that I am fully in God's hands, and I think you believe that this is where I desire to be. His word says, Having food and raiment, therewith we should be content. I desire so to be, and often ask for release from those wants when I have

not the means to supply them. Do you say, Foolish child, she forgets the loaves and fishes, and the various other proofs that all things are possible with God? If he gave the one who was dearest to him for the redemption of his people, it is sure that he will withhold naught that is best for his loved ones.

This evening I found myself singing, "Jesus lover of my soul," and then I drifted into "Sweet bye and bye." Then came the thought, Now the friends at Black Rock are giving the parting hand, but such will not be the case when we reach "our desired haven," and then not a part will meet, but all; all God's people, to praise him evermore.

Since I wrote the foregoing, I have read "Isaac a type of Christ," written by Wm. McEwen, and I thought it beautiful. But I seemed to realize how feeble was my faith. But does it not read, "Jesus Christ the author and finisher of our faith"? And again, is it not written, "But unto every one of us is given grace according to the measure of the gift of Christ"? I do believe that I am truly thankful, even though I do not show it in my daily walk, for being kept from great crimes, knowing that it is Christ that has prayed for me, and that keeps me in the trying hour, and that maketh me to differ from another.

"Let not your heart be troubled,  
Was the message that came to me,  
After a night of tossing  
On a dark and stormy sea,  
And although the words were olden,  
And so might have lost their might,  
They came as a message golden,  
As if they were new that night."

It seemed as if it came as a message to me.

It is now June, and our sister Emma Kelley wrote to me on the 5th, as she was not able to go to meeting. I was

glad that if I could not be present, still I was remembered. She also sent me the Minutes. She wrote that Elder Gore preached on Sunday after the association, and she wished so much for me to be present. I understand that Elder Ker was called home for a funeral. The afflictions of the people of God are great, but he delivers them out of them all. Sister Emma said that the blind man Brown was baptized. It is very kind of them to let me hear from my people, and to desire that I might be with them, even though it cannot often be so. I believe now that the weather is pleasant I could go if I had the way, but our God is too wise to err, and too good to be unkind, it must therefore be best for me as it is.

The SIGNS has again reached me, and all in it is good; but you know that some just express our feelings, and the article under the heading "Fragments," comes to me in that way. It was a comfort to me, coming as it did from one who has from his youth been wielding the sword of the Lord and of Gideon. Then also sister Attie Curtis' letter. I have so often wondered why she did not write, for I have always enjoyed her writing so much. It seems that she is not enjoying the sweet assurances that she once did, yet I have enjoyed her trusting, submissive spirit just as much as the former letters. I suppose you know her personally. I also think the Baltimore Circular Letter good, and often wonder if I could have become indifferent about going to the meetings if I had had the opportunity. I feel as if I must say something about dear old sister Lizzie Kemp. She enjoyed the meeting so much the last time she was there, but like you, I think that it was a blessing to her when the time came for her to depart and be with Christ.



I have here just put down my rambling thoughts, and you know that to exercise the gift bestowed upon us is all that we can do. Now with your heavy responsibilities may you ever be made to feel the words, "As thy day, so shall thy strength be." Then will the weight be lightened. Elder Rowe has written me such a kind letter in behalf of the church. It ought to be answered, but I get along slowly with writing.

With love to all, your sister,

GEORGIA D. ENGLAND.

[WE give this letter to the readers of the SIGNS, feeling sure that it will prove good to many hearts. We have known this dear, afflicted sister for many years. It was our solemn and glad privilege to baptize her nearly twenty years ago, in the fellowship of the church at Black Rock, and she has ever since been loved and honored as one of the faithful. She has been able to meet them hardly at all, living, as she has done, some distance away, but the Lord has been with her, and his grace has been sufficient for her.—ED.]

CLAYTON, Ala., May 8, 1904.

EDITOR SIGNS OF THE TIMES—DEAR BROTHER:—From some cause I feel inclined to offer a few thoughts upon "Christianity" for the consideration of the Lord's people, feeling very dependent upon the Lord of hosts, knowing that there is nothing known of him save by revelation. Since God is a Spirit, and seeketh such to worship him as do worship him in spirit and in truth, it is plain that there can be nothing known of him in his holy character but by the Spirit of God, which liveth and abideth forever. Christianity then is a hidden thing to humanity. Jesus says, "My kingdom is not of this world," and "cometh not by

observation," so with the same propriety it may be said of christianity. Christianity then is a gift, it cometh not by the will of man, and it is not regulated or governed in the least by the will of man. That degree of love and fellowship to which we attain in this kingdom is governed by the will of God. All of our trials and persecutions are measured by him and assigned to us before we have our natural existence in this world. It should be remembered that there are many kinds of religion, but only one kind acceptable with the Lord, and that is his righteousness. It takes nothing less than the righteousness of God to constitute christianity. If any know the righteousness of God they have the knowledge of christianity, and are justified in the sight of God, but if they have not this knowledge they are unjust. The just shall live by faith, without which there is no righteousness save of the law, which cannot give life, but takes life. This was demonstrated in the death of the Son of God. And on that notable day the moon, which represents the law, turned to blood, and the sun refused to give her light. The sun here is in representation of the Sun of Righteousness. It is written, "The letter killeth, but the Spirit giveth life." The letter is the law; it is invariably so. When antichrist is given reigning power, the Sun of Righteousness refuses to shine. It was not only so with Jesus, but with all his true followers in their tribulations. Christianity is as foreign and distinct from humanity as light is from darkness, and yet they are joined together as the day and night, and the darkness comprehends it not. If our eyes were blinded and we were made to believe it was day, it would remain dark. The disciples were first called christians at Antioch. What was the cause of this?

Was it from any natural qualification? If so, why were they not called christians before? Jesus made them his apostles. Their natural deportment or qualifications had nothing to do with it; the same work that made them apostles made them christians; it was by a manifestation of the Spirit and power of God working mightily in them which then, as now, could only be discerned by faith. Then who shall judge a christian? We are commanded to judge with righteous judgment. What an awful and fearful thing to judge without this judgment, yet it is often done, even in the house of God. If men could know that they were destitute, surely they would remain dormant until the Lord come. But here the evil comes in. Righteous men have suffered from the days of Abel to the present, because of foul judgment, which always exerts itself in the absence of faith. Christianity does not belong to the things of human progress, yet it is progressive in its nature, according to the will of God. We have a growth in grace. While it is progressive in its nature, it is to the reverse of human progress; consequently the world denies the progress of the true church. A man in this town told me recently he would like the Primitive Baptists finely if they were progressive. I told him their progress was of the Lord, and referred him to the promised Isaac. Nothing is plainer to believers than that the progress of the Lord's people depends upon God's will. The Lord says by the prophet Isaiah, As I have purposed so shall it stand, and as I have thought surely shall it come to pass. This embraces every event in time or eternity; christianity is not a manufactured thing, as some would have it. I am truly sorry that some Baptists seem to have this view of christianity, that it is a composition of

the best human qualities and the holy Spirit of God, well compounded together, and that it is kept up and lived out principally by good moral culture. This is not true, for "It is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy." Again it is written, "Perilous times shall come." The prophets foretold these very things that are so trying to the faithful.

Yours in hope of eternal life,

J. E. FINCHER.

OREGON CITY, Ore., June 23, 1904.

ELDER F. A. CHICK:—By request of Elder G. E. Mayfield, and others, I will send you a brief account of the fifty-fourth annual meeting of the Siloam Association, which it is desired to have published in the SIGNS OF THE TIMES.

The association convened with the Luckimute church, near Sheridan, Yamhill Co., Oregon, June 17th, 1904. The entire entertainment was provided at the residence and farmhouse of Elder Vincent Turnidge, where a company of more than 130 individuals were cared for during the meeting; more than one hundred members of the Primitive Baptist church being present, among whom was brother James Chamberlain, who has seldom missed one of the meetings since the organization of this association.

Of those who were present at the organization of this association five are yet living: brother and sister Chamberlain, of North Yakima, Wash., sister S. J. Cummins, of Touchet, Wash., sisters L. S. Pitman and J. Earnest, of Salem, Oregon.

The moderator, Elder W. S. Mathews, was detained from the meeting on Friday, to attend the funeral of brother A. J. Pitman. The preaching service was rendered by the eighteen ordained Elders present, and was not with enticing words

of man's wisdom, but in demonstration of the Spirit and in power. "That your faith should not stand in the wisdom of men, but in the power of God."

Visiting brethren and sisters present were from churches located in Kansas, Nebraska, Washington, California and Oregon. These all met in unity of Spirit, and received with rejoicing the gospel of the glad tidings of great joy.

Of the ministering brethren present, we may say their mouths were opened unto us; their hearts were enlarged, and God that comforteth those that are cast down, comforted us by their coming as of old by his servant Titus. Proving their ministry by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left.

The service of hymns and spiritual songs was observed at the opening of each session and during the intermissions. The singing was led by brethren Gilmore, Hess, Aydlotte, McQueen, and others. They sang the songs of Zion with the Spirit and with the understanding; many believers rejoiced. They came with singing unto Zion. The prophecy of Isaiah came to my mind with renewed and extended view: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." There were assembled the saints of the true and living God, coming as pilgrims and strangers, yet made to sit together in heavenly places, and thus to attest the goodness of God in the land of the living, by their merciful remembrance of the stranger, the fatherless and widow, thus delighting in the law of God, and

this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.

Yours truly,

(MRS.) M. J. LEE.

HELENA, Ga., June 30, 1904.

ELDER F. A. CHICK—MY DEAR BROTHER:—I have just found time to write you, as I promised to do when I left you at Warwick. If you wish, you may also let this letter appear in the SIGNS OF THE TIMES as a letter to all the beloved saints who may read it, and especially to all those whom I met while on my pleasant tour up in your country.

I am well and returned home safely, finding all well here. I feel encouraged by the many kind words I received while laboring in my Master's kingdom among you all up there. Truly the Lord has been very good to me, and the more I consider my unworthiness of "the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant," I am made to say as David: "What shall I render unto the Lord for all his benefits toward me?" How much I am convinced of God's goodness to me, a poor sinner, by the many acts and words of kindness shown me while among you all. Ought not I to recognize God's goodness, though it be clothed with a veil of flesh in his dear children? The love shown by the children of God helps to fully convince us of the certainty of the great love of their Father. How I do enjoy thinking and trying to speak of the many evidences of God's goodness and mercy to poor sinners "who are made nigh by the blood of Christ." For truly we are not left without abundant proof of his wonderful wisdom, power, riches, grace and glory, if indeed our poor eyes could be opened by faith to see it all, as were the eyes of the

servant of Elisha. How safe ought the children of the most high God to feel while serving and trusting him; and how blessed are they who are given to trust in and serve him. How impressive is the language of Paul to such blessed characters as the fifteenth chapter of 1st Corinthians describes, saying: "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." I delight, after the inward man, to labor in love among God's dear children, to try to comfort them with the things wherewith I have been comforted, for I find that as I am given to so labor for the upbuilding of my brethren, that I, too, am built up. So, in like manner, as I seek to encourage others through Christ, I am encouraged through Christ. So also is it in rebuke or reproof which I in faithfulness have to administer to others; I am forced to partake, too, of its corrections.

I shall never forget the unmistakable signs of love and christian fellowship manifested by the dear Primitive Baptists in your country. I hope to be remembered in prayer by you all, and by all of God's dear children everywhere. Love to all, and may God bless you all.

Yours in hope,

MORGAN BROWN.

HAMILTON, Texas, May 23, 1904.

DEAR BRETHREN IN THE PRECIOUS FAITH ONCE DELIVERED TO THE SAINTS:—It affords me pleasure to be able to send you the amount due to renew my subscription for the SIGNS, please move the figures up for the inclosed amount. I love the doctrine that the SIGNS has ever unwaveringly contended for since its inception, more than seventy years

ago. I believe that our God gave it existence, and I have no hope in any other power for its continuation. Because of this I feel bound not only to continue my name as a subscriber, but also, as much as in me is, to try to increase its circulation among others who give evidence of their love for it. The consolation which I have had in reading it, as a subscriber, for over twenty years, convinces me that it is right for me to try to encourage others who love the truth to add their support. And while I have succeeded but poorly in my efforts to induce others to subscribe for it, I do feel thankful that it has pleased God to bless a few, whom I have assisted thus, to continue in the word as disciples indeed. And they still love to read, and prefer to pay for it themselves, rather than allow others to do so for them, as long as they are able to do so at all.

I know that nothing short of grace can cause one to love the true doctrine of grace, and the sovereignty of God, as the Bible teaches, and for which the SIGNS has always firmly contended for nearly seventy-two years.

But I am consuming space, while I keenly feel my lack of power to express myself as I would wish. I greatly desire your success in the publication of the SIGNS, and I much desire your prayers for the weakest of the weak of all who have a name among the true worshipers who contend for the doctrine of unconditional salvation by grace alone, and for the unlimited predestination of God.

I want to add to the above that this morning's reading of the number of the SIGNS for June 1st, embracing the two editorials, with brother Goble's article on "God as revealed in nature," is worth more to me than the whole year's subscription.

I remain yours in hope, with love from myself and Little Sardis church, which stands firm as a rock in the faith,

W. D. WOOD.

MARDELA SPRINGS, Md., April 10, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—I have delayed sending my remittance for the dear old SIGNS OF THE TIMES longer than I thought to have done, but it has not been neglect or carelessness, but I have been hindered through other causes. I always wish to be prompt in sending my remittance, but I cannot do all the time as I would wish, for when I would do good evil is present with me, and I do know and fully realize that in me (that is, in my flesh,) there dwells no good thing. It seems to me I cannot do without our family paper, and if it is not asking too much, I will copy a few verses of poetry I found several years ago in a piece of newspaper; they have been very comforting to me, and especially so of late, and if they meet with your approval, and you think them suitable matter for the SIGNS, you can print them, and if not, all will be well with me.

“Keep me very near to Jesus,  
 Though beneath his cross it be;  
 In this world of evil doing,  
 'Tis the cross that cleanseth me.  
 Should there come distress and darkness,  
 Let this hope with me abide,  
 After all the gloom and sorrow,  
 Light shall be at eventide.

Bring to mind my past experience,  
 That shall take my fears away;  
 For thy goodness and thy mercy  
 Shall be mine till close of day.  
 Through the tears, the clouds, the tempest,  
 Shine on me, O crucified;  
 There's a promise in God's rainbow,  
 Light shall be at eventide.

Lead me onward to the future,  
 Where I fear one step to move;  
 Still the love of God will keep me,  
 Love beyond a mother's love.

Calvary has said sufficient,  
 Hear them sing on yonder side;  
 Though the cross stand in the pathway,  
 Light shall be at eventide.”

Your little sister, if one at all.

SUSIE L. GILLETT.

NASHVILLE, Tenn., July 8, 1904.

DEAR BROTHER CHICK:—I notice in the SIGNS for June 15th a communication from brother C. M. Bruce, dated Oregon City, Oregon, saying that his home was at Fresno, Cal., asking whether there were any Old School Baptists living at Fresno. I wish to say that brother George Rucker and family live there, and that brother Bruce would do well to meet with them. Brother Rucker has a family consisting of a wife and two daughters. They are old friends of ours, and formerly lived here. They were members of the Colledge St. Primitive Baptist Church of this city, and I am not sure but that their membership is still with us. Sister Rucker and children have been visiting Nashville friends this spring, and have recently returned to California. They said to us that they had not as yet met with any of our people out there. I spoke to them of taking the SIGNS, as it was so full of good things, and she talked as though they would do so. I cannot say too much for the SIGNS, as it has been of great comfort to me; I read and reread them. I trust that these two brothers may get close together, and that they will also find others who are of the same faith. May the Lord bless you in every way that will be for your good, and for the excellency of his glorious name. May he be with all the household of faith in every place where they call on the name of the Lord Jesus in sincerity and truth, is my prayer for Christ's sake.

Your brother,

W. P. HOOD.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1904.

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

BROTHER D. D. Allen, of Yantis, Texas, desires the views of some brother upon the thirty-third chapter of Ezekiel, especially regarding the warning embraced in that chapter. While not wishing to forestall any one else who might desire to write upon the subject embraced in this chapter, we feel like suggesting a few thoughts concerning it.

It must not be forgotten, first, that the people addressed was Israel under the law, and the subject is the way in which God dealt with them under that legal covenant. God spoke to them often in the language of reproof and warning, showing them the results of transgression, and the results of repentance and obedience on the other hand. God sent them wise men, scribes, prophets and priests, ministers in that worldly sanctuary; of this the Savior spoke while in the days of his flesh. But this people grossly disregarded the word of the Lord again and again, and thus proved their stubbornness and rebellion of heart. No doubt many whom God had raised up as teachers in Israel, many who were called to be prophets, and to whom had been given the word of the Lord, often were discouraged and disheartened at the want of regard to their warnings and teachings,

manifested among the people, and often they would seriously question as to whether they had themselves been faithful, and if so, why so little regard was paid to them. Often it might well be that the true prophets would feel oppressed as they saw the people still continuing in their folly, notwithstanding all their warnings and reproofs, and knowing that the frown of God would rest upon the disobedient, and that his judgments would fall upon them, they would seriously question as to what should be their own situation in the midst of these judgments.

It would seem from the first six verses of this chapter that Ezekiel himself thus questioned before God. He had warned the people of approaching danger, and they had disregarded his cry, and sorrow and trial should surely be theirs at the hand of God, but how should it be with himself in that hour? Should he also be condemned with the people? In response to this inquiry the figure of a people who had chosen a watchman from among themselves is given. This watchman sees the sword coming, and blows the alarm upon the trumpet for the warning of the people, then if one did not heed the warning, and the sword came to him and took him away, his blood should be upon his own head, and not upon the head of the watchman, but he that heeded the warning should deliver his soul from that sword. But on the other hand, if the watchman sees the sword approaching, and gives not warning, and the sword comes and takes away any person from among that people, his blood should be required at the hand of that watchman. This is the substance of the first six verses of this chapter. The Lord appeals to what is regarded as right and just among all men. This is the judgment

which every right thinking man would always give in such a matter.

Now verse seven to verse nine, the Lord said to Ezekiel that all this should apply to him as a called watchman in Israel. He said to the prophet, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." First, the prophet is reminded that it is not the voice of the people, but the voice of God that had called him as the watchman of Israel. Like Elijah, he is to remember that in his labor of warning and reproof he stands before God rather than before men. It is not his own, but the word of God, that he is to speak. He is the servant of God, and if the servant of the people, he is so for the Lord's sake. Remembering all this, how solemnly would the heart of the prophet respond when given a word for the people. From the preceding figure used in the first six verses, he would know that there was but one thing of which he was to be careful, viz: to see that he declared the word of the Lord faithfully when it was given him. He was not in any sense responsible for the reception which this word might meet, but only for the faithful declaration of it. If wicked men did not heed the word of the Lord, those wicked men should die in their iniquity, but he should be clear. If, however, he did not declare the word of the Lord, and that wicked man should die in his iniquity, then that man's blood should be required at his hand. This one thing then he was to do, declare the word given him faithfully, and the result, whether to the salvation of that wicked man or not, would be that he should be clear of all blame. As it appears to us, Paul believed the truth taught in this place, for he said

once, "I am pure from the blood of all men." That is, he meant that he had faithfully declared the truth among the churches; the truth not only as regarded the way of salvation through Christ, but also as to the order of the church, and the individual walk of the believer, and so was pure. This was all that he could do, and it was all that God had required him to do. Paul did not blame himself for the disorders that were in the churches, because he had faithfully pointed out the right way to them, and had not ceased to warn them day and night, as he says. So the prophet was told here that all that was required of him was that he should speak what God had bidden him. This is all that is to-day required of the servants of God, and what a solemn responsibility rests upon them before God; this belongs especially to those who are called to the ministry, and to be pastors in the churches. We are to reprove and rebuke and warn with all long-suffering and doctrine. If our word is not heeded, when it is according to the Scriptures, there is no place for feeling slighted personally, because we are not rejected, but the word of the Lord is; it is not the servant, but the voice of God which is disregarded. If the churches heed not our word, still God smiles upon us, and we have his praise, but chastisement will fall upon those who give no heed. But if we see the evil approaching and do not lift up the trumpet warning of the gospel, then we ourselves are guilty, and the evil done will be required at our hands. All this is as true under the gospel as under the law. All this was exemplified more than seventy years ago, when what we call the division took place among those who had borne the name of Baptists. Some faithful ministers preached faithfully and warned the people without ceasing, and

yet the churches heeded them not. Those churches were engulfed in error, but the ministers who had been faithful were held in honor among the followers of the Lamb, and are to this day. Some saw the danger approaching then and were not faithful, though they saw it and deplored it in their hearts, and their names are not numbered among the records of the faithful to-day; they went down into darkness and death with their churches.

These words are full of solemn warning to us all. God's servants are never called profitable, but they are called good and faithful again and again in the word, where indeed they have proved faithful. In the morning they are to sow their seed, and in the evening they are not to withhold their hand. In some way God will give the increase. After many days they shall find the bread that has been cast upon the waters; it is all in the hand of God. How blessed was Paul when he at the end of his ministry could say, "I have fought a good fight, I have finished my course, I have kept the faith." The servants of God to-day, men like Elder Gilbert Beebe, Elder Trott, Elder Leachman, Elder W. J. Purington, Elder J. L. Purington, Elder Wm. Quint, and a host of others, with whose names our more aged readers are familiar, all felt their weakness, and often complained of their failures, but still they all could look back and confidently say that they had kept the faith, and faithfully warned and instructed the people of God out of the word of truth, and in this there was a blessing to them. What a blessing to feel pure, as did Paul, of the blood of all men. We are not informed of the effect of the teaching of Paul among the churches of Galatia. We do not know whether they heeded his warning and returned from their legality or not, but we

do know that Paul was faithful, and that he was free from their blood, in any event. We do know that when Paul warned the brethren at Corinth, his word was fruitful in them to some extent at least, and that both he and the church escaped the judgment which follows transgression. Peter was not faithful at all times in his dealings with his brethren, and Paul says of him that he was to be blamed. It seems to us that these things illustrate what the first nine verses of the chapter named by brother Allen signify.

Now from the tenth to the nineteenth verses of Ezekiel xxxiii., the dealings of God with the people themselves are stated. If Israel had sinned, the Lord said that he had no pleasure in their death. That is, he did not deal with them as a tyrant who loved suffering, and who inflicted it wantonly, but rather it was his pleasure that the wicked should turn from his way and live. And then the word of the Lord goes on to say that past obedience should not deliver him that sinned from the judgment due him, and past wickedness should not condemn him that repented and did righteously. This is the substance of all these ten verses, which we will not here quote. If any one will read them carefully, we think he will be satisfied that this is the substance of them. Our God thus has laid down the principles of judgment upon which he will deal with Israel. This was not a new thing, God had always thus dealt with them. Instances might be multiplied, from the history of that people in the former ages, in which this same principle was made manifest. It was always true that their past obedience did not shield them from the result of present disobedience, and it was always true that when repentance was



manifested in their lives, the judgments of God were stayed from them.

Let it be remembered that this does not enter at all into that other most important question as to how they came ever to be obedient, or to turn away from their disobedience. Here the Lord is revealing to the prophet, for him to declare to the people, the principles upon which he had dealt with them, and upon which he would continue to deal with them as his people. Past willingness and obedience could not atone for present transgression so as to keep back the chastisements of God. And, on the other hand, when repentance was manifested in their lives, past transgressions were so blotted out that the judgments of such transgressions did not continue to fall upon them. We see the same principles manifest under the gospel dispensation. The churches and brethren were often reprov'd and warn'd, and when the fruit of these warnings appeared among them, the judgments of God were removed. It was expressly taught that when one who was a transgressor returned from his transgression, he should be forgiven, and he that converted the sinner from the error of his way saved a soul from death, and did hide a multitude of sins, and it was in the spirit of the gospel that the erring should be restored, in the spirit of meekness. All the discipline of the church was to be remedial, and not for destruction. It was only when the discipline of the church did not avail to restore the evil doer that he was to be regarded as a heathen man and a publican. If restored to the right way of the Lord he was to be received as though he had not wandered at all. In this we have the same principle presented as is found in this thirty-third chapter of Ezekiel.

In the practice of the churches to-day

the same principles are involved. It matters not how far astray one has been, when that one shall depart from his iniquity and walk in the way of the Lord again, his transgressions are not to be counted against him. On the other hand, if one has been obedient for years, and then departs into sin, the past righteous life will not save that one from the reproof of the gospel, or from alienation from the fellowship of the church. No length of obedience in the believer's walk can excuse after transgression. The spiritual may and will remember the past righteousness of his life, but only to grieve all the more for the present departure. The most faithful brother, for many years it may be, in all that pertains to the christian's walk, is not thereby licensed to go astray for even one brief moment; sin is sin, let it be found upon whose skirts it may. Paul said some did run well, but that did not remove the necessity of reproof when they ceased to so run.

Under the gospel there is a revelation of where lies our strength to do his will, as the poet has said. Still further, it is most blessedly revealed that all transgression has been covered by the atonement, so that none shall perish for whom Christ died. Under the gospel all these dealings of God with his disobedient people are seen to be in the way of fatherly correction, and not in anger. The believer loves these fatherly corrections as the evidences of the love of God, according to the word of the apostle: "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." And, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." His dear people are corrected, but with mercy and love, and the love of the dear Father above will not allow

his children to go uncorrected. In correction there is a blessing.

We leave these partial thoughts to the consideration of brother Allen and our readers.

KNOWING that many of our readers are anxious concerning the health of our dear brother, Elder E. V. White, we quote the following from a letter received by us from sister White: "Elder White is improving very slowly, has been in bed the past week, took a little cold, but is dressed this morning. I feel, as the nurses say, it will be a long time before he entirely recovers. Neither of us have been to meeting since last February. It will truly be a thanksgiving service when we can again mingle with the saints and once more listen to the gospel's joyful sound.

Affectionately yours,

M. B. WHITE."

LEESBURG, Va., July 19, 1904.

### INFORMATION WANTED.

MRS. Charles E. Dill, of Davis, Tucker Co., W. Va., desires to know whether there are any Old School Baptists near her home. Will some one who is acquainted in that section write to her, or if near enough go to see her? She is a member of the Old School Baptist Church at South Gardiner, Maine. With most of the members of this church we are personally acquainted.—ED.

### MARRIAGES.

By Elder H. C. Ker, June 15th, 1904, B. Erwin Writer and Miss Antoinette M. Harding, at the home of the bride, in Otisville, Orange Co., N. Y.

By Elder Silas H. Durand, June 27th, 1904, at the home of Mr. Elias Hogeland, the bride's grandfather, at Southampton, Pa., Joseph H. Williams and Miss Estelle A. Hogeland.

### OBITUARY NOTICES.

**Ansel Hard**, son of Deacon Elisha and Jemimah Hard, was born near Dublin, Ohio, June 25th, 1816, and died May 22nd, 1904, aged 87 years, 10 months and 27 days. He resided on the home place since 1828. Two brothers, Samuel and Alonzo, and a large number of nephews and nieces, survive him. He was held in the highest esteem by all who knew him. He was a faithful and devoted member of the Old School Predestinarian Baptist Church for more than sixty years, and honored his profession by an honest, just and upright life, blessed with that meek and quiet spirit which in the sight of God is of great price. He was a fervent friend of the SIGNS, having been a constant subscriber for fifty years, and was firmly settled and established in the doctrine and faith advocated by the SIGNS from its first issue. He was always cheerful and happy, although at times he suffered severely, for his trust in the Lord was complete, and he often remarked he was waiting his Master's call. Deceased never married, but was very kindly and tenderly cared for by his near relatives. His brethren always received a hearty welcome at his house.

The funeral services were held at the Clinton church, where he was a member. The writer having been so intimate with him, and having spent so many days and hours with him conversing about the things of the kingdom of our Lord and Savior, was called to preach his funeral. After repeating the fifteenth chapter of 1st Corinthians, called on Elder G. N. Tusing, who spoke very feelingly in prayer, after which the writer spoke with such ability as the Lord gave, on the subject of the resurrection. The body was then laid to rest in the cemetery near by.

Sleep, gently sleep, dear brother, until the resurrection morn, when you will arise to behold your King in his beauty, be clad with immortality and crowned with a crown of glory. Elder Peters, the pastor of his church, spoke in prayer at the grave.

L. B. HANOVER.

WESTERVILLE, Ohio, July, 1904.

DIED—**Mrs. Maria Hillings**, May 30th, 1904, at her late residence, Ridgewood, N. J., aged 73 years, 10 months and 29 days. She was born in Preakness, N. J., July 1, 1830; was married Feb. 5th, 1852, to Wm. H. Hillings, who died some years later. She had three children, two of whom still live. Sister Hillings was baptized in the fellowship of the Ebenezer church, New York city, in August, 1871, and proved a most faithful and profitable member to the end. The manner of her tongue was according to the matter in her heart, abounding in the praise of the glory of God's grace. Through years of discouraging trial and affliction she was sustained, and grew in the knowledge and fear of the Lord. It was a blessing

and comfort to know her. Her views of doctrine were clear and experimental. No gospel but Christ crucified, the power of God and the wisdom of God, could satisfy her longing desire, and she surely knew him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. A year ago last Christmas time she sustained a fracture of the hip by a fall. She never fully recovered, and thereafter was confined to the house. Her final illness was unexpected and of short duration. The last letter she wrote her pastor requested his views of John v. 28, 29. The text was used at the funeral service. The remains were buried in the cemetery near Ridgewood.

She is not waiting. The mighty power of that life-giving voice spoke hope and everlasting life in her mortal body many years ago. It raised her from the grave wherein she had sinned, and brought her into the holy city, there to praise God day and night in his temple. The life which she lived in the flesh she lived by the faith of the Son of God. In Jesus she was complete. By the faith of the Son of God she was perfect and entire; she is none the less so now. The change she so longed for is come; she knows now as she is known; faith is lost in sight and hope in fruition. Perfectly satisfied in the likeness of her dear Redeemer she waits no further perfecting.

JOHN MCCONNELL.

BROTHER **William Baily**, of Brookdale, Pa., died June 9th, 1904, aged about 75 years. He had been suffering for several months with a cancer, and bore his affliction with that patience characteristic of christians, continually acknowledging the justice of God in afflicting him, and felt that if strict justice should be meted out to him his affliction would have been much greater. Brother Baily was baptized about twenty-five years ago, with several others, at Osborne Hollow, by Elder Balas Bundy, uniting with the church at Otego, N. Y. Several years after, a church was organized at his place, called the Old School Baptist Church of Brookdale, Pa. He with several others constituted the little church. Shortly after he was appointed deacon, which office he filled with satisfaction to his brethren. In prayer and conference on the subject of salvation he was solemn, and his words weighty. Though naturally of a very jovial disposition, from which he suffered keenly at times, he was firm and unwavering in the doctrine of God's absolute sovereignty over all things, visible and invisible; believing this, he said that he had room for but one salvation, which was eternal. Meetings have been held at his house for a number of years, and all that came were made to feel at home. He enjoyed them very much up to his death. He loved his brethren dearly, and was glad to do all that he could for their comfort. His last communion with the church was while lying on his bed, about

two weeks before his death. He longed and often prayed to go home to be with Jesus, and be like him, which prayer we firmly believe is fully answered now, for where he is it is eternal now, no to-morrow, no yesterday. He leaves a dear companion, who has been a helpmeet in every sense for many years, two sons and other relatives, with the little band of brethren, about three or four in number, to mourn his absence. May God be merciful to dear sister Baily, even as the widow's Husband, and to the children a Father; where great grace is needed we believe great grace will be supplied.

The funeral was largely attended Saturday, June 11th, the writer speaking to the people on the occasion, after which the earthly house was laid to rest.

D. M. VAIL.

**Charles D. Wood**, of Slate Hill, N. Y., died May 19th, 1904, after a protracted illness of a complicated nature, in his 71st year. Brother Wood received a hope in the mercy of God and was baptized in the fellowship of the Brookfield Old School Baptist Church by Elder Wm. Benedict a number of years ago, and at the time of his death was deacon and the last male member of the church. He left his widow, son and daughter and other relatives, beside the church, to mourn. I have partaken of the hospitality and church interests with brother Wood, and much enjoyed his company, but it is at an end forever on his part, and I am left to suffer awhile as well as his dear ones. God bless the afflicted ones.

ALSO,

**Peter W. Decker**, of Clovesville, Delaware Co., N. Y., died May 25th, 1904, after a short illness of pneumonia, leaving a devoted wife, son and wife, and grandchildren of his house, together with one brother and sister, to mourn. He was not a professor of religion, yet was a general attendant at Old School Baptist meetings. He was a hard working, honest and industrious man, and leaves a vacancy in his neighborhood not easily filled. I personally feel his departure to be a loss in a social sense, as we were boys together; yet I do not mourn as one that is without hope, believing that while there is such a vacancy, and friends, widow, children and all are mourning, the loved one is at rest. May the favor of God be to the widow, and all find rest in Jesus.

ALSO,

**Mrs. Sally Slauson Jenkins**, wife of Alonzo Jenkins, of Union Grove, Delaware Co., N. Y., died July 3rd, 1904, after several months illness of complicated diseases, in the 69th year of her age. Sister Jenkins received a hope in God's mercy and united with the First Church of Roxbury by baptism forty years ago or more, I think, and so far as heaven and salvation were concerned, lived and died in hope of the glory of God. She was a devoted wife and a good step-mother to two motherless girls left by the former

wife of brother Jenkins. And now we believe she is in paradise with Jesus Christ, who will raise up that which was sown in corruption at the last day, or when he comes the second time without sin unto salvation. What is loss to earthly friends is we believe gain to the departed. Sister Jenkins leaves to mourn, beside brother Jenkins and his two daughters, three brothers and two sisters and three half-brothers, with many other relatives, as well as the church, but I do not think with all her affection any\* would wish her to have continued on earth, because of her extreme suffering.

Her funeral was quite largely attended by relatives and friends at the Union Grove Old School Baptist church-house. May the Lord comfort all mourners, is my sincere desire.

J. D. HUBBELL.

KELLY CORNERS, N. Y.

ANOTHER one of the old fathers in Israel has fallen asleep, a change long and patiently waited for by the old brother, whose faith in Christ remained unshaken to his death.

Uncle **Henry Smith**, as we always called him, was born in Madison Co., Ga., Feb. 17th, 1819, and departed this life June 20th, 1904, aged 85 years, 4 months and 3 days. He lived all his life in Madison county, with the exception of one year. He told the writer if he ever underwent a change, it was on the road leading from Athens to Monroe, in the year 1842, and in May, 1843, he offered himself to the church at Moriah, was received, and on Sunday baptized by Elder D. W. Patman, and remained with the church till the church at Union was constituted, in 1848. He was the only male member who was in the constitution, and the meeting following he was elected clerk, and served the church as such for twenty-four years, also as deacon.

August 20th, 1846, he was married to Elvira Johnson, of Oglethorpe county; to them were born eight children, five boys and three girls, one of whom, D. P. Smith, is an Elder of the Primitive faith and order, and the three girls are members. All of them survive him but a son, James Monroe, who died at the age of two years. We can faithfully say that our loss is his eternal gain, as he was a consistent member, ever endeavoring to discharge his duty, and was generally known and looked upon as a standard among the Baptists. He was a devoted husband, kind father and a good citizen. It was the pleasure of the writer to visit him a great deal for about six months before his death. His mind was very scattering at times and quite weak, but he kept up till about ten days before his death, when he was taken with something like a spasm, and grew worse and worse till his death. Thursday, before his death on Sunday night, he called his wife to him and said he wanted to talk to her, saying they had lived together for fifty-eight years, but he would have to leave her. And

then he prayed to the Lord to take him out of this world, and never spoke any more except when some one spoke to him.

His body was laid to rest at the old homestead to await the resurrection. The funeral service was conducted by Elder C. H. Anthony, with a few closing remarks by the writer. A large concourse of relatives and friends were present.

I wish to say to the good old mother in Israel and devoted children, father rests from his labors, and his works do follow him.

M. J. O'KELLEY.

## MEETINGS.

A two days meeting has been appointed to be held with the Harford church, Harford Co., Md., commencing at ten o'clock on Saturday before the fifth Sunday in July, 1904. A cordial invitation is extended. Those coming by way of Baltimore take train which leaves North Avenue at 3:30 p. m. on Friday before, for Long Green or Forest Hill. Those coming from the north take train that leaves York at 2 p. m. for Forest Hill.

NATHAN GRAFTON, Church Clerk.

THE Old School Baptist Church at Justus, Lackawanna Co., Pa., nothing preventing, will hold a two days meeting on Wednesday and Thursday, between the second and third Sundays in August, 1904. Trains on Delaware & Hudson and Ontario & Western railroads will be met on Tuesday at Olyphant, Pa. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and come on stage one mile to my place. An invitation is extended to all.

D. M. VAIL.

PEACE VALLEY Association will meet this year, the Lord willing, with the church in Blum, on Saturday before the third Sunday in August, and continue the two following days. All lovers of the truth are cordially invited to come and be with us.

W. L. ROGERS, Pastor.

THE Spoon River Association of Regular Predestinarian Baptists will meet, the Lord willing, on Friday, Sept. 2nd, 1904, with Mt. Zion church, six miles east of Astoria, Fulton Co., Ill., on the St. Louis branch of the C., B. & Q. R. R., and continue the two following days. All trains will be met at Astoria during the meeting. A cordial invitation is extended to all lovers of the truth, especially our ministers.

S. H. HUMPHREY, Clerk.

THE Mt. Pleasant Association of Primitive Baptists will convene with Beech Creek Church, near Waddy, Shelby Co., Ky., beginning on Friday, Sept. 2nd, and continuing three days. Those coming by rail, either from Lexington or Louisville, will get tickets to

Waddy, via Louisville Southern. Friday a. m. trains will be met. Any one expecting to arrive before or after this had better write brother Abram Hedden, Waddy, Ky.

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, Sept. 2nd, 1904, and continuing three days. We shall gladly welcome all who desire to come. Those coming will be met at the North Berwick railroad depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Roxbury Old School Baptist Association will meet, the Lord willing, with the Olive and Hurley Church, the second Wednesday and Thursday in September, 1904, commencing at 10 o'clock the first day. All brethren and friends coming by train will please come to Shokan; if strangers, inquire for Alvah Bogart, only a few rods from depot, and they will be taken care of. A cordial invitation is extended to all lovers of the truth.

ALVAH BOGART, Clerk.

THE Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Old School Baptist Church, Friday before the second Sunday in September, (9th,) 1904, and continue three days. All seekers after the truth are cordially invited to attend. Those coming by rail will be met at the Bowdoinham station and cared for.

J. C. CLARK, Clerk.

THE Licking Association will meet with the church at Mt. Carmel, about eight miles north of Winchester, Clark Co., Ky., beginning Friday, Sept. 9th, and continuing three days. Those coming by rail will be met at Winchester. The Thursday p. m. and Friday a. m. trains will be met. Any one desiring further information write brother M. B. Hadden, Winchester, Ky. Winchester is on C. & O. R. R. east and west, and L. & N. R. R., north and south.

P. W. SAWIN.

A two days meeting has been appointed to be held with Canumal Old School Baptist Church, the Lord willing, the last Saturday and fifth Sunday in October, 1904. A cordial invitation is extended to all lovers of the truth. Those coming from the south will take the New York Central train at Williamsport, and those coming from the north will also take New York Central train. Ample accommodation for all who live out of town. Trains will be met on Friday and Saturday morning. Elder John McConnell, of New York city, Elder J. T. Rowe, of Baltimore, Md., and our pastor, Elder D. M. Vail, will be present.

ALVA B. CALLAHAN, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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**10:30 A. M.**

**2:30 P. M.**

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THE

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., AUGUST 15, 1904. NO. 16.

## POETRY.

### ONE LITTLE SONG.

WHEN darkness comes o'er me,  
And tears are my meat,  
Knowing naught that's before me,  
Or bitter or sweet;  
O then may I ever  
Look up and adore,  
And wait for thy morrow  
On heaven's bright shore.

The years in their gliding  
Sad changes have wrought,  
And now as they're sliding  
How lone is my lot;  
But still may I ever  
Look up and adore,  
And wait for the morrow  
On heaven's bright shore.

How can we forget them,  
Those friends of the past?  
Nor sigh for the sweetness  
Their love round us cast;  
Yet still may we ever  
Look up and adore,  
And wait for thy morrow  
On heaven's bright shore.

How soon will be over  
Life's good and its ill;  
Feed our souls with thy fullness,  
And cleanse by thy will;  
That so we may ever  
Look up and adore,  
Till we wake in thy likeness  
On heaven's bright shore.

(MRS.) J. STREET.

BRANTFORD, Ont., May 4, 1904.

## CORRESPONDENCE.

### LAW AND GOSPEL.

It seems strange to us when natural reason is in exercise, how such a wonderful revolution could take place in God's dealings with his people under the gospel, from that of his dealings with them under the law, without God himself changing. But when faith is in exercise we understand. The old covenant was not made over, nor does it still remain with the gospel added, but an entirely new covenant and kingdom have been established. “Behold, I make all things new.”—Rev. xxi. 5. The same King reigns in righteousness that reigned in the old covenant and kingdom, which was natural, and only a pattern of the spiritual kingdom, but no part of it whatever. The new covenant has better promises, an ever abiding Priesthood, commandments written in the heart, spiritual repentance and forgiveness of sins by the blood of Jesus Christ, rest that remains to the people of God, spiritual love and fellowship. It is a new heaven and a new earth, wherein dwelleth righteousness. But God is the same yesterday, today and forever, without variableness or

shadow of change, but an entirely new government is seen and felt. Under the law God dealt with Israel upon legal principles. The law said they should do certain things, and also said they should not do certain other things, and prescribed punishment for every transgression. It was the punishment inflicted upon Israel that caused them to turn from their wickedness. There was no such thing as gospel (spiritual) repentance under the law, no such thing as godly sorrow for sin. Law and gospel are as separate and distinct as night and day, therefore we should always endeavor to rightly divide the word of truth. Good and evil, life and death, were ever kept before Israel; the prophets were continually telling them to turn away from idolatry and other wickedness, and said, If ye do well ye shall be blessed, but if ye do wickedly ye shall be killed by the sword, go into captivity, serpents shall be sent into your camps, &c. Thus we see the legal principle of government. The words repent and repented as they appear in the Old Testament should not be thought of in the same sense as used in the gospel. There is a vast difference between turning away from sin because of punishment, and yet have the same love for it, and in turning from it because we hate it, and because of love to God and his righteous law. While Israel did repent from time to time, it was not because of hatred of sin and idolatry, they loved those things as much as ever, and did return to them, thus manifesting their love for them rather than love to God. There was no heart work, but rather sorrow because they could not continue in those things. We are not justifiable in saying that repentance under the law was the gift of God, or of grace. The judgments of the law caused Israel

to repent, and not the Spirit of God, or the gift of grace. They were a carnal people, their blessings were temporal, the commandments given them were carnal, their sanctuary was worldly, and the afflictions of the law were felt externally. "The law was given by Moses, but grace and truth came by Jesus Christ." Legal repentance and legal obedience belonged to the old covenant, and were rendered for reward, and from fear of punishment. Grace did not come until the manifestation of Christ in the flesh. Under Moses it was the law that demanded service, and all service was according to the law. But under Christ, our spiritual Law-giver, grace reigns, and the service of spiritual Israel is according to grace; God working in them both to will and to do of his good pleasure. We do not understand the apostle to mean (even though our bodies be the temple of the Holy Ghost) that it is God, in the man, doing the works, but that he works their works in them, as it is said in another place, "He hath wrought all our works in us." The command to repent that came by John the Baptist when he preached in the wilderness of Judea, was different from any word of the prophets, who said repent, because the law demands it. John said, "Repent ye: for the kingdom of heaven is at hand." Jesus also preached, not saying, Repent and obey the law, but, Repent and believe the gospel. John speaks of the kingdom of heaven, and Jesus speaks of the gospel; these are found together, and Mark tells us this preaching was "the beginning of the gospel of the Son of God." "Of his fullness have we all received, and grace for grace." In him dwells the fullness of the Godhead bodily, therefore of his fullness have we received, for by the Father we received natural and spiritual crea-



tion, blessed with all temporal and spiritual blessings, by the Son we received redemption and everlasting justification, by the Holy Ghost we receive teaching and guidance into all truth. Grace therefore is given by which God is served in this gospel (gracious) dispensation, as the writer of Hebrews says, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." The worship under the law consisted in ordinances, forms and ceremonies, and "never could make the comers thereunto perfect." Under the gospel those rites, forms and ceremonies are not observed or enjoined upon spiritual Israel, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."—Acts xv. 25. No longer is the Lord worshiped in the mountain of Samaria or at Jerusalem; "God is a Spirit: and they that worship him must worship him in spirit and in truth." God is not served by his redeemed people today for reward nor from fear of punishment in this life, or in the world to come. The very moment we think of serving for reward, or from fear of punishment, we manifest the legal idea of God and of worship. Such service in the gospel kingdom *cannot* be rendered, because it is not acceptable to God, the legal day having passed away. But, says one, did not Paul say, "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"? Yes, but is Paul presenting a reward service, and telling us that we can exercise the Spirit? or is he showing

the nature of man to live after the flesh, and the work of God in causing men to walk after the Spirit? because the next verse reads, "For as many as are led by the Spirit of God, they are the sons of God." Does Paul mean here to contradict his statement made concerning himself in the same letter, chapter seven, verse eighteen, when he said, "To will is present with me; but *how* to perform that which is *good* I find not"? Would he tell the brethren at Rome to perform good works by exercising the Spirit, when he says of himself, "*how* to perform that which is good I find not"? Does not this prove conclusively that the mortifying of the deeds of the body is because of the leading of the Spirit of God? Is not this blessedness instead of reward, and is not such service rendered in love and praise to God, rather than for reward or from fear of punishment here or hereafter? God "hath blessed us with all spiritual blessings in heavenly places in Christ." Can any service we may render (even though our works be wrought in us) add one blessing to those already bestowed upon us in Christ before the world began? On the other hand, can the lack of service (when not led by the Spirit) make the blessings less in number, or in joy? If we say yes, that very moment we present the law, because when Israel rendered the required service they were blessed, but when they did not, blessings were withheld, and punishment inflicted. Their blessings were bestowed because of service, but our blessings come because of the riches of God's grace, through Christ. Will not the Spirit of God cause his children to do his will? Is God deceived in man? Is God mistaken in his works? Are there more blessings than man will receive? Has a manifested heir of God more abil-

ity to perform good works than our blessed Savior had when in the flesh? Remember that he said, "I can of mine own self do nothing, but the Father that dwelleth in me, he doeth the works." Did he not give praise to the Father for all the works he did? Is he not our example in all things? All good works are of God, and men walk in them because of God's ordination that they should, being led by the Spirit, rather than by the power or will of man. Repentance in the gospel dispensation is not wrought by judgments, such as the sword, fiery serpents, captivity in Babylon, &c., but by the purging of the conscience by the blood of Jesus Christ from dead works to serve the living God. (Heb. ix. 14.) Repentance under the gospel is a gift of God, through Christ, gently turning spiritual Israel individually and collectively away from the law, from all hope of justification by its deeds, from the life and righteousness that we thought were in it; also turning us away from sin and the love of it; not only from the overt acts of ungodliness, but from the thoughts of sin which proceed from our depraved heart. Spiritual repentance is the hating of our own life because of indwelling sin; this hatred is turning away from it; also it causes us to desire to shun or turn away from the very appearance of evil. What a blessing is godly sorrow for sin, and a desire to present our bodies, through the Spirit, a living sacrifice, (a living death) holy, acceptable to God. Under the law if Israel did not actually steal, kill, lie, commit adultery, worship idols, &c., they were not transgressors. This was the understanding of "Saul of Tarsus" (Paul) of the matter, therefore he said, "As touching the righteousness which is in the law I was blameless."—Phil. iii. 6. But when the com-

mandment came in the Spirit, "Thou shalt not covet," he knew that he was a sinner within. It is by the law, spiritually applied, that we, like Paul, have the knowledge of sin, but by its carnal deeds "shall no flesh be justified in the sight of God." In the gospel, Christ tells us, as Paul was taught, that to desire and think evil is sin. How many more are the transgressions of the child of God with the carnal mind than by the deeds of his hands or the words of his mouth. We are just as dependent upon God for repentance or the turning away from acts of sin, as we are for repentance from our wicked and depraved thoughts. We must be "kept by the power of God." "Sin shall not have dominion over you: for ye are not under the law, but under grace."

"Once by the law I vainly thought  
Salvation to obtain,  
Till under Sinai's thunder brought,  
And there my hopes were slain.

I saw the law the strength of sin,  
Which filled my soul with fear;  
The legal works I trusted in,  
Most wretched did appear.

My tattered rags aside I threw,  
That linsey-woolsey dress,  
For that best robe forever new,  
The Savior's righteousness."

This at his hands did I receive,  
Which angels never wore:  
A God-like spotless vest, and weave  
The spider's web no more."

We feel willing to submit the thoughts presented in this article for the consideration, and we hope comfort of the household of faith.

H. C. KER.

MIDDLETOWN, N. Y.

DUTTON, Ont., Dec. 29, 1903.

DEAR ELDER DURAND:—In accordance with your request, will write you my experience, feeling sensitive lest I should cause you to think differently of me than

the unworthy worm which I feel myself to be.

From my earliest childhood I was deeply concerned regarding my conduct through life, death and a never-ending eternity. I felt keenly over the sinner's awful doom, and was very anxious to die a christian, and in my childish way was very penitent over my errors. I did most firmly believe that my meritorious conduct had all to do with my eternal salvation. I would hurry through my work in order to have time to devote to Bible reading and prayer, usually quoting the prayer of some pious person, always careful that no other member of the family would find me thus engaged and make light of my devotion. It mattered not how much I strove to do right, I felt that I was the worst living one in my father's home. At the age of sixteen a severe fever came in our family; I feared death very much. While at the barn with my father I began to sing, "When I can read my title clear to mansions in the skies." O how sore I did feel. I thought if my dear, innocent-minded brother, who was very sick, would die, his title would be clear, but for me there was no hope. I took the fever, and lay very low with it. Volumes would have to be written to tell you the travel of my mind; I was very anxious lest I should die unsaved. The next deep impression of mind which I can remember was at the age of eighteen, after attending the funeral of a very dear aunt. Next day while engaged doing the family washing out doors I was reflecting over the lovely words sang at the funeral:

"The saints of God, from death set free,  
With joy shall mount on high;  
The heavenly host with praises loud,  
Shall meet them in the sky.  
Together to their Father's house  
With joyful hearts they'll go," &c.

I pondered long over that joyful meeting, and was so wrapped up in thought that I could almost fancy I could see them gathering home, but felt that I would have neither part nor lot with that happy throng. As I came into the house to prepare dinner, a very loathsome worm crept over the path; I felt I could not crush its life out, for the same hand had created us, and I must be meaner in God's holy sight than the worm was in mine, and if God would without warning cut me off I would be lost forever. We had company for dinner, and I tried to be as entertaining as possible. For the next five years I tried to dismiss such thoughts from my mind as much as possible. I felt that I was certainly a curious minded person, so I tried to mingle with cheerful companions and have a brighter time; although at the same time I felt conscientiously condemned, yet I would over exert myself in order to fulfill my duties at home and take in a fair share of worldly amusement. During those years I did wish my parents would quit going to hear those dry Old School Baptists, and go to hear Methodists, being anxious to learn the latest hymns, and considering the advantages in many ways. I often wondered why my sister, Mrs. Robbins, cared so much to hear Elder Pollard, but thought he was so plain and sober that he suited her. When asked by my parents to go to meeting I would frame some excuse to stay at home. Surely I have been led about in a wonderful way. It is a candid fact that I did not discern the difference in the doctrine. I knew that the one immersed and the other sprinkled. I never would talk on religion, feeling that it was too high a subject for discussion. My veneration for my parents' opinion caused me to believe they were right. I did be-

lieve they were true christians, and was very careful not to dictate to them, nor oppose them at all. Still I did love to get away to other meetings with my companions, being more concerned about the musical part than the discourse. When I heard real young people talk on the belief of each denomination it is strange to state that I did not discern the difference, until I do humbly hope that it pleased God to open my blind eyes and unstop my deaf ears. I do trust that I know the joyful sound. My heart burns within me when I hear the watchmen on the walls proclaim the glad tidings, that Jesus came into the world to save sinners, and give all the glory to God, who sent his only begotten Son to suffer and die on Calvary's cruel cross; not for his own sins, but for the sins of his people.

I think I never was so taken up with the beauty of this world as in the summer of 1881, that is twenty-two years ago. I would stand on a lovely elevation of ground and admire the four beautiful front fields in a row, with such grand crops; everything looked prosperous, and I certainly forgot my own dependence on the divine Creator. On the 18th day of September, 1881, while my father was threshing those fine crops, his barns took fire and were a total loss. The next morning about 3 o'clock I left all my young friends and walked out on the veranda to look at the last embers of our burning buildings. The irons of the machinery were still coiled and twisted with the intense heat. While I stood gazing, the thought came to me with power, When the earth shall all be wrapped in flames, how will it be with me, will I be coiling like those irons throughout eternity? O what a terrible state of mind I was in, cut right down to the very dust of the earth. I went into the house and

to a dark room, but not to rest. I longed to be left alone, and tried to avoid every one. My mourning was very bitter over my lost and undone condition, without God and no hope of salvation. My constant prayer was, "Lord, have mercy on me, a sinner;" "Lord, save, I perish." Some of my companions said to me, I cannot bear to leave you alone; believing, naturally enough, that I was fretting over our earthly loss, and until this day they do not know the reverse, for I could tell my sorrow to no one. The perishable goods of this world did not concern me, any more than to try to do my duty. I tried my old plan to read my Bible and try to lead a better life. While perusing its pages I read, "He will have mercy on whom he will have mercy, and whom he will he hardeneth;" also that there is forgiveness for all sin, but the sin against the Holy Ghost. I felt that I was a hardened sinner, and had surely committed the sin against the Holy Ghost. The condemnation weighed heavily upon my mind, and do what I would, or go where I would, I could not remove my burden; I did not know that any one had ever traveled through that dark vale of tears but myself. Pen cannot depict the sorrows of my poor, benighted, sin-sick soul. Night after night I would plead for mercy, without a ray of hope, feeling, as an earthly comparison, that if I were a poor, dirty beggar girl asking admission into the queen's palace, that it was more likely to expect a grand reception there than that such a vile, unclean worm of the dust would be welcomed among the saints of God. I felt that if I were lost forever, God would be just, but O, again the prayer would arise from my heart, "Lord, if thou wilt thou canst make me clean." My gay companions told me how changed I was, and asked me to

cheer up and be as in days gone by. I tried to do so, and even went to parties to get rid of my load, but that only made me ten-fold worse. I always tried to conceal my sorrow by acting cheerful; at the same time I longed for perfect solitude, to devote my whole time to supplication. The thunder storms of that summer to me appeared terrible, I would tremble, and feel certain that I surely would be cut off and cast into endless perdition, and the words

“When thou, O Lord, will stand disclosed  
In majesty severe,  
And sit in judgment on my soul,  
O how shall I appear?”

would keep sounding through my mind. When the storm would cease I would try in my weak way to thank God for sparing my life a little longer. When I would be walking through the fields the dry, parched, open cracks would make me mourn, feeling that it was a fair representation of my thirsty soul, and it seemed to me that everything in nature exalted his holy name but me. I have gone to revival meetings to try to brace up, and while there my own conscience kept saying, “What brought you here? What are you doing here?” I made up my mind I would never go to such a place again. While in such deep distress of mind I heard that my confidant, companion and schoolmate was to be baptized into the Regular Baptist Church at Dutton. While hastening my work in order to get time to go and spend the Saturday night previous to her baptism with her, I sprained my ankle and was unable to walk for some time. I was indeed very sorry, and as soon as I could walk went to visit her. When we retired for the night I told her of my disappointment. I had always considered her a good girl, and was very much surprised when she told me all about her distress of mind,

and was real glad that the darkness hid my emotion from her. At last I ventured to say, “I wonder if I am one of those anxious ones of whom you speak.” She replied, “I often thought you were, Effie.” My feelings at that moment I never can describe. It is like the sorrow of death, none can understand but those who have experienced the same deep and sore trials. Then these words came as a cool draught:

“Why pourest thou forth thy plaintive cry,  
Despairing of relief;  
As if the Lord o'erlooked thy cause,  
And did not heed thy grief?”

I felt wonderfully consoled. I never told her a word, and she now lives in Brooklyn, N. Y., or I would certainly tell her of that night's experience. Still I continued to work, and continued my daily formality. In fact “do and live” was my belief. I was very earnest, and went with her as often as possible to the Regular Baptist Church. One Sunday, while they were receiving candidates, her sister said to me, “Why don't we stay in?” I replied, “I wish I were fit.” She was shortly afterwards received and baptized, and is now a great worker, but I never felt fit. About that time my companion made up her mind to go to college. She pleaded with me to go, and I was very anxious to do so, but when I saw that the thought of my going away grieved my parents, I concluded to do my duty to them at the sacrifice of my own comforts. I tell you I did feel alone and desolate; my mourning was bitter and sore both night and day. My cry was, Tell me, O thou whom my soul loveth, where thy flock feedeth? and O my dove, that art in the clefts of the rock, let me hear thy voice, &c.

(Concluded next number.)

## THE RAINBOW.

ITS beauty is unsurpassed; a spectrum of the seven prismatic colors obtained from the perfect prism. The necessary conditions to produce it are, a dark background, a prism and a ray of light. It is thought by some that the conditions to produce a rainbow did not exist before the flood. Whether this be true or not, can only interest the men of science. The believer in the truth of God is willing and glad to take a "thus saith the Lord" for every condition in nature and in grace. There is no discrepancy at any time between the truth in the science of natural things, and the truth of holy writ; they harmonize always. God uses natural things to present spiritual at such times as it pleaseth him, and as is necessary for our enlightenment and our comfort in the gospel. Inasmuch as God is not a creature, and the people to whom he has sent the Scriptures are not creatures of time, (but subjects of faith,) God could say at any time between the beginning and the end of time, "I do set my bow in the cloud," and it would not conflict in any way with scientific facts existing before or after, and we cannot necessarily infer that a rainbow was not seen before the flood, on the strength of such declaration; but we can say that the nations of the earth have never been in sufficient trepidation of a second deluge, to give us cause to believe that God's promise was given to them as a solace to their fears, but the promise was to his chosen people to show unto them wondrous things in righteousness. Neither do the people to whom this promise was sent regard the promise in a natural sense, which says: "Neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth," but

by faith they see the promise of God, concerning the flood, fulfilled in their experience. After a lapse of more than sixteen hundred years, in the course of time, it pleased the Lord in his infinite wisdom to destroy every living thing from off the face of the earth, (save eight souls, and a sufficient number of living creatures to preserve the seed of their kind,) after which he established his covenant with the man (Noah) and his sons, and with every living creature that came out of the ark; and he gave them a token, saying, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Through faith Noah was saved by the same waters which destroyed the rest of mankind, (save his own house). In him the covenant (or promise) was established. An hundred years did Noah labor in the building of the ark, thus becoming a preacher of righteousness, he endured the jibes and sneers of the ungodly as they laughed him to scorn in the progress of his work, and when the time had fully come, he and his family passed into the ark. "And the Lord shut him in." So also, in the antitype, the church of Christ is saved by grace, through faith, hidden (shut in) from an ungodly world, in Christ Jesus, the Ark of safety, who is that covenant which God established with his church (Noah), and of whom it is declared: "Whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged

our sins, sat down on the right hand of the Majesty on high." How perfectly the wisdom of God is made manifest to the children of men, through faith, in every age of the world. All created things fulfill and accomplish the work which was ordained for them by the wise Creator; nothing was created in vain. Even from the infinitesimal to the great, each created thing fills his little niche in the economy, both of nature and grace, for surely there is nothing in all God's handiwork in nature but has its antitype in the spiritual world.

"And the bow shall be in the cloud; and I will look upon it." Please carefully notice the reading of this Scripture. God does not say that you may look upon it and remember my promise to you, but that he would himself look upon it, that he might remember. When Jesus was baptized the voice of God came down from heaven, saying, "This is my beloved Son, in whom I am well pleased." When do we see the bow in the cloud? After the storm, when the beating rain has ceased and the dark cloud has passed over, leaving a black background in the east, a little sprinkle of refreshing rain drops from the lightened edge of the disappearing cloud, with the sun shining in the west, the sun's rays piercing the transparent globules, breaking up the prism into its seven beautiful colors, and printing them upon the dark canvas beyond. This completes the picture which holds the enraptured eye of the onlooker, and God from eternity's heights, his holy mountain, looks down upon this entrancing scene, and remembers the everlasting covenant which he made with all living. Now let us glance at the antitype in the spiritual firmament. In Zion the discouraged pilgrim is wending his weary way; the dark clouds have gathered thick

about him; he is famishing for thirst, and there is no water; he is hungry, but the heavenly manna is not; the little hope that he had yesterday seems almost gone; his doubts and fears have gathered thick about him; with the psalmist he cries, "But as for me, my feet were almost gone; my steps had well high slipped." In doleful echo his heart whispers, Surely I am deceived, and I have deceived those whom I so dearly love, woe is me. Remembering past mercies, his soul takes up the song of the night, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore?" He feels that for him it were better had he never been born. The storm increases; he sees nothing but destruction before him; he faints and falls by the wayside; he exclaims with one of old, "All thy billows and thy waves passed over me." With sorrow he feels that this is the end; when he thought good should come unto him, behold evil became his portion, and adversity came upon him from every side; but when he is down at the bottom of the mountains, ready to give up, he feels a little thrill, (as of rain drops) a refreshing from the Lord; he looks up, the dark clouds are passing, the light breaks in upon him and he rejoices again in a risen, living Savior; and now instinctively he looks upon the face of nature, and his eye rests upon the bow in the cloud, and he remembers God's promise, his everlasting covenant; his heart echoes the glad cry: My dear Redeemer liveth, he is the promise, the covenant, the blessing, praise God from whom all blessings flow. When in retrospect we look back over the days and nights of the christian journey, what do we see? A life of ease and pleasure, with no stumbling or ob-

stacles? No indeed, but we see a thorny way, a rough road and stony, made up of long, dark valleys, and shorter hills, with a little scintillation of brightness at the top; a life made up of conflicts, yet, to be seen is a scarlet line in the window, promising deliverance and safety, from the divine power that is able to deliver. Who would exchange this life of hardships and suffering for a life of ease and pleasure in the world? Not one of the blood-bought throng, no, not one. Then let us sing the songs of Zion, and rehearse the blessings of the Lord, one to another, with glad voices and hopeful anthems.

B. F. COULTER.

#### FINAL PERSEVERANCE.

THE tenth chapter of John is the true key to the prophecy of Ezekiel concerning the shepherds. Woe unto the shepherds of Israel, who feed yourselves, and feed not the flock. A close comparison of the words of the prophet with the sayings of Jesus would reveal the depths of the divine goodness and wisdom of God, as manifested in the plan of redemption through our Lord Jesus Christ, the good Shepherd, who gave his life for his sheep.

In the words, the "hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep," the hireling is without interest or property right in the flock, he being only a hired servant. He could not therefore have a life-interest in them, and his contract with the owner did not bind him to imperil his life in protecting the sheep from the destroyer, represented by the wolf in the parable. Therefore he fleeth, because there is no life-bond to care for the sheep beyond his agreement in the covenant with the owner, and self-preservation

would be pleaded in law to screen the hired shepherd from punishment. This shows the relation of the shepherds of Israel under the legal covenant, that conditional covenant of the law, under which every man should die for his sins, or be justified by his own righteousness. The idle shepherds were held to account under that system for unfaithfulness in service by neglecting the sheep, or for profiting themselves beyond the wages agreed upon, in feeding themselves or in clothing themselves by the wool of the flock. "Ye eat the fat and ye clothe you with the wool." There is also a very remarkable difference between the condition of the sheep under the law dispensation, and under the new covenant in the blood of Christ. Under the law every man stood accountable personally, without a life union with the Head of the covenant, and upon the righteousness of his own character. Though Noah, Job and Daniel stood among you, they should but deliver their own souls by their righteousness. It is by such waymarks as these that we distinguish between the shepherds of Israel, and the good Shepherd of the parable, which is under review. It is well to mark this difference in order to a correct understanding of this far-reaching parable of our Lord and Shepherd, the Bishop of our souls, who (unlike the hireling, which fleeth leaving the sheep to be caught and scattered by the wolf, because they are not his own sheep, and no life-bond exists between them that he should give his life for the sheep) is the owner and master of the flock, and was in covenant of old bound, as said the prophet, to meet the wolf with his own life, saying, I will rebuke the destroyer for thy sake. The thief cometh not but for to steal and to kill and to destroy, and the good Shepherd giveth his life for



the sheep. He said, "I lay down my life for the sheep." This shows the depth of meaning in the parable, in contrast with all that ever came before him, whom he styles thieves and robbers. He said, I "know my sheep, and am known of mine." "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Within the sacred precincts of salvation which God hath appointed for walls and bulwarks, Jesus has included every sheep and lamb of the flock, saying, My Father gave them me, "I and my Father are one." Thus it is seen that the gift of God to his Son is the inheritance of the Father. Behold, I will give the heathen for thine inheritance, and the ends of the earth for possession. We learn also that in the unity of the Father and the Son, both are equally concerned in the procuring of the fulfillment of every stipulation of the agreement contained in the covenant of the gift to the Son. And because they are one it was said to the Son, "I will hold thy hand, and give thee for a covenant of the people." It was in this life-union with God, and with his people that Jesus Christ, the Son of God and the Son of man, laid down his life for the sheep, that they should not perish, but have eternal life. Thus in faithfulness to his Father's will, the Son of God through his covenant of blood, made secure the life-interest of his sheep in a covenant of redemption, so that the sheep are not only his by gift of the Father, but also by purchase of his blood. They are so safely gathered by the will, purpose and predestination of God the Father, and so environed with the righteousness of the Son of God, that no wolf or

other destroyer can approach the fold. Therefore, said Jesus, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Yes, rivers in the mountains and streams in the desert.

By so much, and more, is the final perseverance of the saints secured by the death and resurrection of Christ. And "no lion shall be there, nor any ravenous beast," but "the righteous shall dwell therein forever," are the words of the prophet. Here is the same everlasting security by the grace of God, and by the blood of his Son, and he is the Shepherd of the sheep, and he has eternal life-unity with them. And who shall say, nay? Only the spirit of antichrist, who denies both the Father and the Son in the covenant of eternal redemption. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." In the mountain of the heights of Israel shall their fold be. They shall lie in the fields, and shall sleep in the woods, and the prophet declares that nothing shall hurt or destroy in all the holy mountain. How safe then is that eternal life which is hid with Christ in God, and though the outer man perish, the inward man is renewed day by day. Yea, as said Paul, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." But "in all these things we are more than conquerors, through him that loved us." It is then in all these heavenly things that the evidence of final perseverance of the saints is secured to them who worship God in the spirit, and have no confidence in the flesh. Even enlightened reason revolts at the thought that one who is the portion and lot of his inheritance, and the price of his blood, should ever fall and perish from him who is the good Shepherd.

Your brother,

I. N. NEWKIRK.

EAST DIXFIELD, Maine, July 12, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your kind letter of the 7th arrived in due time, and it is needless for me to say, was joyfully received. It is useless for you to offer apologies for delay, for each time that I receive your letters I am inexpressibly thankful for the manifestation of this blessing of our heavenly Father, in that it brings me nearer in heart to the household of faith and to the visible kingdom of our Lord and Savior Jesus Christ. It creates a boldness in claiming kindred, and my heart goes out to the dear ones who so kindly remember the scattered of the flock, whose boast is alone in the Lord, and who put no confidence in the flesh.

You have written of your pleasure at the spring associations. I felt they would be marked with joy; I knew the gospel of God concerning his Son Jesus Christ our Lord would be proclaimed with no uncertain sound, and I felt an earnest desire that the hearing ear would be given, and much good be done in feeding the sheep and lambs. As I have before written you, I delight in reading the circular letters, and I much enjoyed the one from the text, "Let brotherly love continue," as also the one from the word "Brethren." I think in my life I have never felt any increase in my faith from the text so often applied to others: "We know that we have passed from death unto life, because we love the brethren," but I do know that when one applies this as I feel to, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life," I feel as though a sin-poisoned mortal desires to join in ascribing salvation to Jesus our King, and if I might claim relationship through his

cleansing, and become a follower of him, I have this desire that I might claim the privilege of loving the brethren. I am often encouraged by the words of our Lord and Master, "I command you to love one another." And again, "By this shall all men know that ye are my disciples, if ye have love one to another."

I find great comfort in the SIGNS, both from the explanation of Scripture and the letters; often they are like a cup of cold water to the thirsty. Especially have the subjects of the summer numbers cheered me. The writing from Deuteronomy iii. 26, led me to feel the force of the text, "Be still and know that I am God." It is so necessary for me to be still, with no questionings. The editorial from the pen of the late Elder Gilbert Beebe was so comforting in every way. And the city that John saw, near two thousand years ago, is still seen by the eye of faith by weary, sin-stricken watchers and waiters who long for the appearing of our Lord to open the prison doors, to remove the heavy burden, to fill the mouth with laughter and the tongue with singing, "O for a closer walk with God, a calm and heavenly frame." On a scrap of paper penciled 1902, I found inscribed most assuredly my constant needs:

"Holy Spirit, Dove divine,  
Warm and cheer this heart of mine;  
Lead me to the cleansing stream,  
Which alone can make me clean.

Purge my earthly dross away,  
Bathe me in the new-born ray  
Of the glorious spotless One,  
Who for us the victory won.

With the armor ever bright,  
With the garment pure and white,  
Be for me the guiding star,  
Lest I wander, straying far.

I am weak and full of sin,  
Shed thy influence within;  
Keep me in the narrow way,  
To the perfect, endless day."

I have many times found consolation in the first clause of Psalms xxiii. 5, "Thou preparest a table before me in the presence of mine enemies," and my feet are lifted often thereby from the horrible pit and miry clay, and placed upon the Rock, and the new song is put in my mouth, even praise to the living God. How needful is the prayer, "Give us this day our daily bread." We can lay up nothing in a spiritual sense, more than the children of Israel could of the manna in the wilderness, but our spiritual Joseph has an abundant store, and keeps us in time of famine. With the psalmist I can say, The Lord reigneth, let the earth rejoice. "Justice and judgment are the habitation of thy throne." "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." "Glorious things of thee are spoken, Zion, city of our God." Her stakes shall never be removed or her cords broken. It has been my privilege in the past to look upon Jerusalem, a quiet habitation, and if my eyes are holden, that I cannot see, her provisions are the same, and in oaths and promises and blood the foundation standeth sure, having this seal, "The Lord knoweth them that are his."

I am reading from your pen about your trip south. If the truth is preached at all, it must be preached in love, and if believed, it must be in love. Ye are dead, says the word, and your life is hid with Christ in God; it is first a crucified, then a risen Savior; first pardon, then peace that we obtain. "Not as the world giveth, give I unto you," says the dear Redeemer; and we must suffer the warfare to obtain the rejoicing of victory. I often look with wonder at the persistency of the old Adamic nature, which when flesh and sense decay, instead of yielding in its goadings, is just as alert, just as

ready, as it seems to me, to harrass the saints of God as before. With the poet I feel to say, "Strong were thy foes," but the hand that subdued them and scattered their legion was mightier for pardon and peace. How sweet to feel even the hope, if not the power of it.

How very appropriate were the remarks of brother Badger in the SIGNS; how much satisfaction it must bring to every heart who contributed to lighten the burden of brother Beebe, which with ill health was pressing him sorely. I truly desire that the tried and true family paper, the SIGNS, may still be blessed, and that you will find strength equal to your day, and that years of usefulness may be granted you.

Your unworthy sister,

ELIZA WHEELWRIGHT.

RATON, New Mexico, July 14, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—Your welcome letter of the 6th inst. came duly to hand; we were very glad to hear from you. I know you have very many letters to write, besides your editorials, and I do not expect you to answer all my letters, but I must write from time to time, to keep you in remembrance that here in the south-west Rockies you have staunch friends, as well as in old Hopewell.

In looking over some papers yesterday I was reminded that my father was ordained in Wilmington, Delaware, July 4th, 1802.

Your gathering at sister Terry's on the fourth must have been a delightful meeting. I remember sister Terry's great-grandmother, a great friend of my father, and a pillar in the church,

As I hear of one and another of the Hopewell members that have been baptized since we left home, I can trace them

back four and five generations, and their ancestors, steadfast in the faith. A lady said to me recently there were no more Old School Baptists in this age of modern improvement. I explained to her that she was mistaken. I understand that when the elect family are all developed the use of this world will be done. When I was a child it was quite a common thing to hear a class of people say they expected to hear the funeral sermon of the last Old School Baptist. Poor, ignorant boasters, they did not know that such a thing was impossible. "The dead in Christ shall rise first." I distinctly remember when the first session of the Delaware River Association met at Hopewell, the common remark was, "There are no preachers but Father Boggs and Chris. Suydam to be there," but Gilbert Beebe, Samuel Trott and others were there, but I do not remember the others. The Central Association preachers all went with the New School but my father and Elder Suydam.

Elder Fetter left this morning for Syracuse, Kansas. A three days meeting was appointed some months ago to take place the third Sunday in July, and Friday and Saturday before it, to constitute a church and ordain brother D. B. Nowles. They sent for brother Fetter to be with them and assist in the work. He joins me in kind christian remembrance to you. I realize that your duties are very arduous. The church membership is widely scattered, giving you much labor in visiting them, beside your regular appointments, funerals and other calls, and your editorial duties must keep you very busy. All the friends we meet seem well pleased with your work on the SIGNS. I can only say, may Israel's God be your support and stay in all your trials, for trials must be the lot of the

Lord's chosen ones, and it is not the strength of man that can do any good. Remember us to sister Martha Phillips. May the Lord be her stay. To all the household of faith we send christian greeting. We are few in number, and widely scattered, but we have some glorious meetings. The promise is to the "two or three." If our Lord deigns to be with us, then we have the enjoyment. I have heard Mrs. Eliza Ann Van Buskirk say that the greatest sermon my father ever preached, he preached on a very rainy Saturday afternoon, to her and a Mrs. Bowen, who lived near brother Zephaniah Stout's farm. They walked to meeting, took a lunch and started about 11 a. m. In the afternoon it commenced to rain very hard, but my father, as was his custom, went to the meeting-house; he met these two sisters there. The storm so increased that no one else got there, but he preached, and they heard. I suppose they had the hearing ear; she often told me of that sermon. Yes, I would like to be there and talk over with you the old times at Hopewell.

I think I had better stop writing. If not asking you too much, will you send me the Minutes of the four associations?

What a confusion the world is in; wars here and wars there, and troubles everywhere. But the Lord rules, rules in wisdom, rules in goodness, and all must subserve his purpose; hence we need have no trouble about it.

Yours in christian love,

E. H. BOGGS.

MEMPHIS, TENN.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—While I admit myself to be unworthy, there is in me a principle of great interest, spiritually I hope, and otherwise, in the prosperity of those who

believe the truth as advocated in the SIGNS, and in all those who are not ashamed to own their Lord or to defend his cause. If I could be sure that this interest was love for the brethren, it would console and encourage me to strive to enter in at the strait gate again and again. But with such bundles of sinful words, thoughts and deeds, as seem to possess me, I can scarcely hope to walk the strait and narrow way. I was forty-seven years of age the twelfth of February. I have read the Bible to learn the truth for the past twenty-nine years. At that time, twenty-nine years ago, I hoped to grow in grace and in the knowledge of the truth, but if those precious fruits, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, ever were in me, they seem not to have abounded. Therefore while I love the words and writings of the brethren, the words that become sound doctrine, yet I feel within myself that I am barren and unfruitful in the knowledge of our Lord Jesus Christ. Thus I must fear that I lack these things, and am blind, and cannot see far off, and have forgotten that I was purged from my old sins. Perhaps I am as were some angels of old who had left their first estate, and perhaps, like them, I am reserved in everlasting chains of darkness unto the judgment of the great day. I think it is well to notice that while these chains were everlasting, the angels who were bound in them, were bound unto the judgment of the great day. My opinion regarding the angels named in the text is, that they were God's messengers among the Jews, under the law, and that these angels were among those Israelites unto whom blindness had happened. God had, according to his purpose, given them the spirit of slumber,

eyes, that they should see not, and ears that they should hear not. Thus, according to the purpose of God, blindness happened in part unto Israel, until the fullness of the Gentiles be gathered in. Then all Israel, these angels included, should be saved. The great day of judgment is, I think, that day when all, both Jew and Gentile, shall receive the judgment, which is peace and joy, by virtue of the righteousness of Christ. Thus I may at last be brought to realize that what I thought was a hope, twenty-nine years ago, was a genuine one.

Wife and I are exceedingly glad that the SIGNS continue, and we subscribe to everything good in the words of encouragement and condolence with regard to that departed soldier of the cross, B. L. Beebe, for he was faithful indeed. We should but feel to rejoice if it should yet please God to raise up another Gilbert Beebe to be upon the editorial staff of the SIGNS. We know that it is a very responsible position, and the power, wisdom and grace of God is the only perfect way in which one can be fitted to be an editor of such a paper as the SIGNS. All its editors, beginning with Elder Gilbert Beebe, to the present, have been thus qualified. It is encouraging to know that the SIGNS has the assistance of Elder Chick, with that of Elder Ker, and a host of others as correspondents. Of course we know that when they have done all that they can do, they all will feel that they are unprofitable servants; they feel in all their labor, it is not I, but the grace of God which is with me. Thus they admit that the good work done, is just what Jesus has wrought by them.

It does seem to me that if all Primitive Baptists could behold the lilies, how they grow, and thus come to know that it is only God's own work; that the lilies grow at all,

they would all give all praise to God, and remember that it is the living lilies that grow, and not stones. They are by God's own power living, growing up unto his name's praise. Even so, by grace, through faith, do the people of God grow up in God's grace. It is said in another figure that they are stones. But contrary to nature, they are by grace, lively stones, growing as the lilies do, being clothed with the righteousness of God through Christ Jesus. When we behold and consider this growth in the people of God, by which they glorify their Father in heaven, it is to the praise of God in us also. It is the sight of this growth in our brethren that often converts us from the error of our way, and thus in proportion to the grace of God manifested in our brother, we are converted by him, and so saved from death, as the apostle testifies; and when our faithful brother thus converts us, he will admit gladly, it was "not I, but the grace of God which was with me." Therefore he will not dare speak of any of those things which Christ hath not wrought in him, to make him obedient in word or deed. The grace by which my brother has converted me was measured out in him before the foundation of the world. This grace is eternal, and this eternal grace by which my brother converted me from the error of my way, saved me in time. There is one salvation, and all therefore of grace. Yet I am sorry that some in avoiding a false theory say, after many years of labor in the ministry, that they have never done one good thing. Why if God hath called, qualified, chosen and ordained us, that we should go and bring forth fruit, must it not be that we have done that to which we are chosen? Then is it not wrong to say that "we never have done one good thing"? Our disposition to be humble does not

justify us in denying what God in Christ hath wrought by us. Let not false teaching alarm us so that we fear to speak of what God hath wrought by us. We are not boasting when we declare that the grace of God, which has been with us, did labor in us, and that by it we have labored. There is nothing conditional on our part in doing what God hath wrought by us, nor if we grow, and are clothed as the lilies are.

Yours in truth,

DAVID L. McNEES.

KANSAS, Ill., June 13, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—In some of my meditations to-day of times and things that have passed, I recall some pleasant things that took place while my wife and self were visiting you and the brethren and sisters in Hopewell, a few years ago. My wife very often speaks of that as one of her most enjoyable seasons through life. It has been my happy lot to spend many enjoyable seasons among the dear people of God during the last sixty-one years since I was received among them. On the fifth Sunday in May I filled an appointment which had been made for me at the old church-house where I had been baptized by dear old Elder Thomas Threlkeld, on the third Sunday in March, 1843. O how solemn was the occasion to me; not an individual was there, except myself, that was then present, all have gone to their eternal home, and I knew I, too, would soon be gone. I thought, Could it be possible that my "works would follow me," as some of the works of the dear ones whose bodies lay in the old cemetery close by the meeting-house where we were then assembled? My dear brother, can it be that I have been mistaken all these long years, and have

not known the truth? Sometimes I get so low down in my feelings that I almost lose hope, yet again with Job I feel to say, "I know that my Redeemer liveth," and with Jonah when in the depths of the sea, I can say, "Salvation is of the Lord." I know if it were not so there would be no salvation for me.

As I before stated, I have had many pleasant seasons with the dear people of God, some specially so. When reading of the way the Lord has led the writers, I am also often made to take some courage while reading the SIGNS OF THE TIMES. I find so many of the writers are being led the same dark way that I am so often traveling in. This calls to my mind the prayer of one old prophet, when he was shut up in the cave, and said, Lord, they have "thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." So we may be shut up in utter darkness, but the Lord has reserved unto himself seven (a perfect number) thousand that have not bowed the knee to Baal. Yes, we may doubt, but the Lord "is in one mind, and who can turn him?" This is the reason we are not consumed.

I find I cannot write very lengthly, I am so nervous. Often when writing I think it is probably my last, then again I desire to say to the dear brethren and sisters, Write on, your epistles are food to my soul. Your editorials are also much enjoyed by us.

Your brother in hope,

JAMES M. TRUE.

WAVERLY, Pa.

DEAR BROTHER CHICK:—This letter from Elder Z. M. Beal expresses what I have tried to express many times. Would like it published if it meets your mind.

D. M. VAIL.

BOWDOIN CENTRE, Me.

ELDER D. M. VAIL—MY DEARLY BELOVED BROTHER:—The reading of your request to the editors of the SIGNS OF THE TIMES in No. 4, of 1903, created in me a desire to write you a short letter. I was somewhat surprised in relation to what you said in regard to hearing from many sources that there is a report circulated that you "do not believe in the resurrection of the dead, or devil, or hell, or eternal happiness." I have listened a number of times to you when preaching, and by what you have preached I have been satisfied and convinced that you believe in Jesus. Are there any promises in the law, or in the prophets, or in the gospel of Christ, that are not embodied in the fullness of Jesus? If there are I have never found them in my experience. My dear brother, I am satisfied that if one believes in Jesus that his faith cannot go beyond him, for it pleased the Father that in him should all fullness dwell. Is he not of God made unto his children wisdom, righteousness, sanctification and redemption? The writer to the Hebrews uses the following language, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. i. 1, 2. This is the tried stone that God laid in Zion for a foundation, and other foundation can no man lay than that which is laid, which is Jesus Christ, who ever liveth. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death." Can God's children get beyond this eternal Jesus? Can they stand upon any other foundation? No, they

cannot, because if they are upon any other foundation they will surely fall. The people of God are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, (the city that John saw coming down from God, out of heaven,) and to an innumerable company of angels, ("but are as the angels of God in heaven,") to the general assembly and church of the first born, (Jesus) which are written in heaven, and to 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; old things are passed away, behold, all things are become new, therefore if any man be in Christ Jesus he is a new creature, he dwells in a new and living way, no death in this way, but there is a way that seemeth right to a man, but the end thereof are the ways of death, but we hear Jesus saying, I am the way, the truth and the life, "I am the resurrection, and the life: [this is in the present tense,] he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John xi. 25, 26. Because they are born not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And again, "Yet a little while, and the world seeth me no more; but ye see me: and because I live, ye shall live also." Brother Vail, what wonderful and glorious things are revealed, not to the wisdom of this world, nor to the imagination of the heart, but to the faith of the followers of Jesus.

I do not know as this letter will be of any comfort or consolation to one that is born of God, but I have no desire to write or say anything that will edify or puff the flesh, for the flesh profiteth nothing, it is

the Spirit that quickeneth. I do at times hope that I have been born of the Spirit, so that I can call Jesus the Lord; I also hope that I by the cross of the Lord Jesus Christ have been crucified unto the world and the world unto me. I rejoice at times when by faith I can behold all the treasures of wisdom and knowledge hidden in the Godhead. I want to say as Peter said, "Thou art the Christ, the Son of the living God." But I know that I cannot say this unless God reveals it unto me, for "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." I am a poor, ignorant, helpless sinner, and the only hope that I have, if any, is in Jesus, for he came into the world to save sinners.

May God bless you with the mercies, comforts and consolation of the gospel of his Son, for his name's sake. Remember me to sister Vail. My wife sends love to you both.

If you think this poor letter is worth a reply, I would be rejoiced to hear from you.

Your poor brother, in hope of mercy,  
Z. M. BEAL.

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PINE BLUFF, Ark., May 2, 1904.

DEAR EDITOR:—The time has come that I should again send on my remittance for the SIGNS. I was very sorrowful at brother Beebe's death, but I feel assured that God has another to fill his place, all things work together for good to them that love God, and who are the called according to his purpose. It is according as his divine power has given us all things that pertain to life and godliness through the knowledge of him who hath called us to glory and virtue, and neither is there salvation in any other,



for there is no other name given under heaven among men whereby we must be saved. This is set at naught by worldly preachers. Our Lord Jesus Christ said, "I am the way, and the truth, and the life." Again he said, "If any man will come after me, let him deny himself, and take up his cross and follow me," and that through evil report as well as good report. Thus we see there is no way from earth to heaven but through the Lord Jesus Christ, he is the way, and he is the door into heaven. John came preaching, saying, "Repent ye, for the kingdom of heaven is at hand." The Lord Jesus Christ and his kingdom was at hand, he is all in all to his people. "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." He loved us with an everlasting love, and therefore with loving-kindness has he drawn us. No man has ever come to the Savior, except the Father has drawn him, and all who come to him are drawn by loving-kindness and the holy Spirit. He places us in the house of God, just as it pleases him. Jesus said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." I am glad that this is written. He will build the church, not churches, but church. And one of old said, We "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." And all the building grows together unto an holy temple in the Lord. Dear children, I am so glad it is in the Lord that this building grows, and not in self. So it is by grace that we are saved, through faith, and that not of ourselves,

it is not by works, but by grace; for the grace of God brings salvation. This salvation teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world.

Your brother,

D. WESTALL.

CUMMINSVILLE, Neb., July 27, 1904.

DEAR BROTHER CHICK:—I wrote you some time ago with regard to the bill passed to open thirty-seven counties in Nebraska, to homesteads of 640 acres each, and from the letters I am getting am sure you published it. I have not time to answer each separately. If not asking too much, will you please publish the following statements? First, the land is sandy, and is better adapted for grazing purpose than farming. Second, a man or a woman can make a living on 640 acres. Third, we have plenty of rain in this part of the State. Fourth, the land as a rule is all taken up, except some odds and ends. Fifth, there are lots of people who want to sell their claims cheap. Sixth, a man or a woman living in the State and over twenty-one years of age, not owning more than 160 acres, can take a homestead. There is room for one thousand Old School Baptists in Nebraska. I am not posted as to how much of the land is taken up in other counties, but in Wheeler County there are but three whole sections left, but there are many small pieces of land that can be bought from two to twenty-five dollars per acre, owing to the improvements and location.

This answers the most important questions asked me by the letters which I have received.

Your brother, I hope,

J. S. HAM.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1904.

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**I JOHN III. 9.**

DEAR BROTHER:—I would like to have your views upon 1 John iii. 9, if it is not asking too much. I have never heard any one preach upon or try to explain this verse. If you deem this worthy of a reply, answer when it suits you through the SIGNS.

Your unworthy sister,

JENNIE ARMSTRONG.

GRAEFENBERG, Ky., April 25, 1904.

The Scripture referred to reads as follows: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

We feel willing to present such thoughts as we have upon this subject, although in past years very much was written and very diverse views were presented regarding it. It seems to us sure that there are some things that it cannot mean. First, it cannot signify that believers in Christ, or those born of God, do not err in life and conduct at any time, for to claim this would be to contradict the general tenor of all the Scriptures, and it is sure that one portion of the word is not a contradiction of any other portion. To admit that such is the case would be to deny the infallibility of the word of God, or in other words, that the Scriptures are the word of God at all. In this very epistle it is written, "If we say that we have no sin, we deceive our-

self, and the truth is not in us." In the same connection it is said, "If we say that we have not sinned, we make him a liar, and his word is not in us." All might however say it is true that we have sinned, but we do not sin now. In refutation of such a claim as this John has said, as quoted before, "If we say we have no sin," in the present tense. Paul, long years after he became an apostle of the Lamb, said concerning sin and sinners; "of whom I am chief." Job, that man whom God approved as one who was a perfect man, yet said of himself, "I am vile;" and "If I say, I am perfect, it shall also prove me perverse." It is from a perverted nature then that any man can say, I am perfect. It does not however seem needful to pursue this line of scriptural quotation any further here.

Second. The text does not read, whatsoever is born of God, but "whosoever." This is not a distinction without a difference. The text does not say, and neither does it mean, that one portion of the believer does not sin, while another portion may sin. It does not say that the soul, or the spirit, or the body of the believer does not sin, and neither does it say that the new man does not sin, while the old man does sin. The word "whatsoever" would be the right word to use in either of these supposed cases, but it is not whatsoever is born of God, but "whosoever." It is as though John had said, The man that is born of God does not sin, for his seed (that is, the seed of God) remaineth in him, and he (the man born of God) cannot sin because he is born of God. "Whosoever" always means persons, men and women, when it is used either in the Bible or anywhere else. "Whatsoever" never is applied to persons, but to things.

Third. It is needful to call attention to

this one thought also, viz: that the text not only says he that is born of God does not sin, but that he *cannot* sin, and this because he is born of God. This in itself would do away with the claims of those who are known as Sanctificationists. Even they admit that they *can* sin, although they claim that they do not, and have not for days, months or years, as the case may be. But inspiration here says that such as are born of God cannot sin.

Fourth. Notice also that the reason given is two-fold, "He is born of God," and "his seed remaineth in him." He that is born of God partakes of the divine nature, and as God is love, so love dwells in him and abides in him who is born of God also. Love is shed abroad in the heart by and in this birth of God. As the seed or life of Adam is in his posterity, and always abides in them while they live the life of Adam, so the seed or life of God, the divine nature, remains in all those who are the children of God by this heavenly birth. Men and women of Adam's fallen race are the elect of God, and are those who are born of him. The Savior so testifies when he said, "Except a man be born again," or born from above, or "born of God," he cannot see the kingdom of God. So we read, John i. 13, Which were born, not of blood, but of God. The relative pronoun "which," at the beginning of this verse, refers to those who were believers, and to whom power has been given to become the sons of God. These were men and women of Adam's fallen race, just like ourselves. In 1 John ii. 29, we read, "Every one that doeth righteousness is born of him." This manifestly refers to all who believe, and who produce fruits of faith, which is "doing righteousness." In 1 Peter i. 23, we read, "Being born again, not of cor-

ruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This "word of God" which liveth and abideth forever, is the same thing as the word "seed," in the text to which our attention has been called; and it is the man who in verse twenty-two is exhorted to love his brethren with a pure heart fervently. In other words, men and women who are called by grace and who believe in Christ are they that are born of this incorruptible seed, the word of God. The word "seed" in the New Testament, when used with reference to divine things, always means the life which is of God. Of this life the dear Redeemer spoke when he said, "My sheep hear my voice, and I know them, and I give unto them eternal life." This eternal life abides, and never shall or can depart from them; it would not be eternal life if indeed it could cease. Our natural life does not continue to dwell in us, and so it is not eternal life. This principle of divine or eternal life is the thing that is intended by the "seed" named in the text. Under the figure of living water, it is said to dwell in men, springing up into eternal life. Whatever figure of speech is used to present this divine life in the word, it always has the thought involved in it (and nearly always expressed) of abiding. So John here says of this seed that it abideth in him.

Whosoever then has been born of God has eternal life from God as his Father, and this life cannot cease to be in that man or woman. It is a holy life, and as such will produce holy affections, desires, longings and all hatred of sin, and abhorrence of that which would tempt to sin. Under its power, reigning in the heart, he that once hated holiness and loved sin, now loves holiness and all holy ways and abhors sin. Love is the oppo-

site of hatred, and John in all this epistle sets one over against the other. In the view of the holy Spirit, speaking through John, all men either hate God, holiness and truth, or they love God and all goodness; there is no half-way ground. Jesus also said, "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad." No man can occupy neutral ground in this warfare. It is impossible that he that is not born of God should love God, and it is impossible that he who is born of God should hate God. He that is born of the word of God will love that word, while he that is not born of the word of God cannot love that word. Therefore, "We know that we have passed from death unto life, because we love the brethren," and whosoever hateth his brother, abideth in death. Men either abide in death or they abide in life. Hatred of all that exalts and glorifies God marks the one, love to all that exalts the God of grace marks the other.

Now it seems to us that if we but bear in mind this broad but simple distinction between the two principles of hatred and love, as declared by the inspired apostle, much of the apparent difficulty of the text will disappear. All sin is, in the view of John, summed up in hatred, hatred of God and what he has revealed, while all holiness is summed up in love to God and to all that is like him. "We know that we have passed from death unto life, because we love the brethren." If we do not love our brother whom we have seen, how can we love God whom we have not seen? is the unanswerable reasoning of John. Reading the text in the light of these reflections it seems clear that John is teaching just what every child of God finds to be true in himself. Does he that is born of God

commit the sin of hating God or his beloved people? Whosoever is born of God doth not commit sin, that is, he does not hate God. The life of God remaineth in him, and he cannot hate God, or godliness, or the people who are partakers of the divine nature. He cannot hate God, because he is born of God. Nothing can hate that which is in harmony with its own nature. Sinners cannot hate sin, because they are sinners by nature, and by practice as a result. Partakers of the divine nature cannot hate that nature, for to do so would be to hate one's own self, and no man can hate himself when left to himself. It seems to us that it is in this sense that he that is born of God does not sin, and cannot sin, and this, too, notwithstanding he may and does err again and again. But does not that man hate his sins and abhor that fleshly nature which remaining also in him wages warfare against the Spirit? It is one thing to love sin and to run after sin greedily, and quite another thing to hate sin and yet to be overtaken in faults. It is one thing to run after sin with all of one's might, and quite another thing to run away from sin with all of one's might. A little girl once, coming to an Old Baptist church for membership, was questioned somewhat closely, and among other things it was said to her, "Do you see any difference between what you formerly were, and what you are now?" "O yes," she said, "then I was a sinner running after sin with all of my might; now I am a sinner running away from sin as hard as I can." She could not have told the whole matter better had she used a thousand words; and this last expression of hers also tells just what John meant by saying that he that is born of God doth not commit sin, and cannot sin. That man still is a sinner, but

he is not in love with sin, but hates sin, and runs away from it as hard as he can.

It seems to us that John here is only saying in other words just what Paul has also said regarding this matter. In Romans vi. 11-22, we read there in substance just the same things John is saying here. In that connection Paul says, "Sin shall not have dominion over you." Mark, he does not say sin shall not have a place in you, but it shall not reign over you. Sin in you is like a rebel company in some kingdom. These rebels trouble and annoy, and cause the inhabitants of that land great loss from time to time, but they do not reign after all, and they never can reign unless the inhabitants of that land submit to them, and the rightful king be dethroned. But believers shall never submit to the reign of sin, and the rightful King Immanuel shall never be dethroned from that dominion. Believers are said by Paul, in the same connection, to be free from sin and to have become servants of righteousness; free from the dominion, as the connection shows, but not from the presence of it. Its reign, its condemning power, its dominion over the affections are gone, but it still plagues and annoys us. Again, Paul in the same connection says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The fruit is not any longer hatred, but love, just as John has been saying. In fact the whole of the sixth chapter of Romans is an inspired commentary upon this language of John. Paul in that chapter sets forth the indwelling life of Christ on the one hand, and that death to sin which is wrought in the believer on the other hand. He says, "How shall we, that are dead to sin, live any longer therein?" All, according to Paul, de-

pends upon the work of the Spirit in the heart. And so also John presents the same things when he calls attention to that love of God which is shed abroad in the heart and which is the opposite, as said before, of love.

To sum it all up, it does not seem to us that John meant, first, that the people of God do not err; second, the text does not say 'whatsoever, but "whosoever" is born of God; third, it says that such an one not only does not, but cannot sin; fourth, the reason is just this, such an one is born of God, and this new life remaineth in him; fifth, John presents love as the fulfilling of the law of God, so that he that loves sins not, while he that loves not God is a sinner, and it is in this sense of loving God as opposed to the hatred of the natural man, that the one born of God does not and cannot sin; that is, he cannot cease to love God. The warfare will be felt as long as that man shall live this lower life, but the victory is with the new life of love begotten in his heart, and so in one sense, according to John, the believer does sin, while in another sense he does not sin, and cannot sin. This is not to his credit, but to the praise of the new life dwelling within him and reigning there; and so John sees the same truth expressed by Paul when he said, If then I do that I would not, it is no more I that do it, but sin that dwelleth in me.

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#### TO DISCONTINUE THE SALE OF BIBLES.

WE have only three self-pronouncing Bibles left in stock, all No. 8313, and only two Testaments. These books will be sold at the usual price. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### JEREMIAH II. 33.

ELDER BEEBE:—Please give your views on Jer. ii. 33, and oblige an

INQUIRER AFTER TRUTH.

REPLY.

The passage proposed for consideration reads as follows: "Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways."

This searching appeal was made by the Lord God of Israel to Jerusalem by the mouth of Jeremiah the prophet, after having rehearsed some of the wonderful works of God in his dealings with Israel, in breaking for them the Egyptian yoke, and conducting them in safety through the dreary wilderness, and putting them in possession of the promised land, and their ingratitude to him for his signal mercies, and their rejection of him as their God, their transgression of his laws, and their abominable idolatry. This righteous reproof, though in interrogative form, clearly implies a charge of inconstancy, a departure from the Lord, and a restless desire to secure the love of strangers, and to impart the knowledge of her ways to the wicked.

In the few remarks which we design to make on this text, we will notice that the Jerusalem which is addressed and reproofed in our subject, is a type of the church of God under the gospel dispensation, and her wicked lewdness and idolatry prefigures the waywardness of those under the present dispensation, who having espoused the cause of the Redeemer, and professed allegiance to our Lord Jesus Christ, have, like their prototype committed the same two evils which are charged on Israel in the thirteenth verse, namely: "They have forsaken me, the fountain of living waters, and hewed

them out cisterns, broken cisterns, that can hold no water." If we would read the rebukes which the Lord administered to national Israel to profit, we should remember that these things were written for our learning, and examine carefully whether we are not to some extent involved in the abominations by which Israel was polluted. If we are the spiritual Jerusalem, of which the former was only the type, then we also have been redeemed from an house of bondage, and led forth by the mighty hand and outstretched arm of the God of our salvation. We also (but in a spiritual and experimental sense) have been preserved from the perils of the wilderness; we also have witnessed the awful majesty of almighty God, as he displayed himself from the clouded summit of the trembling mount which was convulsed at the presence of Jehovah, and we too have heard in thunder tones the proclamation of his fiery law. We have also professed to have entered into the land of rest, the gospel kingdom. "For we which have believed do enter into rest." We have ceased from our own works, as God ceased from all the works which he had made, when he rested on the seventh day. We have renounced all hope in every other name, we have solemnly engaged to take on us his yoke, and learn of him who is meek and lowly; and like Israel, we have repeatedly said, All that the Lord our God has commanded us, that will we do. But how have we kept the pledge? As individuals, every saint is heard to confess with deep contrition his short-comings. But the reproof was applied to Jerusalem, collectively, when in a state of deep degeneracy, when her priests had ceased to inquire after the Lord, and they who handled the law were utterly ignorant of God. We cannot conceive that this state

of things is always applicable to the whole church of God, neither was this at all times the case with the old Jerusalem. If we understand the bearing of this subject in its typical bearing, it is applicable to the church, or to any branch of the church of God, whenever and wherever they depart from the Lord as their only fountain of living waters, either in doctrine or practice, in faith or in order, in departing from the precepts, ordinances or spirit of the gospel of our salvation.

The special charge implied against Jerusalem was that she trimmed her way, or shaped her course with a view to seek the applause of the world, or to seek love. Not satisfied with the love of God which passeth knowledge, which is unspeakable and full of glory, but seeking for the illicit love of strangers. Jerusalem, in the type stood in matrimonial relation to the Lord, and hence whenever she went into idolatry, or after other gods, or whenever she fell in love with and worshiped the works of her own hands, she was charged with the crime of adultery. So the New Jerusalem which John saw coming down from God out of heaven, was called the bride, the Lamb's wife, and bound by the most solemn obligations of fidelity to our Lord Jesus Christ, bound to love and serve him only, and to be satisfied with his love. When, therefore, the church or any of her branches become fascinated with the world, or the fashions thereof, and desirous to become popular and pleasing to the world, or to be in league with antichrist, her desire betrays an adulterous inclination. When that inordinate desire predominates, she shapes her course, or trims her way to seek their applause, and secure their love, although the Husband of the bride has plainly admonished her, that if any man love the world, the love of the Father is not in

him. Can he whose love for his bride was so great that he for her sake became poor, that he bare her sins in his own body, that he gave himself for her, that he might redeem her from all iniquity, and purify unto himself a peculiar people, zealous of good works; can he whose love for his bride was stronger than death, be satisfied with the divided affections of his bride in return? Or will he allow her to seek for love among strangers? Except a man hate his father and mother, and his own life also, he cannot be my disciple, saith the Redeemer. It may seem strange that the bride of the Lamb of God should ever find it in her heart to depart from him when well she knows that in his presence is fullness of joy, and at his right hand are pleasures for evermore, but so it is; though the ox knoweth his owner, and the stupid ass his master's crib, yet Israel doth not know, the Lord's people do not consider.

But let us consider the symptoms of inconstancy: How do churches, when in pursuit of unlawful love, trim their way? Their legitimate way is the way of holiness, it is to follow the footsteps of Christ, it is to worship God in the Spirit, to rejoice in Christ Jesus, and to have no confidence in the flesh, but to be pleasing and fascinating to strangers, her ways require trimming. This term implies both cutting off and putting on. As when we trim a tree or a vine we lop off some or all its natural branches, but when we trim a dress, or a person, or a house, or carriage, we put on such ornaments as we may fancy will please the taste and command the admiration of beholders. The term in both applications is appropriate in setting forth the degeneracy of churches, and individual christians when *suffered* to depart from the simplicity of the gospel in order to gain the applause

of the world, or to be at peace with anti-christ.

First, there is a lopping off. We perceive that those whose treacherous love and favor we are lusting after, cannot bear our way, as it has been plainly marked out in the divine rule, and as long as we so tenaciously contend for the faith which was once delivered to the saints, we cannot have their company; we must be a little and despised flock, our name must be cast out as evil, and we must be regarded as the offscouring of all things; and in that case, the noble ones of the earth, the learned, the wealthy and the great, will not mingle with us; but if we will trim our way by avoiding those things which never fail to make diviners angry, say less about the divine sovereignty of God, the total depravity and utter inability of men, lop off eternal unconditional election, predestination, the special irresistible work of God in regeneration, the infallibly efficacious calling of all the chosen and redeemed people of our God, and the special atonement of Christ, as being exclusively for the elect, and even if we are obliged to believe in our hearts that all these are clearly demonstrated in the Bible, as the truth of God, still quit giving offence to the enemy by preaching them publicly; trim a little and perhaps we may convince the world that we are not quite so bad as they have taken us to be. When we have succeeded in trimming down the preaching so as to prevent any offensive doctrine to ring from our pulpits we may next set about trimming the ordinances. Baptism as instituted by Christ himself is objected to by those whose love we court, but what they have substituted in its place is so modified as to suit the world. Then as we would gain the esteem of strangers, let nothing

be heard in defense of truth, nor in opposing or exposing error on that, or on any other subject. And as the world regards us as too tight-laced in regard to our communion, so long as we exclude from the table all unbaptized persons, and all others who do not walk in the faith and order of the divine rule, by being more accommodating, we may fill up our churches, and compare favorably in members and in respectability with other denominations around us. It has been the practice of the gospel church in all ages to require an evidence of a regenerated state of all whom they admit to baptism and church membership, but if we would please the world that practice must also be trimmed, and if applicants cannot enter in among us by the door; what harm, if we just let them climb up some other way?

One source of annoyance to the strangers in the untrimmed way of Zion has always been that our watchmen, whom God has set up on the walls, have been in the habit of sounding an alarm whenever they have seen the enemy approaching. How uncourteous that practice seems! Why not let them come, who knows but they would be good friends, if we would only let them come in peaceably? When we see the wolf coming, if he has wrapped himself snugly in sheeps' clothing, does not that show that he loves the sheep, and desires their company? Why then scare them away by our alarm; who knows but what if we let them in, they will conclude to become sheep themselves some day? Can there be any reasonable doubt that this kind of trimming would cause the offence of the cross to cease? And if the world cannot be persuaded to join the church, the church would join the world, and so the distinction so much complained of would cease.

As *trimming* implies a putting on as



well as trimming off, it may imply such decorations as the carnal mind may suggest to attract the attention and fascinate those who could never appreciate the beauty of the church of God as her Savior has arrayed her. In Isaiah iii. 16-23, the daughters of Zion are described in their fancy trimmings, Haughtily walking with stretched forth necks, and wanton eyes, mincing as they go, and making a tinkling with their feet, displaying the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings, the rings and the nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils, &c. Inspired wisdom has employed the foregoing figures to set forth the folly and wickedness of the church, or any of her daughters, or branches, when dissatisfied with the garments of salvation in which God has clothed his church, and desiring to be fashionable, and to please the world, and to allure and draw to her embrace those who have never passed from death unto life, she trims her ways to seek love.

Look at some branches of the church which stood on gospel grounds forty years ago, were *then* satisfied to dwell alone and not be reckoned with the nations. Where are they to-day? Abroad and seeking love. See how they are lumbered down with tinkling ornaments, with Missionary Societies, Tract Societies, Sabbath School Unions, Theological Schools, and educated ministry, cringing to antichrist, and mincing as they go to seek for proselytes. Why have they put on all the fashionable institutions com-

mon to the daughters of Babylon, if it be not to seek love, aye, forbidden love? Their necks are stretched forth with haughtiness as they mince along, tinkling with the ornaments of their feet to attract the adulterous gaze of a wicked and adulterous generation. In short, everything attached to the name of religion, which is not divinely authorized by the great Head of the church, has been thus put on, by way of trimming, whether it be in doctrine or practice, and all to secure popularity, to make converts, to fill up churches, and gratify a wicked propensity to worship the works of men's hands.

*Wherefore hast thou also taught the wicked ones thy ways?* Many, if not all of these tinkling ornaments; especially Sunday and Theological Schools, Bible Classes, Tracts and Missionary Societies, are put on for the avowed purpose of *teaching the wicked her ways.* That is, for teaching religion, for saying every man to his neighbor, and every man to his brother, "Know the Lord." The professed object is to make converts, to evangelize the heathen, and teach the ways of Zion to the world.

We might enlarge upon this subject, but our time and space will not allow us to pursue the application of the figures in all their bearing. But in closing our remarks, suffer a word of admonition. To the ministers of the word, we would repeat the solemn warning given by the apostle, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. To the churches we would repeat the solemn warning, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If

any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. "Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."—Gal. v. 7-9. To all the saints we would repeat the command of the Lord, "Watch ye and pray, lest ye enter into temptation."

MIDDLETOWN, N. Y., January 15, 1862.

### CORRESPONDING LETTERS.

*The Covenanted Old School Baptist Church of Canada, to the Baltimore, Delaware, Delaware River and Warwick Associations, sendeth greetings.*

DEAR BRETHREN:—Our church met in Ekfrid, in her regular quarterly meeting, in June, 1904, and Elder Silas H. Durand being present, was received as your messenger. And being desirous to continue our friendly correspondence with you, we send you this our epistle of love and fellowship.

We are favored to continue steadfastly in the apostles' doctrine and fellowship, and the Lord is from time to time adding unto the church such as shall be saved. During the last three years thirty-four have been received into our church, without any of what legal worshipers call exhortation; yet we have continued to exhort one another unto love and good works, according to the gospel, that is, we have "exhorted with all long-suffering and doctrine."

We are glad when the dear Lord is pleased to send to us his ministers, to labor among us in word and practice. For many years we have had yearly visits from Elder Durand and Elder Eubanks, (now in your midst,) and recently we have

been favored with some very pleasant and (to us) profitable visits from Elder Chick. We now have Elder H. M. Curry located in our midst, who comes to us regularly, preaching Jesus and the resurrection, so we are now favored with regular preaching from this gifted minister, as well as from our beloved pastor, Elder W. I. Carnell, for which we hope we feel thankful to the Lord of the harvest, that he has sent these laborers among us.

May the Lord bless and prosper, comfort and keep you unto his everlasting kingdom, is the wish of your sister church in Canada.

W. I. CARNELL, Moderator.

ROBERT SCATES, Clerk.

### OBITUARY NOTICES.

DIED—At the home of his eldest daughter, in Otego, N. Y., brother **Peter Bundy**, after an illness of three and one-half years, which confined him to the house and bed most of the time. Brother Bundy was born July 25th, 1811, and died July 7th, 1904. He always lived in the vicinity of his birthplace. He was the second child of a family of twelve children of James and Polly Bundy. He is survived by the youngest sister and brother of his father's family, beside his two daughters, Mrs. J. R. Thorp and Mrs. John Enderlin, of Otego, N. Y., his son, J. H. Bundy, of Providence, R. I., grandchildren, great-grandchildren and many relatives, who attended his funeral July 11th, which was held at the Old School Baptist meeting-house at Otego, N. Y., where our brother had been a highly esteemed and devoted member since March 5th, 1871, at which time he was baptized by Elder S. H. Durand. He was troubled on account of his sinful condition early in childhood, and was very unhappy from his sixteenth year until his twentieth year, when he was delivered in a remarkable way; he often referred to the time and place. Three weeks before his death, when conscious though very weak, he sent love to the church, and said, "Tell them I have a good hope, just as good as when I received it at twenty years of age." He often said when suffering, "I desire to be reconciled to my lot, and to wait patiently the Lord's will, but I cannot get reconciliation or patience, it has to be given me." In early life he taught school, followed farming and also lumbering; he lived a very active life. His wife died January 31st, 1887, leaving him very lonely. He was

able to go about among his friends and relatives until nearly ninety years of age. He was deeply led in the Scriptures; the Bible used to be his daily reading till sickness came, and his principal theme in conversation. His home had been with Mr. and Mrs. Thorp, his daughter and husband, for several years, who did all that they could do for his comfort, serving faithfully both night and day almost incessantly for more than three years. May God, if it be his will, give reconciling grace to all the mourning ones, is my prayer.

I tried to talk at the funeral to a large and attentive congregation about a good hope through grace, after which the clay was buried in the earth, from whence man was first taken. He is perfect in glory with Jesus, not waiting to be.

ALSO,

Brother **Mahlon Hulsizer** died at his home July 18th, 1904, aged 88 years, 10 months and 3 days. He had been a sufferer for several years, but was confined to his bed only about two weeks previous to his death. He wife preceded him about five years. He was baptized by Elder B. Bundy, at Locktown, N. J., about twenty-two years ago, and remained a faithful and orderly member of the Kingwood church until death, and was held in the highest esteem by all of his brethren, whom he also loved dearly for Jesus' sake. He was the father of eight children, six of which survive him, four daughters and two sons, beside ten grandchildren and two great-grandchildren. His father and mother were David and Ann Hulsizer, who were Old School Baptists. He was the last of seven children. He selected hymns 807, 881 and 20 to be sung at his funeral, which request was carried out. The experience of his wife, sister Hulsizer, is in the SIGNS of Nov. 11th, 1891. He would often say when awaking out of sleep, "I wish I had passed away, but I must wait God's appointed time." God's time came, and he went to his eternal home to live with Jesus. Perfect rest, peace and eternal happiness are his. A good neighbor, citizen, father and christian is at rest. God bless the mourning ones with reconciling grace for Jesus' sake.

The writer spoke at the funeral to a large company. Interment near by the home.

D. M. VAIL.

OUR esteemed brother, **Henry Miers**, departed this life at his home on Schoharie Hill, April 30th, 1904, aged 70 years, 6 months and 6 days. Brother Miers was born at Middleburgh, N. Y., Oct. 24th, 1833. He was married to Ellen Burton, Sept. 9th, 1854, to which union were born five sons and four daughters; the widow and three sons and two daughters survive. He was baptized in the fellowship of the Old School Baptist Church of Schoharie, April 25th, 1886, by his late pastor, Elder David Earl, of Griffin's Corners,

N. Y. His last sickness, during which he suffered intense agony, was borne with christian fortitude and resignation to the will of God, and he meekly waited for the change to come to release him from a world of trials, sufferings and temptations, and translate him to an eternal life of peace and rest, to be forever with the Lord. He is greatly missed by his widow, sister Miers, children, brother and sister, and half brother and half sister, a number of grandchildren and many distant relatives, all of whom are left to mourn the loss of a kind husband, a devoted father and brother. His seat is vacant in the house of worship, and his counsels and services are at an end. As the writer of these lines was received and baptized at the same time brother Miers was, the relation between us in our experiences seemed to be stronger if possible than it otherwise would have been.

His funeral, which was held at his late home, was attended by a large circle of neighbors and friends, who met to pay their last respects to one they held in high esteem. The services were conducted by his pastor, Elder John Clark, of Halcottsville, N. Y., after which his remains were laid at rest in the Lutheran Cemetery at Schoharie, to await the final resurrection. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." P. S. K.

SCHOHARIE, N. Y.

### APPOINTMENTS.

ELDER Silas H. Durand will, Providence permitting, fill the following appointments: Mt. Pleasant, Boone Co., Ky., Tuesday, Sept. 6th; Mill Creek, Ohio, Wednesday, Sept. 7th, 10 o'clock a. m; Georgetown, Ky., (Mrs. N. B. Hall's) Wednesday night; Licking Association, Mt. Carmel, Sept. 9th-11th; Mt. Sterling, Sunday night, Sept. 11th; Farmdale, (Mrs. Farmer's) Monday night, Sept. 12th; Little Flock, Tuesday, Sept. 13th; Shelbyville, Tuesday night; Bethel, Wednesday, Sept. 14th; Mays Lick, Thursday, Sept. 15th.

### RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$954 15
Mrs. A. Adelaide Galley, Neb., \$1.00; "An	
Unworthy Donor," N. Y., \$3.00.—Total.....	4 00
Total to date.....	\$958 15

## MEETINGS.

THE Old School Baptist Church at Justus, Lackawanna Co., Pa., nothing preventing, will hold a two days meeting on Wednesday and Thursday, between the second and third Sundays in August, 1904. Trains on Delaware & Hudson and Ontario & Western railroads will be met on Tuesday at Olyphant, Pa. Those coming on D., L. & W. R. R. will come to Glenburn, Pa., and come on stage one mile to my place. An invitation is extended to all.

D. M. VAIL.

PEACE VALLEY Association will meet this year, the Lord willing, with the church in Blum, on Saturday before the third Sunday in August, and continue the two following days. All lovers of the truth are cordially invited to come and be with us.

W. L. ROGERS, Pastor.

THE Spoon River Association of Regular Predestinarian Baptists will meet, the Lord willing, on Friday, Sept. 2nd, 1904, with Mt. Zion church, six miles east of Astoria, Fulton Co., Ill., on the St. Louis branch of the C., B. & Q. R. R., and continue the two following days. All trains will be met at Astoria during the meeting. A cordial invitation is extended to all lovers of the truth, especially our ministers.

S. H. HUMPHREY, Clerk.

THE Mt. Pleasant Association of Primitive Baptists will convene with Beech Creek Church, near Waddy, Shelby Co., Ky., beginning on Friday, Sept. 2nd, and continuing three days. Those coming by rail, either from Lexington or Louisville, will get tickets to Waddy, via Louisville Southern. Friday a. m. trains will be met. Any one expecting to arrive before or after this had better write brother Abram Hedden, Waddy, Ky.

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, Sept. 2nd, 1904, and continuing three days. We shall gladly welcome all who desire to come. Those coming will be met at the North Berwick railroad depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Old School Baptist Church, Friday before the second Sunday in September, (9th,) 1904, and continue three days. All seekers after the truth are cordially invited to attend. Those coming by rail will be met at the Bowdoinham station and cared for.

J. C. CLARK, Clerk.

THE Licking Association will meet with the church at Mt. Carmel, about eight miles north of Winchester, Clark Co., Ky., beginning Friday, Sept. 9th, and continuing three days. Those coming by rail will be met at Winchester. The Thursday p. m. and Friday a. m. trains will be met. Any one desiring further information write brother M. B. Hadden, Winchester, Ky. Winchester is on C. & O. R. R. east and west, and L. & N. R. R., north and south.

P. W. SAWIN.

OUR yearly meeting at Rock Spring, Md., will commence on Saturday before the second Sunday in September, 1904, at 10 o'clock a. m., and continue over Sunday. Those coming from Philadelphia and intermediate stations will take train to connect with 4 p. m. train at Perryville, on the Columbia & Port Deposit R. R., for Conowingo. Those from Baltimore will leave there to connect with same train on Friday, Sept. 9th, arriving at Conowingo at 4:30 p. m., where they will be met and cared for. We hope to see a goodly number of brethren and friends with us.

D. M. THOMAS, Clerk.

THE Roxbury Old School Baptist Association will meet, the Lord willing, with the Olive and Hurley Church, the second Wednesday and Thursday in September, 1904, commencing at 10 o'clock the first day. All brethren and friends coming by train will please come to Shokan; if strangers, inquire for Alvah Bogart, only a few rods from depot, and they will be taken care of. A cordial invitation is extended to all lovers of the truth.

ALVAH BOGART, Clerk.

PROVIDENCE permitting there will be a meeting of the Old School Predestinarian Baptist Church of Albany & Troy, N. Y., Thursday and Friday before the fourth Sunday in September, 1904. All who desire to come will be made welcome. Come to Albany, N. Y., and take electric cars at the union depot for Troy, N. Y. At Troy take electric car for Alba, change and take electric car to West Sand Lake and inquire for Mrs. Moul, who lives about five minutes walk from the electric car depot. Those coming on Wednesday can go to 423 Sheridan Ave., Albany, N. Y., where they will be cared for until Thursday morning, when they will go with brother Charles and George Schade to the meeting. Those coming Thursday will go direct to Sand Lake from depot. Meeting is at the home of Mrs. Moul, by her request, who makes every lover of the truth welcome, for she loves them for Jesus' sake.

D. M. VAIL.

A two days meeting has been appointed to be held with Cammal Old School Baptist Church, the Lord willing, the last Saturday and fifth Sunday in October, 1904. A cordial invitation is extended to all lovers of the truth. Those coming from the south

will take the New York Central train at Williamsport, and those coming from the north will also take New York Central train. Ample accommodation for all who live out of town. Trains will be met on Friday and Saturday morning. Elder John McConnell, of New York city, Elder J. T. Rowe, of Baltimore, Md., and our pastor, Elder D. M. Vail, will be present.

ALVA B. CALLAHAN, Clerk.

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

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

Z. GILLIES.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., SEPTEMBER 1, 1904. NO. 17.

## CORRESPONDENCE.

MT. VERNON, Texas, April, 1904.

DEAR BRETHREN, EDITOR, CORRESPONDENTS AND READERS OF THE SIGNS OF THE TIMES:—Having such a sound and comforting medium of correspondence as the SIGNS, through which we have the privilege of talking with each other for mutual edification and comfort, I desire this morning to submit a few thoughts for your consideration on 1 Cor. viii. 5, 6: “For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Ancient Israel was surrounded by nations who were worshipers of false gods, or idols, and although the children of Israel were by the only true God separated from them and given the commandment, “Thou shalt have no other gods before me,” they were continually manifesting a tendency to the worship of other gods, and hence often brought in idols, the kings of Israel building places of worship, planting or setting apart groves in

honor of Baal. The natural tendency of all flesh is and ever has been to idolatry; this fact is abundantly evidenced in the history of this people. They had committed to them the only divinely enjoined and authorized system of worship, and the Lord had made bare his arm in their behalf in many wonderful ways from the very beginning of their history, and they were continually being taught that in cleaving to the Lord their God consisted their peace and prosperity individually and collectively; yet they were ever proving themselves to be “a stiff-necked and rebellious people,” guilty often of mixing and commingling with the idolatrous nations around them, in violation of the laws of God, and hence were charged with fornication and whoredom numbers of times by the Lord through the prophets. In all the revelations which God was pleased to give his people of himself, as to Abraham, Isaac, Jacob, Moses, Joshua and all the patriarchs and prophets, he is represented and acknowledged by them to be the only true God, who was alone eternal, immortal, invisible, the only wise God, who existed independent, who himself was the creator, possessor and disposer of all things, who

in all his works was independent, subject to no influence, and acted in all his works according to his own sovereign will. In all the parts of worship of the God-given system committed to this people, of which Moses was strictly enjoined, "See, saith he, that thou make all things according to the pattern shewn thee in the mount," and which we might say consisted in a perfect and complete array of testimony of our Lord Jesus Christ and his spiritual house, presenting all the different phases of his relationship to that house in the various types and symbols, as well as the prophecies by word of mouth, there is nothing but what signifies wisdom, justice, power and immutability on the part of God, and contradicts the idea that he is to any extent weak or mutable, or that he is, or ever was, or ever will be subject to the very least extent to any kind of influence, or that Jesus Christ, his Son and his own appointed Savior and Redeemer, King, Husband, High Priest, Sacrifice and Chief Shepherd of the sheep, failed in anything to answer the purpose or fulfill all the Father's holy will concerning him. On the other hand, he was endowed with power to accomplish his Father's will, and his Father's will was that he should save his people, and he himself tells us that he came down from heaven, not to do his own will, but the will of his Father which sent him, and this is the will of him that sent him, that of all he had given him, he should lose nothing. Again he says, "I have finished the work which thou gavest me to do," and his dying words were, "It is finished." The law given to the children of Israel not only required them to strictly adhere to the worship of the Lord their God, but to hold themselves entirely separate and aloof from the worship of the idolatrous

nations around them; they were even forbidden intermarriage with them, lest their hearts should be carried away into their idolatries. The systems of worship held by those nations, though so attractive to the world and to the carnal mind of men that even the Jews could not refrain from a participation in them from time to time, represented nothing but weakness, ignorance and mutability on the part of their gods; they must of themselves originate the theory, give form to the system, create the laws and direct their execution, fix their penalties; they must build their temples after their own design, make their god and set or stand him up in the temple, where he must remain until they move him; he is dependent upon his devotees for his existence and maintenance; he only acts as he is acted upon, as he is a god subject to and governed by influences. How small a portion of the human family (only a remnant in Israel) did not to some extent worship "the gods." The Jews, though subjects of the Abrahamic covenant, and by the God of heaven separated from the world to their own worship, and given the sign of circumcision, and were children of the promised son Isaac, ever had in them that carnal mind which all men have ever possessed, beginning with Adam, which is enmity against God, not subject to the law of God, neither indeed can be. As this mind in these, as in all other men, was not removed or destroyed, so with the spiritual Jew or quickened sinner; although there is a wonderful work done for him and wrought in him, for he is a "chosen vessel," having been predestinated unto the adoption of a child, saved and called with an holy calling, and has received that circumcision of the heart in the spirit and not in the letter, whose praise



is not of men, but of God, yet his fleshly nature, or carnality, is not taken away or destroyed, though measurably subjugated. As around and within national Israel existed every false idea and imagination of God, so with the Israel of God in this dispensation; the church of God is surrounded with (denomi) nations whose idea of God is no better than those nations that surrounded Israel of old. The theory of a weak and mutable god is as good as the carnal mind of man has ever been capable of originating, and all along the line of history from time immemorial men more or less learned and wise have organized and given form to systems compatible with their idea of God, with a greater or lesser view of course, to the establishment and maintenance of their own fame for wisdom, goodness and honor. So the theory of the old harlot, the (Roman Catholic) order with all her protestant daughters presents God as entirely dependent upon her. The head men and leaders have organized and given form to their various systems, claiming of course to have for them the divine pattern. (In this is the prophecy, Isaiah iv. 1, fulfilled: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.") All these hold and teach that God is subject to influences, means and works within their own control; hence their gods act only when acted upon. Upon this idea is based all the institutions called "helps to the church," such as Sunday Schools, Foreign and Home Mission Societies, also schools, the object of which is to qualify men to preach their doctrine, whose prime object is to save souls and fit them for heaven, and otherwise advance and promote the interests of (their) god's kingdom on earth; all this, and kindred things, constitute the Babylon of our day. "Mystery, Babylon the great, the mother of harlots and abominations of the earth," is indelibly stamped on her forehead, and of the wine (doctrine) of the wrath of her fornication have all nations drunk, "and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies," and "her sins have reached into heaven, [the church] and God hath remembered her iniquities." The worshipers of the "gods many and lords many" cannot understand why there should be a church or a ministry if there is no sinner to be saved by them. They say if God is unchangeably the same, never has or never will change, and nothing can be added to the work of the Lord Jesus Christ, and he has fully and completely saved all that have or can be saved, what is the need of preaching or service? Like Satan said of Job, "Doth Job fear God for naught?" so they cannot understand why any should serve God, where nothing is gained to promote self-interest; no hope of reward as an inducement. Now if the idea that God is subject to influences is correct, then it follows that he is changeable, and therefore does not, or never has, known the future, hence there is nothing certain with him until it takes place. If God ever was, either before time began or since, influenced by any thing or consideration, then it logically follows that he is a being subject to influences, and therefore subject to change, and if this be true then Jesus Christ is only a partial and imperfect Savior, and the Arminian theory of gods, lords and salvations is correct, and it follows as a logical deduction that it is not true that

“to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” If the Arminian theory is true in the least degree, and God is to any extent subject to influences, then they are justifiable in the use of their various machinery for the purpose of getting God to do what he would not otherwise do, viz: save souls. This being logical, it should not be surprising that whenever a son or daughter of the Lord begins to imbibe this wine of Babylon (if by the grace of God he or she is not prevented) they become more or less intoxicated and confused. Hence when he yields the doctrine of God’s absolute sovereignty, by questioning his creation of all things, and his purpose in all things, and his unlimited control of all things, his absolute (uninfluenced) predestination of all things, he will, if he follows the same line of reasoning, gradually come to question the immutability of God and his perfect foreknowledge. Thus we have seen them go on step by step, until they were ready to contend that the gospel must be preached alike to the regenerate and the unregenerate. Thus adopting the working order of Babylon, they were ready to bring in protracted meetings, a salaried ministry and other stuff from Babylon’s storehouse. Following, a denial of the perfection of God’s attributes is the denial of the perfection of Jesus Christ as the Savior, and a claim that at least some part of salvation depends upon the creature, and therefore is conditional.

“Her sins have reached unto heaven.” Whenever the doctrine and practices of Babylon are introduced among the people of God, we may look for confusion. In the early history of man it was written, “And God saw that the wickedness

of man was great in the earth.” From the amalgamation of the church and world there have sprung up mighty men, giants, men of renown in different ages of the world, and we need not wonder that it is so to-day. Great wickedness was in the days of old, is it not so to-day?

“He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Dear reader, are we indeed of that class who come to the worship of God in faith and with reverence, feeling that he alone is God, omnipotent, omniscient and omnipresent, eternal, invisible, immortal, the only Sovereign of the universe, “who worketh all things after the counsel of his own will,” who speaks and it is done, commands and it stands fast? While we ourselves are poor, weak, sinful, ignorant and dependent creatures of a day, who feel that we know nothing as we ought, yet have in our hearts the humble hope, and sometimes the joyful assurance, that we are accepted of God through Jesus Christ our Lord, his own appointed way. If indeed this be our happy lot, “To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” Let us then take courage; “Let us draw near with a true heart, in full assurance of faith,” coming boldly to the throne of grace that we may find help in the time of need, believing that we are the subjects of gospel exhortation, praying that the gracious God may grant us according to the desire that he hath given us, that we may live devoted to him, be kept from every false way, and walk worthy of the vocation wherewith he hath called us. May we be enabled to abstain from the appearance of evil in doctrine and walk,

seeking the peace of Zion in every consistent way, with sound doctrine and Bible order, remembering the word of the Lord, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 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 ye shall be my sons and daughters, saith the Lord Almighty."

In love and fellowship, I hope, your brother,  
H. B. JONES.

*(Continued from page 487.)*

ABOUT that time, my memory fails me as to the exact date, I attended the Ekfrid meetings. You spoke on Sunday; I cannot remember your text nor the words of your discourse, but remember well where I was seated. My meditation was, Is not that lovely preaching for christians? It must be lovely to be one. When all at once you remarked, "Perhaps there is sitting in this congregation one who is saying, Is not that lovely preaching for christians? Let me tell you, little one, you are one of them." I cannot describe my feelings. How did you know my thoughts, and could it be possible your words were true? I felt so unworthy, and did wish myself away from there, yet to my knowledge that was the first gospel sermon I had heard. As near as my memory guides me it was

twenty years ago last June. No one could induce me to go to hear other denominations after that, only in case of worldly respect. I loved to go to hear the Old Baptists, they all preached the same glad tidings. I loved the people, but always felt myself a stranger, and not fit to be among them. I could say yea and amen to all they said, and to all the experience which I read, until they told of that wonderful deliverance, and then I was as Lazarus, bound hand and foot; sometimes hoping that God at his own time would deliver me out of my low state, and again fearing and feeling as an unworthy outcast; all this time feeling that my salvation depended on my earnest prayers. During my sojourn in this dark state of mind I had many wonderful visions, but as time and space will not permit me to define, will only refer to a few.

My mind being very much exercised I had read my Bible until I fell asleep, and dreamed of standing by our garden gate, gazing at the beautiful north star, when I saw it begin to fall slowly, and I heard a loud voice saying, "I am the lily of the valley, and the bright and morning star." It fell at my feet, and the exceeding brightness overwhelmed me with fear. I felt that my end had come, and if I have ever prayed in earnest it was then in my sound sleep, "Lord, have mercy on me, a sinner." I awoke trembling and in great trouble of mind. Next Sunday I went to hear Elder Pollard. He took for his text Rev. xxii. 16: "I am the root and the offspring of David, and the bright and morning star." He did preach an able sermon, but I wished myself under the building, hidden from view. I thought that asleep or awake I was always getting the Scripture mixed up in my mind. There was certainly

nothing in me but the darkest sin. For a long time I lingered in that very dark valley of despair, until one Sunday while alone reading over an old faded SIGNS OF THE TIMES; in it was stated the names which Christ is called in the Songs of Solomon: "I am the rose of Sharon, and the lily of the valleys." I went to my Bible, and there found the words of my dream. My joy was very great for a time. Shortly afterwards I was at Ekfrid meeting, and while feasting on the first sermon these words passed through my mind with strength: "God is our refuge and strength," &c. You got up and spoke from those words. I was carried away from earth, and was soaring beyond this vale of tears. Shortly afterwards I dreamed of standing on a solid platform with a small company, all facing the east; you stood erect and tall on the van, and I was last and least. Around us was a wall breast-high, about a foot wide, and it served the same protection for the large and small. Out of a dense forest, a short distance away, came a semi-circular army of people, with bodies and faces blacker than any colored people I have ever seen; they appeared to me to be worldly people, all anxious to destroy our company, and take me in particular; they were all babble and confused voices, and I was sore afraid, when I heard a voice say, "Fear not." Now, although this was a dream, I cannot explain the strength of mind that those words with their different connections have given me. From time to time, when sinking down with burdens grievous to be borne, I have been made to rejoice in the midst of my sorest affliction, and with the poet could sing,

"Fear not, I am with thee, O be not dismayed;  
I, I am thy God, and will give thee aid," &c.

Also knowing that he will not lay upon

me more than he will give me strength to bear, and that "perfect love casteth out fear."

In those days I was much perplexed if any person spoke openly to me on the subject of religion. I well remember one night of our quarterly meeting, about fifteen years ago, we had a number of friends with us; all were engaged in spiritual conversation. I was a silent listener, when Mr. McAlpine, of Mosa, turned to me and said, "I have often thought by your countenance that you had a deep interest in these things; have you a hope?" I was afraid lest any one present heard him, so I gave him an evasive answer and abruptly left the room. I was ashamed of my ignorance, and in the morning when he was alone told him that my only hope was that Jesus died to save sinners, and I felt myself the chief of sinners. I longed to tell him the exercises of my mind, but could not do so. I was sealed up, and my thoughts ran thus: What can any one see in me? God sees my imperfections; I am helpless and undone, poor, lame and blind, begging by the wayside. Those words which came to me from time to time were as a little nourishment to the sick, strengthening me along the solitary way, but still I lacked the one thing needful; I was still trusting in an arm of flesh. My own prayers and the prayers of man ranked high in my mind; you were an ideal preacher in my estimation. As near as my memory guides me, I was about eleven years in this burdened state of mind, when one night I was racked on the billows of despair; I felt that I could do nothing more, but like the poor, shipwrecked creature, floating on a bark in mid-ocean, in the dark hour of midnight, with the heaving waves rolling over her, my sins appeared to me like mountains,

yet I felt that I must await the mercy of God, but expecting every moment to sink forever; my throat was dry and parched with grief, and I felt for the poor, lost wanderer on the great Sahara desert, longing for food and water, as I longed for mercy, and I could cry in deep anguish,

"My thirsty soul longs vehemently, yea, pants thy courts to see;

My very flesh and blood cries out, O living God, to thee."

At about two o'clock in the morning I arose from my bed, to try once more to pray. I went on my knees, but could not pray any more. I felt that my prayers were of no avail, but felt certain I was in the right frame of mind, if only Elder Pollard or some good christian were beside me to pray for me, when at that moment I saw Christ on the cross between me and heaven, and in that dark and very solemn hour it was revealed to me that Christ was the Mediator between God and man. I arose fully satisfied, and rejoicing so much I could hardly restrain myself from awaking my dear mother to tell her what a wonderful Redeemer had been revealed to me. That great burden was lifted from my mind, and I do rejoice ever since that it is on the mercy of our God that all our hopes depend. One thing I do know, that if the work was not all finished on the cross I would be lost forever. My nature is all imperfection, but God's mercy endureth forever. Sometimes I am away down in the valley of despair, and again soaring beyond the cares of this world, daily rejoicing that thy grace, O my Savior, is sufficient for me.

My father and mother were both unwell at that time. Mother's health was slowly renewed, but it pleased God to take my dear father from us, which to me was a very sore trial. The morning

after his burial I sat down grief-stricken, and was gazing out the window at his handiwork; was thinking, How can I ever go to work again? Everything I look at is the labor of his hand. Such a dark curtain hung over our home, when the words sounded through my mind as if spoken to me, Is not all that thine eye beholdeth the works of thy heavenly Father? Such a change came over me, my strength of mind was a wonder to myself. He has upheld me and strengthened me day by day, yet he has brought me through deep and very sore trials, which undoubtedly have been for my good, for he is too wise to err and too good to be unkind.

One after one of my near and dear ones have been called away, and one of the number was my first-born and only son; I was very much attached to him. Before he was taken sick I dreamed of standing on a very high summit, when all at once I began to slowly fall, and as I fell the cross of Christ as slowly rose high over me. When I reached the ground I thought, How often I have longed to be at the foot of the cross to ask for pardon, and here I am. With that thought I awoke, and I can assure you that during my child's sickness, when I saw that I had to give him up in the cold embrace of death, I was brought to the foot of the cross, for it was the first time in my life I humbly asked to be made submissive to his holy will; my own nature was weak and selfish. The morning after his death I felt as though I could not live without him; I was much fatigued and very weak, watching over him so long, but that still small voice whispered, "I will not leave you comfortless;" "as a mother comforteth her children so will I comfort you." I did not know those words were in the Scripture,

but was afterwards told where to find them, and I rejoiced to know that he was at rest, and had gone to praise the dear Redeemer.

Last September one year ago my mother was called to rest. Her spiritual conversation strengthened and built our minds up for the separation which we knew was her gain, yet we miss her very much.

For a number of years my mind was much exercised in regard to telling the church what I do humbly hope the Lord has done for me, but a strong sense of my own unworthiness held me where I was. I did firmly believe that at the Lord's own time, if I were one of the redeemed, every barrier would be rolled away. Many a time while witnessing the baptism of others, the question would arise in my mind, Am I ashamed to own my Lord? No, I was not ashamed, but fearful and weak, and felt that I was willing to wait patiently the Lord's time. I felt that I must go to Lobo meetings, but did not know what a joyful returning was in store for me, yet I am the same weak, sinful worm of the dust. Many a time it cost me a great effort to keep from telling you how many times my poor, hungry soul had been fed from the bountiful table spread for the weary and heavy laden.

Accept our united love in your home.

(MRS.) JAS. FRENCH.

P. S.—I omitted mentioning that seven years ago last May I was much harrassed by worldly care, and thought I would stay home from the May meetings, when it just seemed as if the words were spoken to me, "I will make darkness light before you," &c. I went to church, Elder Eubanks took that portion of Scripture for his text, and surely he did preach to me. The world with all its cares seemed to vanish, and I felt strong for some time after.

E. F.

#### CALLED OF GOD.

THE events of fifty years ago to-day are written in my heart. It was the lovely first Saturday in June, 1854. A large and solemn assembly and a band of Elders were gathered together in the name of Christ in a pleasant grove in eastern Indiana, to set apart four of his servants to the gospel ministry, by prayer and solemn ordination. The four were brethren Carter, Connor, Millspaugh and Wright. Each in turn related upon the stand his experience of grace, call to preach and belief in the doctrine. Brother Millspaugh, a very humble man, the third one on the stand, told the council that for a time he could not understand the nature of faith, but supposed that it was the condition of justification, or possessed justifying merit. He said that when the faithful brethren had tried to show him that justification and all merit is in Christ, and faith so receives him as our only righteousness, he had told them that his heart was so hard and dull of understanding he could not receive it unless the Lord revealed it to him. These words sank deep in my heart, and I then felt that this was my own state in regard to the sacred oneness between Christ and the church. Elder McQueary had recently talked to me about this union, but I had no understanding of it, except very dimly. At brother Millspaugh's words, my heart was greatly burdened with a prayerful yearning that God would graciously show me the truth of the holy relationship between the Lord Jesus and his body, the church. Well, when brother Wright followed in his relation, my burdened heart was joyfully relieved, the Bridegroom and bride were shown to me, and my soul was enraptured.

The ministers and deacons soon withdrew in counsel, leaving the large con-

gregation at the stand, but no one in the stand to preach Christ to us. So intense was my longing to hear his precious name proclaimed I could scarcely hold myself back from going on the stand and speaking of the glories of Christ as the Savior of his redeemed people. But as I was not a member of the church, a young man and a stranger to nearly all, I arose and walked away to keep from going on the stand, and sat down on a log. The pent up emotions of my heart were now oppressive, and a small still voice was felt in my soul, saying, "Go, preach Jesus and his righteousness." No longer could I keep still, but walked up a little valley, out of hearing, and praised the Lord aloud.

As the bright sun arose Sunday and lighted up the beauties of the earth with a brilliance of glory, I walked down from brother Millspaugh's house on the green bank of White Water, and all nature poured forth the happy praises of God in unison with my own rejoicing spirit, and with sweet power the words came in my heart, saying, "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 next Saturday I was constrained by faith and love to tell the old home church of my departed parents what great things the Lord had done for me, and the next day the pastor baptized me in the lovely river Flat Rock. My peace was then perfect, and my Lord's rest was glorious. I thought my troubles were all past, and I should henceforth rest in his perfect love. But before we reached home the question arose in my mind, What is your place in the church? I decided to refer this to the Bible for an answer, so on entering the house I took it in my hands, closed my eyes, let it fall

open, and asked the Lord to show me my place in his house. Lo, when I looked it was open between the Old and New Testaments, and I felt rebuked. But I longed for the Lord to show me and guide me, so I sat down, turned to the Acts of the apostles, and read from the first to v. 20, which says, "Go, stand and speak in the temple to the people all the words of this life." I could read no more, but closed the book and walked out in the yard, and reasoned with myself that these words were not spoken to me, but to Peter and John, by the angel of the Lord. But in vain did I try to banish them, for they kept echoing through the chambers of my soul, "Go, stand and speak in the temple to the people all the words of this life." There followed a deep conflict in my soul that I cannot now speak of. All my insufficiency and unworthiness seemed to make it impossible, while my natural ambition to succeed in the world as a physician made me bitterly opposed to bearing the cross of Christ. But suffice it to say here, he subdued me, humbled me, and made me willing in the day of his power. Yea, he gave me faith and trust and peace in him, and became more precious to me than all else.

The first meeting after my baptism the church called for a relation of my call to preach Christ, then licensed me, and made an appointment for me to preach there the third Sunday in July, 1854. My first text was Isaiah xxxv. 10: "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The text was true in me, and in the brethren, many of whom wept tears of joy while I spoke, for the Lord was with us. My divine

call was to preach Jesus and his righteousness, and as he has given me his sufficient grace I have endeavored to be faithful to the heavenly calling through all the fifty years. With Paul I must truly say, "By the grace of God I am what I am."

Three weeks ago my right foot caught under an unseen wire, and the violent fall broke the right arm at the shoulder, and bruised me seriously, but the Lord preserved my life, and his restoring mercies have been very tender, so that I have been comforted and peaceful. I hope to write of this later.

With some pain I have written this with my right hand, as I wanted to record those memorable events of fifty years ago. I am deeply grateful to our merciful Father that it has seemed good in his sight to enable me again to write to my beloved kindred in Christ.

Your companion in the kingdom and patience of our Lord Jesus Christ,

D. BARTLEY.

St. PAUL, Ind., June 4, 1904.

NASHVILLE, Tenn., April, 1904.

ELDER F. A. CHICK—MUCH ESTEEMED BROTHER IN CHRIST:—Another year of my subscription for the SIGNS OF THE TIMES has closed, and the good Lord has been so mindful of me in my pilgrimage in this life as to give me the privilege of reading its columns. It seems to me ably conducted by its editor and publishers, and is filled with able correspondence. I feel thankful and do rejoice to know that there is such a medium through which we are fed upon the crumbs that fall from our Master's table. You will find inclosed money order for another year's subscription. I am often low down, and wandering, and fear that I am nothing. I am in my seventy-

second year, and still feel by nature to be a lost and condemned sinner before the just and holy law of God, and not able to fulfill it in any respect whatever.

"Who hath believed our report? and to whom is the arm of the Lord revealed?" Have I received or believed the report, or have I been made willing in the time of his visitation, as I have felt to hope? In Jesus Christ was righteousness and obedience; these he had of God, and he cried out, "Not my will, but thine be done." In his suffering and affliction he opened not his mouth, but with humbleness and obedience to his Father's will he suffered the death of the cross for such a poor sinner, I hope, as I feel myself to be. It pleased the Lord to bruise him, and he hath put him to grief that he should make an offering for sin. He shall see his seed, who were chosen in him before the foundation of the world, and none can be counted worthy unless their names are found written in the book of life. If we have not Christ's righteousness, which is imputed to us, and his obedience, we cannot be counted worthy. So condescending was the "exalted Son of God," as to carry our misery and our sins. He yielded to the stroke in doing his Father's will, and that without a murmuring word. He did not reply as does the wisdom of the world, but the blessed Son of God knew that the redemption of his people required the shedding of his blood. Thus he is exalted a Prince and Savior; he does not let his redeemed forget his love, as manifested in the great agony which he endured for them. O may our hearts rejoice and adore his precious name; his name is above every name.

God forbid that we should boast of anything in ourselves; without the righteousness and obedience of Christ we



have no part in the resurrection or immortality; our only hope is in God that he might direct our steps. He directed the steps of his only begotten Son, and gave him the will to do his good pleasure; in no other way can we enter into rest. Poor, mortal man who is made of the earth, would stand up before God and claim a reward for their good deeds, and this is pleasing to the natural heart, but the prophet Jeremiah said, "The way of man is not in himself: it is not in man that walketh to direct his steps." That soul which is exalted does not believe the report spoken by John the Baptist. Paul believed it, and proclaimed that he was not ashamed of the gospel of Christ, and this gospel is the power of God unto salvation to every one that believeth, and this is to believe that Jesus Christ was to come and did come, and saved his people (sinners) from their sins, and like Paul said, so all say, "Of whom I am chief;" all who possess a hope through the blood and righteousness of Christ feel this way. As the Son came to do his Father's will in all things, he opened not his mouth, though scourged and spit upon by his enemies. The arm of the Lord held him up in all his afflictions, just as he now holds poor sinners up, and saves them to the uttermost; that is, all that deny self and acknowledge him. Christ did not come in his own name, but when it was God's will, it was his will that he should come and do the will of God, and when he cried out, "It is finished," salvation was finished for poor, lost sinners. I know that without his imputed righteousness I am forever lost.

Isaiah prophesied of the coming of the Savior, (and only by the shedding of his blood could there be remission of sins,) and he asked, Who hath believed our report? Even some of the disciples did

not believe. They were told of his sufferings to redeem his bride, but still did not believe; they, for a time, looked to their own works. It is the same way to-day, men claim it is by our works of obedience that we are to be rewarded. Paul knew that great trials awaited him, but still stood firm in the faith that salvation is of the Lord; thus he taught how man is justified before God.

We trust that the Lord has still blessed us with faithful servants who will stand firm as did Paul, though great trials may await them from worldly religionists, who want to build partly upon the rock, and partly upon the sand. But worldly religionists will not be counted worthy of the kingdom of God. Our God does not reward any man for obedience, it is all through the suffering and resurrection of Christ. What Christ has done is the foundation of our justification, we cannot be justified by our own works, which are all imperfect. God's grace reigns through righteousness unto eternal life. This free love of God brings us to all things, justification and sanctification, and to final glory, we were chosen in him before the foundation of the world. These are they who believe the report, and to whom the arm of the Lord is revealed. Christ fulfilled all the jots and tittles of the law, and did not confer with flesh and blood; he fulfilled the whole law and made it honorable; this was all done to demonstrate his sovereignty, mercy and grace. This obedience and righteousness is and will be acceptable before the throne of God, before which nothing unclean shall ever stand. The obedience which we owed he rendered. This is what we understand by the righteousness of Christ. This was the appointment of Jehovah according to his eternal decree. How can poor, mortal

man, who was born of the earth, rise up and claim to be rewarded for his own obedience, when he cannot think a good thought? We can only say, "Lord, save, I perish." As we come to know that nothing good dwells in us, we come to know also that all our goodness must come by the obedience of our dear Redeemer. "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Jacob was like all the family of Adam, but he was a chosen vessel. Christ is made unto us the One altogether lovely. When this is done, we have a new name, even as the new name was given to Jacob, "Israel," and now is proclaimed, "The Lord of righteousness;" in no other way can we claim this new name. Jacob did not possess such a name as Israel until the Lord had wrought in him, and had given him a will to do the good pleasure of God. Now he hears the report that Jesus came to save sinners, and no other way is made for the redemption of poor sinners, lost and ruined by the transgression of Adam, and so I feel to hope that through his sufferings I am saved; he became poor, that we through his poverty might be made rich. In my flesh dwells no good thing, and *how* to perform that which is good I find not, and I cannot find it but through the Spirit which guides into all truth. Having this, I am counted worthy of a name above all names, even the name of the ransomed of the Lord, and thus I would give to God all honor and praise.

In closing this letter, I will say that I have trusted in God to direct my mind what to write; without him all is as sounding brass and a tinkling cymbal. If not deceived, it is my desire to be kept humble before him. I feel my nothingness and inability to do the things that I

would. We are not able to direct our steps in the right way, but will go backward if left to ourselves, nothing but the light of his countenance can light us on in the paths of holiness. I feel too unworthy to talk of his goodness and wonderful blessings. Remember me, dear brethren, when it is well with you. I am getting old, and cannot remain here long. My desire is to seek the things pertaining to eternal life, for I feel that here I have no continuing city, but I seek one to come.

Do with this as your judgment directs. May God bless you, my brother, in your labors, is my prayer.

Your brother in hope,

O. B. HICKERSON.

PRATT CITY, Ala., Aug., 1904.

DEAR BROTHER CHICK:—The SIGNS comes to hand regularly, setting forth the same old principles of gospel truth that strengthen, comfort and edify the household of faith. I have been a reader of the paper about twenty-nine years. I have read the prospectus and books of editorials, and if there has been any depreciation or retrograding in the principles of doctrine by the editors or correspondents, I am unable to detect it. The SIGNS is to be commended from the beginning. It has been faithful to contend for the government of the church, separate from State or any other institution of this world. It is also to be commended for refusing to be a "tale bearer" for both sides, where confusion and divisions have gotten in among our people. I have read some reports in papers and pamphlets written by some of our brethren, that were damaging to us as a denomination. The SIGNS has been a Predestinarian paper from the first issue, and it is to be commended for

omitting to reply to all that has been written falsely against it; I do not believe I could have exercised such patience and forbearance. I have been made to wonder why it is that so many have singled out God's predestination for an object of revenge and abuse, especially when "all things" are embraced. God's wisdom, power and purpose are all parallel, and it seems to me that there is just as much reason to complain of his wisdom and sovereignty as of his predestination. The Scriptures teach us that God is all-wise and knows all things, and Isaiah says, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand." Some one might say he was speaking of certain things at that time. But he is all-wise and must have always thought of "all things," and he says, "I change not." The Scriptures also teach that God has all power, and that he is the Creator of all things, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. Paul penned these plain and pointed Scriptures, showing the sovereignty of God, and he did so without using any adjectives concerning the things created, and I am of the opinion that there must have been and are yet some evil thrones, dominions, principalities and powers, as well as good ones. Elsewhere Paul says, "He upholds all things by the word of his power," and "worketh all things after the counsel of his own will," and it does seem to me that if we are to complain of God's purpose, that we had just as well find fault with his wisdom and power. But some one might say there is no objection to

either, it is this phrase, "predestination of all things." Well, the Scriptures tell us that God knows all things, is before all things, made all things, upholds all things, and "worketh all things after the counsel of his own will," and it does look to me like all this would be as objectionable as his purpose of all things. Predestination of all things looks just as harmless to me as to say, God upholds all things, and works all things after the counsel of his own will. Some who object to the "predestination of all things," seem to appreciate the old London Confession, which virtually declares that God "hath decreed all things whatsoever come to pass," but I am unable to see that anything is bettered by that phraseology. All decrees must be the result of a previous purpose. When Cæsar sent forth the decree that "all the world should be taxed," he had the taxing already settled in his own mind and purpose; and if God has decreed all things, it is a sure evidence of his predestination of all things. Some who oppose the predestination of all things profess to believe it in reference to the eternal salvation of the church, but this does not better anything. One of the most infamous, diabolical and fiendish crimes of sin was perpetrated to perfect that salvation. I have the statement that some of our order believe that God decreed to permit sin, but there is no relief in this. If God decreed to permit sin, he must have previously purposed that it should be. So after considering all the different views upon the subject, the SIGNS is as scriptural and as evenly balanced as any, and the position of the SIGNS upon the subject of predestination will never be disproved.

I have written more than I intended in the outset. If you should decide to bear

with my infirmities and publish this, I hope it will do no harm, for not a word is intended for offense. In all that has been said and done here and elsewhere against the subject of predestination, I have not taken it in my mouth to say I had no fellowship for this or that one. There is something good about every one that is born of the Spirit, and we ought to watch for it, and be very particular about declaring non-fellowship.

Yours in hope of a better life,

P. J. POWELL.

HALLWOOD, Va., July 15, 1904.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—I have for the last few days felt that I would like to write, if I only could write as I would like to, but it is seldom that I can. I never had the gift to take up any scriptural subject and elucidate it, but if I write at all it must be some of the exercises of my own mind, and if they are not in harmony with the teaching of the Scriptures of divine truth, such thoughts as I might give expression to would be of no profit to myself or to any of God's dear people, and owing to the fact of the great fear I have (much of my time) that what I might say would be so utterly worthless, I am often kept from making the attempt. I sometimes am made to adopt the language of the poet:

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

If deceived in hoping that I am his, what a terrible thing it is, but what is still more terrible is to be deceiving others. Sometimes I can say that I know the truth; that is, I know that I am a sinner, and that salvation is of the Lord, but the question with me is, Do I really know anything, as I ought? Sometimes I claim

that no one can really know these things except as the Spirit is pleased to reveal them, and that such revelations are made only to God's humble poor, whom the apostle declares 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." But can I, a poor, vile sinner, claim such a high distinction as this? Dare I do such a thing? My only hope is in the fact that it is the prerogative of the God of heaven alone, and, as I trust, his purpose, to lift a poor beggar from the dunghill and set him among princes. Yes, my brother, I know that I am poor and needy, destitute of even one good thought, much less being able to perform one good act that I might merit divine favor. It is all of free sovereign grace from first to last, and sometimes I am made to rejoice that it is so, and that no flesh shall glory in his presence, but "he that glorieth, let him glory in the Lord." But O what painful experiences we are called to pass through in order that we may glory in him. The flesh with all its affections and lust must be crucified before we are raised up to the enjoyment of heavenly things.

Brother Ker, I commenced this more than a week ago, but laid aside what I had written, feeling that it was impossible for me to write; surely I must know something about what is declared of the wicked, that they shall be kept silent in darkness. In days gone by I have felt that surely I did love God's dear people, and it was my delight to communicate with them; I trusted that I had an interest in spiritual things, but now, O how cold, lifeless, barren and indifferent. "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." Then it was that he kept my feet, now I feel that surely I know the truth, that the wicked are kept silent in darkness. For I cannot speak of his goodness as I once did; am made to fear at times that I dare not claim a hope in his mercy, yet I know he is merciful and kind, and infinitely good and gracious, and ever faithful, but has he really promised good to me? as I hoped he had. Is my hope clean gone forever? Am I not altogether deceived? I sometimes am made to greatly fear that I am, and fear that I have deceived others, but what must I do that I may not further deceive them? Sometimes I feel it is best that I am kept silent, unless I could say something so that others would know just what I am.

I only send you this to let you know that I desired to write to you, but you can see the failure as well as I can.

Your brother (if I dare claim relationship with one of God's people),

MARTIN D. FISHER.

—KNOEBEL, Md., July, 1904.

DEAR BROTHER CHICK:—My mind has been very much stirred up since reading the Warwick Circular Letter, and my love goes out to the writer and every one connected with its adoption by that association. It is timely and important, and should be read by every Old Baptist in the land, and not only read, but strict heed given it. Strict discipline in the church of God does no one any harm; it not only strengthens the church, but each member, and causes brotherly love to continue, and shows a united body. Even little trespasses (so called) may grow big if let go on. It is often "the little foxes, that spoil the vines;" a small break in a

stream soon grows into a flood, and so in church matters. One may be found walking disorderly, or he may be reporting things that are not strictly true, or he may be indulging in strong drink, or swearing, all of which are hurtful to the church, as well as to the individual concerned. One brother goes to another and tells him that such a brother is guilty of some such fault, or it may be he goes to the deacon or pastor with the same charge. Is this in accordance with the Scriptures? I think not; but the last one has become just as guilty as the first transgressor, he having also transgressed the law of Christ, and each one needs reproving. Just look at this squarely in the face, and see what a momentous subject it is. There is nothing connected with the welfare of the church demanding so much attention as strict discipline therein. Any brother that is a brother indeed would be glad to be told of his faults or mistakes if it comes from a proper source, and in the proper spirit, but to come in an unlawful way may cause hard feeling, and he be found still further in disorder, and the whole body become involved in disorder. "A little leaven leaveneth the whole lump." It is an old saying, "like begets like." It is much easier to stop a little leak than when it gets larger. So let us all, every one, take these things to heart, and pray for guidance from above, and act according to the law of love laid down in the Scriptures.

I feel very much impressed to go on and speak of some other things spoken of in the Circular Letter mentioned, but if it is read carefully it cannot be improved upon, or anything added thereto.

Unworthily yours,

MILTON DANCE.

HUNTINGDON VALLEY, Pa., July 7, 1904.

ELDER CHICK—DEAR BROTHER:—I feel like dropping you a few lines, though I know that your time is too precious to stop to read anything that I may be able to write. But since the pleasant time we had at brother Terry's, on the 4th of July, some thoughts have passed through my mind, and I feel like expressing them in my feeble way. There were so many good things said that day, and the Lord was given all the praise. Now this true and living God has made his people free from sin, by the death and resurrection of his Son. It was said, "Washington made this country free." Yes, but we must have war ships in our deep waters, equipped with brave men for protection and safety. This nation which God has made free has no ship guarding it, but we see the strong arm of God, and his mercy and love surrounding them; their breast-plate is his word of promise; no foreign nation can come in and harm one of them, or pluck one of them from his hand; his loving-kindness keeps them and draws them and sustains them from everlasting to everlasting. This nation can never be in bondage again, no, never. Their sins are put as far from them as the east is from the west; the gates of hell cannot prevail against them, and all the armies of this world cannot break through and carry this nation into bondage again. While I am in doubt about myself being one of this nation, I feel sure that every one of his people will be protected by his strong arm. I do know that I love this nation above all others in the world, and feel I can say that I love the God they love, and him that died on the cross, I feel that love which comes from the deepest recesses of my poor heart.

With love to all, I remain your brother,  
I hope,

C. S. BOND.

COLUMBUS, Neb., July 21, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I write to send in my subscription for the dear old SIGNS, as I am in a position now which enables me to pay for it; and I want to tender my heart-felt thanks to the dear ones who have so kindly contributed of their means to send it to me for so many years when I was unable to pay for it. If they only knew the great comfort it has been to me all through those years of trial and affliction, they would feel rewarded for their kindness. I have often felt while reading the many good communications from the dear brethren and sisters that they were written specially for my comfort. And I doubt not that many tried and afflicted ones have felt the same. No later publication can take the place of the SIGNS in my estimation, I esteem it because it has ever fearlessly contended for the truth and for the faith once delivered to the saints. It contains all the preaching I get, for I live so far from any of our meetings and my health is poor, I am unable to go, so that makes its coming doubly welcome. I long to be able to meet with the saints, but the Lord knows what is best for us all, and may he reconcile us to his righteous will. I often feel a desire to speak a word in season to them that are weary, through the medium of the SIGNS; but realize my weakness and unworthiness so deeply, fear that I may darken counsel by words without knowledge. I inclose post-office money order for three dollars; two for one year's subscription for the SIGNS, and one to be applied on the debt against the SIGNS. Wish I were able to send ten times more.

With love to all the saints everywhere,  
I am, I hope, your sister in Christ,

(MRS.) A. ADELAIDE GALLEY.

## ROMANS VIII. 14.

“FOR as many as are led by the Spirit of God, they are the sons of God.”

God's elect were elected according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. They were blessed with all spiritual blessings in heavenly places in Christ, according as he had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. In this sonship they are spiritually heirs of God and joint-heirs with Christ. The created man in Adam, and that fell and died in him, while in the flesh, receives the spirit of adoption, whereby he cries, Abba, Father, or Father, Father. God is their Father by spiritual generation, and also by adoption, as the firstfruit of the Spirit, giving birth to that hope which enters into that within the veil. This hope enables us to endure, though we groan within ourselves; waiting for the adoption, to wit, the redemption of our body. The Spirit of God not only leads us, but likewise it helpeth our infirmities. For we know not what we should pray for as we ought. But thanks be to God, the dear Son of God tells us that the Comforter which the Father should send in his name should teach us all things, and bring all things to our remembrance whatsoever he has said unto us. The man that God created, or the creature itself, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This the creature with earnest expectation is waiting for; and this is nothing less than the manifestation of the sons of God. What a grand and glorious contemplation is this, that the created man, first a partaker of flesh and blood in Adam, in whom he sins and is

corrupted and receives the spirit of bondage and dies, shall not again receive the spirit of bondage to fear, but does receive the spirit of adoption, and is made an heir of God and a joint-heir with our Lord Jesus Christ. What a thought, that man, created and fallen, should be received into the family of the uncreated God, and be made heir of all things. How unspeakable it is, and what a great mystery the Spirit of God is leading the sons of God into, and unfolding its sublime spiritual beauties to their faith. What ecstasies of soul, what unspeakable delight this produces. No wonder that one who called himself the chief of sinners could say, We having the same spirit of faith, we believe and therefore speak according as it is written, I believed, and therefore I have spoken. And he goes on to say, “Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” That is, the earthly image shall fade, but that which is Christ in you the hope of glory shall continue. Then he says, “For our light affliction, [which only causes the earthly to perish,] which is but for a moment, worketh for us [the creature] a far more exceeding and eternal weight of glory.” Truly “where sin abounded, [in the flesh] grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.” God sent his own Son in the likeness of sinful flesh, and for sin, to condemn 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. And these are led by the Spirit of God, which guides into all truth. Is not God the root, Christ the vine and the children the branches? Christ came from God, and the children are of God through Christ the vine, in whom all the building fitly framed together groweth unto an holy temple in the Lord, and in him we who are led by the Spirit of God are builded together for an habitation of God through the Spirit, and our fruit is unto holiness, and the end everlasting life. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

With love to all the saints, I am as ever, your brother,

W. W. POLK.

SAN FRANCISCO, Cal.

WILMER, Ark., June 12, 1904.

DEAR EDITOR OF THE SIGNS:—Let us turn to the Scriptures and see what Jesus said to that predestinarian apostle Peter. The words are "Feed my sheep." It is not said here, and neither is it in any other portion of the word, Make sheep for me. If it were so, then we would be called upon to do more, and make a heaven, or place, to put them in. But no, the Master said, "Feed my sheep." What shall we feed them with? There are some things which sheep like, and some things which they do not like. Literally, they do not like anything impure; it makes them sick; such a mixture will not do for sheep. So likewise creature works and grace will not do for the sheep of the Lord, they want their food pure; that is, they want grace, pure grace.

"Feed my ' sheep." What other food is it that we can feed the sheep with which will strengthen and build them up on their most holy faith? This they can drink down deep into their souls and

hearts, and will make them to say, "Amen and Amen." It is the doctrine of predestination and election. The sheep do not like husks, which are nothing but a cloak for the high-flying, broad-spreading banners of that religion which has this motto in large letters in front, "If you will accept the terms of the gospel, you can be saved," thus denying the Scriptures, and giving God the lie. But the sheep would rather have the corn, the hard flinty corn, predestination and election of God.

Another kind of drink which the sheep do not like which tickles the itching ears more than anything else, is this, "More members the more money." And this, too, is policy potent and prevailing. Its stream is wide, and growing wider, and is gathering in the trash as it pours forth its streams of falsehood into the gaping mouths of the daughters of mystery, Babylon. They stand aloof and above the genuine Predestinarian Baptists, and because we will not come in with and assist them in sending this spurious gospel to the heathen, we are stigmatized as "hardshells," and the finger of scorn is pointed at us, and it is said we will all be gone, and they will have all things their way then. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Thus we are led to believe, and come to know, that salvation is alone of the Lord, and we are thus made to trust in him who is our all and in all, believing that he shed his blood on Calvary for those whom he loved with an everlasting love, and they alone, who are brought to say, "Save, Lord, I perish."

Your unworthy brother, if one at all,

C. G. IRWIN.



COALDALE, Ark., July 20, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—I have thought for some time that I would write you, and now I will make the effort.

I have been a member of the Primitive Baptist church eleven years the fourth Sunday in this last June. I fought against the doctrine for some time, until the Lord convinced me of its truth, and I now believe that the Old School Baptists hold the true doctrine; I believe that it will stand forever. I traveled many years in trouble, and it seemed to me as though there was no rest for my poor soul. I would often get into doubt and think that I was deceived in my hope, and that there was no hope for me. I would often go to sleep praying for the Lord to open my blind eyes that I might have a brighter hope. One night while praying, I asked the Lord to show me if my name was written in the Lamb's book of life, or if I was deceived. I prayed the Lord to show me something whereby I might have a better evidence that I had been brought from nature to grace. I went to sleep praying, and it seemed that I heard a footstep, and I said, The Lord has come. It seemed that I heard a voice saying, Thou art close to heaven. My brother, no tongue can express the sweet comfort and peace which I then enjoyed, it seemed to me as if I could tell the world of my joy. I have not time to write all I would like to.

I live way out here where I cannot hear any preaching, and it seems sometimes as though I cannot endure it. I have not heard any preaching for three years. My dear father and mother write me the sweetest letters, which fill my soul with joy. I am the only Old School Baptist here, and I have no one to speak with but some Missionary Baptists, and we are

directly opposite one another. The Bible tells us to earnestly contend for the faith which was once delivered to the saints. As I have not the privilege of going to the meetings of the church, I receive joy in reading the experiences of God's dear children. The Lord knows best what circumstances to place me under, and he says that he will not leave or forsake us. "Blessed are they which do hunger and thirst after righteousness."

I will close, asking the dear Lord to be with us, and to forgive all our sins. I hope I have not wearied your patience with the reading of this letter.

I remain sincerely yours,  
(MRS.) ELLA DAVIS.

NASHVILLE, Tenn., July, 1904.

DEAR BROTHER CHICK:—I have just read and reread an article from Elder S. H. Durand, and have feasted upon it; it is grand indeed; O that I were worthy to receive it; it is wonderful how one can write and tell the experience and travel of another. Brother Durand, you have comforted me greatly, let me say to you, dear brother, keep on writing, you are as a father to me in your writing. The dear old SIGNS OF THE TIMES is my favorite paper. It does seem to me a great mystery how the scattered ones can be of so much comfort to each other. Is not this of the Lord? I often read sweet words of comfort from the pen of dear brethren and sisters. I am unworthy, and must cry, "Lord, be merciful to me, a sinner." I feel to be my own worst enemy. I abhor myself, and feel "O wretched man that I am!" All grass, grass, grass. I become so hungry, and so tired and weary of life. I have a dear family, a good wife and an aged mother, soon eighty-two years of age, yet I often feel weary. I know of some few who

are troubled like myself. I feel to cry, O Lord, turn again to us.

Dear brother Chick, I know your cares and afflictions, but also know that the Lord will deliver you out of them all. All the writers in the SIGNS are dear to me. I will not attempt to personate any more, except to say that the SIGNS is the best printed matter I get. The daily news is nothing to me, I hear too much of trouble, trouble, all the time.

With much love to all the flock, yours unworthily,

W. P. HOOD.

GRAEFENBERG, Ky., March 21, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—We are strangers in the flesh, but I hope not spiritually. As I read the dear old SIGNS they are so comforting to me, for they assure me that the Lord has a people, and that, as the Scriptures tell us, they are a peculiar people, zealous of good works. These words are so consoling to such a sinner as I realize myself to be from day to day. Without the help of our Redeemer I can do nothing, and these words are so consoling to me: I will bring them in ways they have not known, and in paths they have not seen. I realize that of myself I am nothing, and without the help of God I can do nothing acceptable in his sight.

When I read the account of the trip east of brother Sawin and sister Goldie, his daughter, last year, it made me rejoice, for it made me feel that the Lord has a people called the Old School Baptists in the east. I think, from their experience and travel through the world, as published in the SIGNS, they must have been thoroughly tried.

I have been able to attend meeting at my home church but once in four months, on account of ill health. My church is

six miles from my home.

I had better close, as I do not wish to weary your patience, and there are so many more worthy brethren and sisters who write for the SIGNS.

I remain your unworthy sister,

JENNIE ARMSTRONG.

YEADON, Pa., Dec. 1, 1903.

DEAR BROTHER:—Inclosed you will find two dollars for renewal of my subscription to the SIGNS; it is my best visitor; I receive so much comfort from it. I get so dark, my sins, the flesh, doubts and fears, O how dark and gloomy. I fall in the valley so low; I see myself so vain and sinful. I hope he will lead my mind into the path of truth, and guide me. I think I can say that I desire the company of my kindred in Christ Jesus our Lord. Sometimes there is a sweet singing so peaceful within, I feel the God of all grace and mercy watches over me, and his faithfulness will not fail; he will not change in his everlasting love towards me, but he will make darkness light, and my steps are all known to him. Christ told his apostles, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." I am under such a cloud of darkness I cannot write. I feel like burning this note.

In hope of eternal life,

MARTHA J. BAILEY.

#### TO DISCONTINUE THE SALE OF BIBLES.

WE have only three self-pronouncing Bibles left in stock, all No. 8313, and only two Testaments. These books will be sold at the usual price. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1904.

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

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

**LUKE XIX. 10; GALATIANS IV. 4, 5.**

DEAR BROTHER CHICK:—Will you give your views through the SIGNS upon Luke xix. 10? "For the Son of man is come to seek and to save that which was lost." Also Gal. iv. 4, 5: "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Now was the whole human family under the law? If so, did he redeem all that were under the law, or did he come to buy back a part of those who were under the law? Was the whole human family lost? Did he come to seek and to save a part of the lost? Did the law of Israel bind any one else? Were any lost except the chosen in Christ? Were not his chosen the sons and daughters of Adam? Must not the sons and daughters of Adam be born again in order to see the kingdom of God? Or is it only a spiritual being in them that is born again? I believe that Christ is a complete Savior. I understand that he saved the lost. I believe that he did redeem or buy back those that were under the law. Will you give your views through the SIGNS?

Your unworthy brother,

RILEY BEAN.

SILLER, Okla., March 21, 1904.

While we do not know that we fully understand just what is in the mind of our brother regarding the texts named, and the questions which he has propounded, yet we do not feel like withholding such views as we have regarding these matters. Our mind has been settled concerning the great doctrine of salvation, including the principles of that doctrine called total depravity of all men, and their fall in Adam, the father of all man-

kind, election of a portion of the lost to be called and saved, and the work of the holy Spirit in the hearts of all the elect, by which they come to know themselves, and then to know the Lord in their salvation. We have never felt able to bring forth out of the Scriptures the things presented there concerning these and all other principles of doctrine involved in salvation by grace for the elect as clearly as we have desired to do; and some portions of the word we have felt that we had little light upon, though sure that they do not contradict the great principles of doctrine named above.

With regard to the first text named, we will simply call attention to the fact that it is the language of Jesus concerning Zacchaeus the publican. He is said to have been chief among the publicans, and rich. Publicans were Roman tax-gatherers. Taxes were farmed out to them often; that is, the government assessed a certain district for a specified sum of money, and some man paid to the government this sum, and then was given authority to collect it out of the people of that country or district. Such men would be sure to collect it as speedily as possible, and in the easiest way possible. The temptation would be to extort money from rich men unjustly, and this was often done. This man filled such a place, and beside was evidently placed over other men who were also publicans. No doubt he had dealt unjustly, and taken money by false accusation against men who would pay him liberally to avoid prosecution where they would have no rights that would be respected. His own testimony shows that this was the case, as seen by his words recorded in verse eight. Now for some reason he desired to see Jesus, and being small of stature he climbed into a sycamore tree for the bet-

ter view. To him Jesus spoke and bade him come down, saying, "To-day I must abide at thy house." To our mind there was now wrought in the heart of this publican that wonderful and instantaneous work which was afterwards wrought in the penitent thief, and in Saul of Tarsus, and which at some instant is wrought in the heart of all who are called to salvation by grace. The outward call to come down was accompanied by the inward call which prepared his heart to respond with gladness, and which led him to sincere repentance for all his injustice, and a purpose to restore that which he had obtained in that way, even to the full extent that the Roman law demanded, which was four-fold.

The multitude murmured that Jesus should go to be guest with a sinner like this man. This called forth the wonderful confession of Zacchaeus, as recorded in verse eight. Then the reply of the Master, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." That he was a son of Abraham made his offense in the eyes of the Jews all the more heinous. It would have been bad enough to have been thus oppressed by a Gentile, but to be oppressed by one who might well be called a traitor among themselves was much harder to be borne, and indicated greater hardness of heart in the oppressor. So they called him a sinner in the sense that he, as they thought, was to be called a sinner above others. Now the words of the text named fully meet this objection on their part. It is as though Jesus would say to them, You say that this man is a sinner above others. Granted that it is so, he is yet a son of Abraham literally, and beside I have come to save the lost. You who do not feel to be sinners and do not judge yourselves to be

among the lost, need not think strange that I do not come to you, since my mission is to the lost, and this you yourselves say is the case with this man. Beside, Zacchaeus has acknowledged himself to be a sinner, and in his confession has shown true penitence, why then do you think it strange that I should visit his house with salvation? In perfect keeping with this are the parables of the lost sheep, the lost piece of money, and the prodigal son, recorded elsewhere in the gospels. Jesus came not to call the righteous, but sinners to repentance. Should they not have rejoiced, rather than find fault, since this man who had done all this wrong was also a son of Abraham literally, as well as they? We know what they did not know, that he was a son of Abraham in a sense in which they were not his sons, viz: by faith.

Now with regard to the text in Galatians, fourth chapter, we desire first to say that it presents just that same truth that is presented in all the New Testament regarding the lost estate of man, and the redemption through Christ which has been provided for the elect of God. In chapter three and verse thirteen we read the same truth set forth in similar words: "Christ hath redeemed us from the curse of the law, being made a curse for us." And in verse fourteen we read: "That we might receive the promise of the Spirit through faith." This corresponds to the words "the adoption of sons" in the text. This text in brief seems to us to teach, first, that there was an appointed time when Jesus should come into the world, and we know that all God's appointments must be eternal appointments, according to his eternal purpose which he purposed with himself before the world was. Second, it teaches

that God sent forth Jesus Christ, his Son, both in the sense that he came from heaven to earth, and also in the sense that he was made flesh, in order that he might dwell among men. This is expressed in the clause, "made of a woman." Upon this we need not dilate, for in the gospels we have the record of his wonderful birth of the virgin. Third, the text teaches that he was made under the law which was over all mankind, and which was transgressed by our first parents. He was to be the Savior of Gentiles as well as Jews, and therefore he must be made under that law which Gentiles had transgressed as well as Jews, and by which Gentiles as well as Jews were condemned to everlasting death. The law of God had its first revelation in the garden of Eden, and by its transgression by our first parents all the race were plunged into both guilt and condemnation. The law given by Moses at Sinai was promulgated to the chosen people (the Jews) only, and Gentiles were never under that law at any time; the ceremonies of it were for that typical people alone to observe. Could it be possible that Paul in this Scripture intended the Mosaic law, then it would follow that Jesus did not come to save any Gentile, and on the other hand, that he did come to save all Jews. But as we know from many other Scriptures that this was not the case, it follows that Paul in this Scripture does not teach it either. Christ was made under that law which has condemned all mankind, and by the power of the law, applied to the conscience through the Spirit, Gentiles as well as Jews are today convicted of sin, and cut off from all hope of salvation by its deeds, and so come to Jesus, who is the end of the law for salvation to both Jews and Gentiles.

If to-day a Gentile who believes, comes

to the church to narrate his experience of grace, he speaks of the work of the law in his heart, which is summed up in love to God and to the neighbor, and of the condemnation which he has felt under that perfect law, and then of the hope which has sprung up in him through the revelation of Jesus Christ in his perfect life, and meritorious death, and triumphant resurrection for him. If a Jew by natural descent comes to the church, he also tells of conviction and condemnation wrought in his soul by the work of the same law, and of a blessed hope wrought there, just as has been wrought in the heart of his Gentile brother. It has been our happy privilege to baptize one brother who is by natural descent a Jew, and it is the witness of all who know him that he testifies to the same experience under the law and under grace that we all as believing Gentiles confess. Fourth, Paul teaches still further here that Christ redeemed them that were under the law, that is, that he fully accomplished that which he came to do, and that he secured to all who were thus redeemed all the blessings belonging to the adoption of sons. So that all alike, Jew and Gentile, are fellow-heirs of God, and joint-heirs with our Lord Jesus Christ. The adoption refers to the complete and final glory, when the people of God shall be satisfied, awaking with his likeness, as says David.

Now, in closing we will notice the special questions proposed by brother Bean, although in substance they are answered in what we have already written. "Was the whole human family under the law?" Most certainly so. "If so, did he redeem all that were under the law, or did he come to buy back a part of those who were under the law?" He came to redeem the elect of God who were given to him in the covenant of redemption.

Not all who fell in Adam, and who were accursed by the law, only those who were elected to salvation were given to him. "Was the whole human family lost? And did he come to seek and save a part of the lost?" These questions have been answered in what has been already said. "Did the law of Israel bind any one else?" No, only the Jewish nation to whom it was given; Gentiles are not under that law. Both Jew and Gentile believers have been redeemed from the curse of that law which *all* men were under, the law of sin and death. "Were any lost except the chosen in Christ?" All mankind died in Adam under the curse of the law of God, and all were by nature the children of wrath; that is, the wrath of God abides upon them, and abides forever, unless redeemed by the blood of the Lamb. The chosen in Christ are saved simply because chosen to salvation, while all the rest of mankind are left to perish. "Were not his chosen the sons and daughters of Adam?" Most assuredly this is so. "Must not the sons and daughters of Adam be born again in order to see the kingdom of God?" The testimony of Jesus, as recorded by the evangelist John, settles this matter, and shows that if any child of the fallen Adam sees the kingdom of God, or enters that kingdom, it must be by a spiritual or heavenly birth. "Is it only a spiritual being in them that is born again?" We do not know just what our brother means by this question, but that does not matter specially, so far as the presentation of the subject is concerned. It is the man, the sinner of Adam's race, who is the subject of redemption, and that redemption includes the atonement wrought upon Calvary for that portion of Adam's race who were chosen to that end before the world was; it includes their justification

through that atoning sacrifice; it includes the work of the Spirit in their hearts by which they are prepared to know the Lord in this great salvation, which is spoken of as being born of God, or of the Spirit, and by the word of God; as a new creation unto good works, and as a resurrection from the dead, and a quickening of the dead. All these figures of speech set forth this one truth of redemption experienced in the soul by the work of the holy Spirit. It includes the preservation of these redeemed and quickened persons by the power of God through faith unto salvation; it includes the final victory over death, and the resurrection at the last day, and the final glory. Redemption means all this, and redemption is for the sinner, and for nothing else. So that part of the great work of redemption called the new birth is also wrought in the sinner, and men and women are born again.

We leave these reflections to our brother's consideration. We trust that they may prove of some satisfaction to him, and to all who may read them.

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#### PLEASE BE SURE,

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

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

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ISAIAH XI. 1.

BROTHER BEEBE:—Please give your views on Isaiah xi. 1: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Particularly the rod, and oblige an  
INQUIRING MIND.

### R E P L Y .

Jesse was the father of David, the king of Israel, the anointed of the Lord, the man after God's own heart, and although we find nothing of a very extraordinary character recorded of Jesse as a man, yet as the father of David, and as a link in the pedigree of Christ, he occupies an important position among the types which pointed to the coming and work of our divine Redeemer. He is very prominently presented in the text, his stem, rod, branch and roots are designed to set forth figurative the advent, kingdom, power and glory of our Lord Jesus Christ. The description of the rod and Branch in the succeeding part of this chapter can only apply to Christ as the anointed One.

Jesse, as we have remarked, was the father of David, according to the flesh. His stem may denote his extremity, as a stem is diminutive compared with the root, the trunk or the branch of a tree; so Jesse, as a man, was small among the thousands of Israel, or even of Judah, that from him should descend a lineage of powerful princes and kings, yet God was pleased to bring forth from his loins a succession of mighty rulers to sit upon the throne of Israel. The *stem* is exemplified in the anointing of David, when all the sons of Jesse had passed in review before the prophet of the Lord; the tall, athletic Eliab first. But the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not

as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Then Jesse called Abinadab, but Samuel said, Neither hath the Lord chosen this. Then Shammah passed before the prophet, but he was not the man. And "Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these." Thus all the towering branches of Jesse were rejected. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, and anoint him: for this is he." While the strong and stately boughs were refused, this youngest and most diminutive son, the very stem, was chosen of the Lord to sit upon the throne, and rule the tribes of Israel. A *rod* is used in the Scriptures to signify power and divine authority. As Moses demonstrated his divine commission by the rod with which he wrought wonders in the land of Ham, and at the Red Sea, in the wilderness, at the rock in Horeb, and throughout his history. The rod of Aaron and his sons was used when Dathan and others contested the priesthood, and brought their rods and laid them before the Lord; while all their rods were barren and fruitless, that of the divinely authorized priesthood blossomed, and brought forth almonds, and it was laid up in the Ark, as a memorial before the Lord. Hence we see in the anointing of David, and his brilliant reign over Israel, what a rod of strength God brought from the very stem of Jesse. From this stem

of Jesse, David, a long succession of kings were raised up to wield the sceptre, and bear the rod of government; and from his roots a royal Branch was developed in the house of David. Thus the development of the stem of Jesse, in the person of David, became a spreading and fruitful Branch, far excelling Eliab, Abinadab, Shammah, or any of the seven sons of Jesse which to the prophet's eye were at the first appearance more imposing than the stripling shepherd boy.

Thus far we have only considered our subject in its literal bearing, as applicable to David and his house, but the surpassing glory of our subject is only found in him who is the Root and Offspring of David, and the bright and morning Star. David was an eminent type of Christ, and so clearly prefigured him in his whole history that Christ is frequently called David; for he being both the Root and the Offspring, he was David's Son, and David's Lord. "Men and brethren, let me freely speak unto you of the patriarch David." "For David speaketh concerning him, [Christ] I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. Thou hast made known to me the ways of life," &c. But David is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corrup-

tion. (Acts ii. 25-31.) David in prophesying of Christ, said, Psalms cx. 1-3: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the *rod* of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power," &c. The rod of the Redeemer's power, which God has sent out of Zion, answers to the rod of Moses, setting forth the investment of all power in heaven and in earth, in Christ; power over all flesh, that he should give eternal life to as many as the Father hath given him. And as Moses in leading Israel subdued all their enemies, and wrought salvation in Egypt, at the Red Sea, at Horeb and in the wilderness with his rod, so Christ shall rule in the midst of his enemies, and break them to pieces, as a potter's vessel. (Psalms ii. 9; Rev. ii. 27.) This *rod* of Christ's strength also answers to that of Aaron and his sons, signifying the oath by which he is made a priest, not by the law of a carnal commandment, but by the power of an endless life; and shewing also the success of his priesthood, in that the power of his atonement blossoms and bears fruit. It is also antitypical of the *rod* of David's regal or kingly strength, by which he was established on the throne of Israel, by which his holy anointing, his divine commission and reigning power were demonstrated. So Christ in demonstration of his high authority referred the Jews to the works which he had performed. See John v. 36, 37: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." The rod of his strength, as the right sceptre of the spiritual gov-



ernment of his church, is laid up in the Ark of the Testament, as a memorial forever, and every son shall feel it. "For, whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth;" and all shall have occasion to confess to him, "Thy rod and thy staff, they comfort me."

The stem of Jesse, out of which this rod should come, may refer to the time and circumstances of Christ's advent. The *rod* in its application to David, as the *stem*, the smaller part of the family tree, grew to be a mighty branch, but like all natural branches of a tree, they taper to a mere stem; so at the time of Christ's birth, the house of David had dwindled to a very small *stem*. Ichabod had been written, and the glory of the house of David, after the flesh, had faded, and very few of the lineal descendants of David were found, but still the promise of God was secure. It was written, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2. Here then we see, not what Doctor Watts calls "The stem of Jesse's rod," but what the Scriptures present as the rod of Jesse's stem. For this rod came forth out of the stem of Jesse, according to our text.

"And a Branch shall grow out of his roots." Christ is frequently called a Branch. "Hear now, O, Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant, the BRANCH."—Zech. iii. 8. Again, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the tem-

ple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—Zech. vi. 12, 13. (See also Psalms lxxx. 15; Isaiah iv. 2.) The man whose name is the Branch is the Messiah, and according to the prophecy has grown out of the roots of Jesse. The roots of a tree are the parts which literally lie buried in the earth. So at the time of Christ's advent Jesse and nearly all his sons were in their graves, but notwithstanding the apparently hopeless condition of the family of Jesse, and "Although my house be not so with God; yet" saith David, "he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. xxiii. 5.

But it is said, "A Branch shall grow out of his roots." In the sense of this subject, Jesse has a plurality of roots; as also it is written of David, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."—Rev. xxii. 16. In this application of the figure the root signifies the germ, or origin from which the tree grows, and the roots of Jesse may here denote, in their two-fold application, the natural and the spiritual origin of David. First, after the flesh, it was in Jesse; as David was literally the son of Jesse, after the flesh. Second, his spiritual origin and life was immediately from God. And Christ in his Messiahship developed both these roots, growing out of them. First, as the Son of God he descended from heaven; he proceeded and came from God. (John viii. 42.) He did not receive his divinity from Jesse,

nor from David, but came down from heaven, and John saw and bare record that he was the Son of God. "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. Hence his root, as to his divinity, was in the Father, in whom also is the root and source of all spiritual life and immortality of the church through him. For this life was with the Father, and was manifested. (1 John i. 2.) "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. And when Jesus had finished his mediatorial work on the earth he said to Mary, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John xx. 17. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high

priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 10-17.

We have endeavored to show that the divinity of our Lord Jesus Christ was from his own self-existent, independent and eternal Godhead, and that the spiritual life of Jesse, of David, and of all the saints, is from the same divine root, fountain or source, and that in being made flesh, or manifested in the flesh, he evidently sprang out of Juda, through the loins of Jesse and David. So that although he was David's Son after the flesh, he was David's Lord, David's Root, and the Horn of his and of our salvation.

Volumes might be written on this sublime subject, but what we here present we hope may meet the desire of an "Inquiring Mind," and be blessed to the edification of all who love the truth.

MIDDLETOWN, N. Y., February 1, 1862.

#### EXPLANATION OF DATES.

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

#### ORDINATION.

THE Primitive or Old School Baptist Church at Harris Springs, Newton Co., Ga., set brother R. L. Cook apart to the full work of the ministry, June 24th, 1904, in the presence of a number of visiting brethren.

The following named ministers composed the presbytery: Elders J. F. Almand, J. F. Moss, J. D. Curtis, D. S. Gower and the pastor of the church, Elder J. T. Jordan.

The examination was conducted by Elder D. S. Gower, laying on of hands by the presbytery, and prayer by Elder J. F. Almand. The charge was given by Elder J. F. Moss, after which the right hand of fellowship was extended by the presbytery.

We commend our young brother to all brethren with whom in Providence he may be thrown, praying that he ever may be found contending for the faith which was once delivered to the saints.

J. T. JORDAN, Moderator.

D. J. ADAMS, Clerk.

**OBITUARY NOTICES.**

**DIED—Mrs. Olive Phebe Hewitt Birdsall**, widow of Jeremiah Birdsall, at the home of her daughter, Elida M. McAnslan, at Hamden, Delaware Co., N. Y. She with her husband united with the Old School Baptist Church at Otego thirty-two years ago, and was baptized by Elder Durand, who was pastor of the church at that time. She loved the doctrine of salvation by grace. It was her great pleasure to serve the different members of like precious faith, esteeming others better than herself. The bright evidences left that mother has made a glorious exchange in yielding up life, mitigates the weight of this profound sorrow. She had suffered much for the last year with heart trouble; marks of pain and suffering were depicted on her countenance, but O how calm and peaceful in death. This plainly spoke, "All is well." The words, "Asleep in Jesus," were never so impressive; it is truly "a calm and undisturbed repose." Mother was born at Middletown, Delaware Co., N. Y., Dec. 21st, 1819, and died July 3rd, 1904, aged 84 years, 6 months and 11 days. She was married to Jeremiah Birdsall Dec. 27th, 1838, who preceded her to the grave nine years. She was the mother of ten children, seven sons and three daughters; the fifth son died in childhood, the remaining children, grandchildren, great-grandchildren, with one sister and the church, mourn the loss of a loved one. Her six sons acted as pall-bearers.

Elder D. M. Vail, her pastor, spoke very comfortingly and appropriately at the funeral.

Her daughter, **URSULA SANFORD**,  
Otego, N. Y., July 10, 1904.

**DIED—Isaiah Mathews**, June 9th, 1904, aged 77 years and 5 months. Brother Mathews was a faithful member of the Old School Baptist Church at Springfield, Huntingdon Co., Pa. He was twice married, and leaves a number of children and grandchildren.

The writer tried to preach the funeral sermon; text, "I am the resurrection." His body was buried in Springfield churchyard.

ALSO,

**Miss Margaret Chilcote**, of Three Springs, aged 64 years, 9 months and 16 days. She never married, she and her sister Prudence living together since the death of their parents. She was not a member of the visible church, but had a good hope through grace. She was a great sufferer for years with lung and heart trouble. She was buried the second Sunday in July, 1904. Their message did not reach me, therefore I tried to speak to the comfort of the afflicted on the third Sunday, from Ephesians ii. 8-11. She leaves one brother, one sister, niece and nephew to mourn. May the Lord comfort them.

**AHIMAAZ MELLOTT.**

**DIED—**At the residence of her parents, in Rock Grove, Iowa, July 30th, 1904, **Miss Sylvia Jane Roberts**, aged 17 years, 4 months and 25 days. She was the daughter of Mr. and Mrs. O. B. Roberts. She was born in Floyd Co., Iowa, March 5th, 1887. She was a very exemplary girl, always caring and doing for others before thinking of herself, and no one who knew her could help but love and respect her. She was taken sick about the middle of May, and everything possible was done for her. She was a great sufferer, but bore it all without a murmur.

The writer was called to conduct the funeral service at her home on Sunday at 2 o'clock p. m. Read as a text 2 Cor. iv. 17, 18. A very large congregation was present. Her remains were interred in the Rock Grove cemetery to await the resurrection. May the God of all grace reconcile her dear parents, sister and brother who are left to mourn, besides many relatives and friends, is our prayer for Jesus' sake.

**E. A. NORTON.**

**HAMPTON, Iowa.**

**ERRATA.**

In the obituary of Deacon W. Baily, on page 477, current volume, it reads: "He leaves a dear companion, who has been a helpmeet in every sense for many years, two sons and other relatives, with the little band of brethren, about three or four in number, to mourn his absence." The membership is nineteen, two having died the past summer (brother Baily and brother Luce). Nine having united within the last three years brought the membership to twenty-one previous to the death of the two mentioned.

**D. M. VAIL.**

**APPOINTMENTS.**

**ELDER Silas H. Durand** will, Providence permitting, fill the following appointments: Mt. Pleasant, Boone Co., Ky., Tuesday, Sept. 6th; Mill Creek, Ohio, Wednesday, Sept. 7th, 10 o'clock a. m.; Georgetown, Ky., (Mrs. N. B. Hall's) Wednesday night; Licking Association, Mt. Carmel, Sept. 9th-11th; Mt. Sterling, Sunday night, Sept. 11th; Farmdale, (Mrs. Farmer's) Monday night, Sept. 12th; Little Flock, Tuesday, Sept. 13th; Shelbyville, Tuesday night; Bethel, Wednesday, Sept. 14th; Mays Lick, Thursday, Sept. 15th.

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<b>Total to date.....</b>	<b>\$962 15</b>

## MEETINGS.

THE Spoon River Association of Regular Predestinarian Baptists will meet, the Lord willing, on Friday, Sept. 2nd, 1904, with Mt. Zion church, six miles east of Astoria, Fulton Co., Ill., on the St. Louis branch of the C., B. & Q. R. R., and continue the two following days. All trains will be met at Astoria during the meeting. A cordial invitation is extended to all lovers of the truth, especially our ministers.

S. H. HUMPHREY, Clerk.

THE Mt. Pleasant Association of Primitive Baptists will convene with Beech Creek Church, near Waddy, Shelby Co., Ky., beginning on Friday, Sept. 2nd, and continuing three days. Those coming by rail, either from Lexington or Louisville, will get tickets to Waddy, via Louisville Southern. Friday a. m. trains will be met. Any one expecting to arrive before or after this had better write brother Abram Hedden, Waddy, Ky.

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, Sept. 2nd, 1904, and continuing three days. We shall gladly welcome all who desire to come. Those coming will be met at the North Berwick railroad depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THE Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Old School Baptist Church, Friday before the second Sunday in September, (9th,) 1904, and continue three days. All seekers after the truth are cordially invited to attend. Those coming by rail will be met at the Bowdoinham station and cared for.

J. C. CLARK, Clerk.

THE Licking Association will meet with the church at Mt. Carmel, about eight miles north of Winchester, Clark Co., Ky., beginning Friday, Sept. 9th, and continuing three days. Those coming by rail will be met at Winchester. The Thursday p. m. and Friday a. m. trains will be met. Any one desiring further information write brother M. B. Hadden, Winchester, Ky. Winchester is on C. & O. R. R. east and west, and L. & N. R. R., north and south.

P. W. SAWIN.

OUR yearly meeting at Rock Spring, Md., will commence on Saturday before the second Sunday in September, 1904, at 10 o'clock a. m., and continue over Sunday. Those coming from Philadelphia and intermediate stations will take train to connect with 4 p. m. train at Perryville, on the Columbia & Port Deposit R. R., for Conowingo. Those from Balti-

more will leave there to connect with same train on Friday, Sept. 9th, arriving at Conowingo at 4:30 p. m., where they will be met and cared for. We hope to see a goodly number of brethren and friends with us.

D. M. THOMAS, Clerk.

THE Roxbury Old School Baptist Association will meet, the Lord willing, with the Olive and Hurley Church, the second Wednesday and Thursday in September, 1904, commencing at 10 o'clock the first day. All brethren and friends coming by train will please come to Shokan; if strangers, inquire for Alvah Bogart, only a few rods from depot, and they will be taken care of. A cordial invitation is extended to all lovers of the truth.

ALVAH BOGART, Clerk.

PROVIDENCE permitting there will be a meeting of the Old School Predestinarian Baptist Church of Albany & Troy, N. Y., Thursday and Friday before the fourth Sunday in September, 1904. All who desire to come will be made welcome. Come to Albany, N. Y., and take electric cars at the union depot for Troy, N. Y. At Troy take electric car for Alba, change and take electric car to West Sand Lake and inquire for Mrs. Moul, who lives about five minutes walk from the electric car depot. Those coming on Wednesday can go to 423 Sheridan Ave., Albany, N. Y., where they will be cared for until Thursday morning, when they will go with brother Charles and George Schade to the meeting. Those coming Thursday will go direct to Sand Lake from depot. Meeting is at the home of Mrs. Moul, by her request, who makes every lover of the truth welcome, for she loves them for Jesus' sake.

D. M. VAIL.

THE yearly meeting of the Cow Marsh Old School Baptist Church will be held at their meeting-house in Kent Co., Del., beginning on Saturday afternoon at 2 o'clock, and continuing all day Sunday, Sept. 24th and 25th, 1904. All brethren and friends are requested to come to Felton, on the Delaware Railroad, on Saturday morning, where all morning trains will be met, the last train arriving there at 10:20 a. m. We hope to see a goodly number in attendance.

J. B. MEREDITH, Church Clerk.

THE Old School or Primitive Baptist Church of Columbia, Jackson Co., Mich., the Lord willing, will hold her yearly meeting commencing Friday evening, Sept. 30th, and continuing the two following days. All lovers of truth are welcome, and we hope the good Lord will be our Leader all through the meeting. Those coming from the north, south, east or west will be met at Cement City depot, near by the church.

M. P. LEWIS.

THE Old Baptist Church called First Roxbury, at Vega, Delaware Co., N. Y., has appointed a two days

meeting to be held the first Wednesday and Thursday in October, (5th and 6th) 1904. All who love the truth are cordially invited to attend.

J. B. SLAUSON.

THE Juniata Association of Old School Baptists will convene, the Lord willing, with the Fairview Church, in Fulton Co., Pa., on Friday, October 7th, 1904, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the B. & O. road to Hancock, and pass over the bridge to the Hancock side, where they will be met and conveyed to places of entertainment. Come on Thursday and be there about 1 o'clock.

AHIMAAZ MELLOTT.

A TWO days meeting has been appointed to be held with Cammal Old School Baptist Church, the Lord willing, the last Saturday and fifth Sunday in October, 1904. A cordial invitation is extended to all lovers of the truth. Those coming from the south will take the New York Central train at Williamsport, and those coming from the north will also take New York Central train. Ample accommodation for all who live out of town. Trains will be met on Friday and Saturday morning. Elder John McConnell, of New York city, Elder J. T. Rowe, of Baltimore, Md., and our pastor, Elder D. M. Vail, will be present.

ALVA B. CALLAHAN, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., SEPTEMBER 15, 1904. NO. 18.

## POETRY.

### CHRISTIAN EXPERIENCE.

HEAVENLY Father, just and holy,  
Wilt thou hear a sinner pray?  
I'm so weary, sad and restless,  
Tossed upon life's stormy way.

Many times rude billows threaten,  
While the sky grows overcast,  
And the bitter winds encircle  
My frail bark at every blast.

Cruel, slippery rocks I've tested,  
With their surface cold and bare;  
Not a vine nor pleasant cluster  
Could I find or gather there.

And the wilderness, I know it,  
Pathless, lonely, wild and drear;  
Not a song or precious message,  
Only sighs there greet my ear.

Off I roam the burning desert,  
Where the hot sands press my feet,  
Longing, seeking for an Elim,  
For some shady, cool retreat.

Far away from earth's vain turmoil,  
From its sorrow, sin and strife,  
To the quiet of the valley,  
Where is found the bread of life.

In that place where weary pilgrims  
Find a sweet and sure repose,  
In the secret of his presence,  
I would hide from all my foes.

There beside the sparkling waters,  
Breathing fragrance from above,  
Would I ever stay and wonder,  
Resting in thy smile of love.

Then I'll hear thy gentle whisper,  
Bidding all earth's sorrows cease,  
And I'll rise with thee, dear Savior,  
To behold God's face in peace.

LIZZIE McCOLLOM.

WALLACETOWN, Ontario.

## CORRESPONDENCE.

### GENESIS IX. 27.

“GOD shall enlarge Japheth, and he shall dwell in the tents of Shem.”

The will of God concerning the world and its people is revealed in the events that occur from day to day in its history. History is a record of past events. Prophecy, however, dares more than history, and looks into the unrevealed future, declaring what is yet to be brought forth from the womb of time. Noah's words quoted above are prophecy, and are an instance of God's method of communicating with the fathers of old by the prophets, and not by his Son, as now. (See Hebrews i. 1, 2.) This one bit of prophecy is fraught with deep significance; it contains the key to much of the world's history, but much more, it contains the secret to the history of the visibility of the church of Christ. I hope we may be able to obtain a glimpse of both meanings of the text. Noah does not deserve

any credit for unusual sagacity and foresight, for his saying is the fruit of faith. Noah did not understand what he was talking about any more than the people of the Lord in this day understand fully their own thoughts and emotions when under the exercise of this same faith. Noah was warned of God of things not seen as yet, and moved by fear builded an ark to the saving of his house. How was Noah warned of God? By faith, that mighty principle which has moved the people of God aright in all ages of the world. Faith is the magnetic needle of the soul's compass which points always to the same star—the Star of Bethlehem, and will not let us go wrong. Noah could not warn others of the coming disaster, because none had this faith, and the things of God are revealed “from faith to faith,” and not from faith to *no* faith, assertions to the contrary notwithstanding. The lessons taught in all these faithful sayings of old, instead of being wasted upon the world of that day, were reserved for us unto whom the better things of the gospel are come.

Certain circumstances surrounded the utterance of this prophecy quoted at the beginning. Noah was drunk with wine, and lay naked in his disgrace. His son Ham discovered him in this condition and exposed it to the two other sons, Shem and Japheth, who, instead of gloating over the incident, spread a garment over their father with their faces turned away. Upon awaking, Noah, aware of Ham's treachery and of the faithfulness of Shem and Japheth, cursed the offspring of the one but blessed the others. The blessings are promises unto us. So is God's will made known. He makes use of wicked things and base to further his purpose concerning his elect. Who dare question the predestination of God

in these things, or who, acknowledging his predestination, dare lay the charge of guilt before his throne? These circumstances which accompanied the utterance of this truth by the lips of Noah furnished an unworthy setting for so precious a stone. Truth is a gem often found in the most unlikely places, and in settings unworthy of it, yet devoid of its habitation its brilliancy would not appear so wonderful nor its rarity be appreciated.

Shem was the forefather of Terah, the father of Abram, whose name was afterward changed to Abraham, who was the father of Isaac, the father Jacob, whose name was changed to Israel, from whom sprang that nation of old so singularly favored of the Lord above all nations of the earth. Japheth had seven sons, whose posterity divided the “isles of the Gentiles,” every one after his tongue, after their families, in their nations. From Noah sprang both Jew and Gentile. Japheth, the father of the Gentiles, was to be enlarged by the Lord, and should come to “dwell in the tents of Shem,” meaning that his posterity should so increase in power and influence as to gain the ascendancy over the sons of Shem, and dwell in their dwelling-places. For many centuries the Jews were the ruling power in Jerusalem and the “land of Canaan,” but finally passed under the government of Rome, and were gradually borne down under the yoke until their national identity became lost, about 70 A. D., when the temple at Jerusalem was destroyed by the Roman army and many of the Jews were put to the sword, resulting in the massacre and banishment of hundreds of thousands of the unhappy people who were scattered among their brethren in all parts of the world. Josephus estimates the total number slain



to have been no less than 1,356,460. This is the *historical* fulfillment of Noah's prophecy concerning Japheth. This is also the "abomination that maketh desolate," spoken of in Daniel xii. 11. It is also the fulfillment of the prophecy in Hosea i. 4: "I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." Jezreel, meaning "God's seed," prefigures Christ the only begotten Son of God. Historically speaking, the widespread desolation that came upon the Jewish nation in the year 70 was the awful vengeance of God upon that people for the crucifixion of Christ.

Now, with the help of God's Spirit to give us understanding, let us turn from the external to the internal or spiritual meaning of the text. Note the language, "tents of Shem," not land of Shem. Quite a decided difference. Not only was the seed of Japheth to possess the land of Shem, but the home of the Israelite was to be the home of the Gentile; he was to have the same roof for a covering, and be protected by the same wall. Israel dwelt beneath the wings of the Almighty. God was his covering and his wall of salvation. He was eyes unto Israel and a strong arm. Who was it that for Israel's sake caused the Red Sea to become a way of escape from the bondage of Egypt? Who was it satisfied their thirst with water from the smitten rock, and who sent manna from heaven in time of great hunger? Even the Lord God Omnipotent did all this, and more, for his mercies unto that rebellious people are beyond recounting. This same God gave them by the mouth of his prophets many sweet and precious promises whose fulfillment was treasured in the Savior to be revealed. But the Israelites blundered, they based their right to the prom-

ises upon endless genealogies, establishing their lineal descent from Abraham. That they were altogether wrong in so doing is clear from the words of John the Baptist to them, as recorded in Matthew iii. 9: "Think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham." We have also the direct words of Christ concerning this matter in his address to the Jews, as recorded in John x. 26: "Ye believe not, because ye are not of my sheep." Now, as to who are the heirs of the promise, ask the great apostle to the Gentiles and he will tell you: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Since we are Gentiles, my brethren, we have great reason to thank God that our right to the promise does not depend upon our being able to trace our descent from Abraham, for we could never do that, being descended from Japheth, and not from Shem. The whole thing depends upon the election of God in Christ before the foundation of the world. If we are included in that election, then are we heirs; if we are not so elected, then all the genealogies in the world will not make us heirs. Christ did not permit his disciples to bear this news unto the Gentiles until after his death, but sent them only unto the lost sheep of the house of Israel. After his resurrection, however, he sent them on the great apostolic mission: "Go ye into all the world, and preach the gospel to every creature." "All the world," meaning Gentiles as well as Jews. By the way, permit me to say that this mission was finished prior to 63 A. D., when Paul, while a prisoner in Rome, wrote his letter to the brethren at Colosse, in which he said that the word of the truth of the

gospel had come unto them as it had "in all the world." So now it is clear that God no longer gives unto the Jew his peculiar care and providence, but has brought the Gentile to trust in him also. Thus Japheth dwells in the tents of Shem. The election of God in Christ includes both Jew and Gentile, all whom the Holy Ghost has circumcised in heart, for the circumcision of the flesh avails nothing.

"God shall enlarge Japheth." "Enlarge," according to the marginal reading, means to persuade or convince. This convincing is the work of the Spirit in the heart of the sinner, whether Jew or Gentile, and brings him to dwell beneath the love and mercy of an all-wise God, to know his gracious providence disposes each event, and to trust in that everlasting arm which is able to save unto the uttermost, thanking his heavenly Father through Jesus Christ our Lord that he has redeemed his soul from destruction and keeps his feet from falling.

HORACE H. LEFFERTS.

PHILADELPHIA, Pa., August 10, 1904.

SOUTHAMPTON, Pa., Aug. 5, 1904.

DEAR EDITOR:—I send you two letters from sister Lina W. Beck, of Crawfordsville, Ind., to my sister Bessie, having obtained her consent. Her name will be remembered by your readers. We have corresponded with her for many years. The extended reference to her experience in this letter, and the difficulty with which she writes at present, have made us feel that this letter should be given to the friends at large.

It is perhaps thirty-five years or more since I first met this dear sister at her pleasant home. Three times I visited that church and some of the other churches in that vicinity, and enjoyed

those visits very much. The churches and brethren appeared to be in a warm and spiritual condition. Elder M. M. Vaneleve, a dear and faithful pastor, then served that church. My visits among those brethren were very pleasant to me, and are good to remember. The names and faces of many dear brethren and sisters come to my mind, as I write, whom I loved for the truth's sake, and I love them yet, though most of them have gone home. Sister Lina Beck was at all the meetings she could get to, and her conversation was always upon spiritual things. Her mother and father, Chillion Johnson and Ann Johnson, were there on my first and perhaps on my second visit. The latter was baptized by Elder Samuel Trott, in New Jersey, before the separation in 1832. It was like listening to the sweetest music to hear her talk. I think I had her experience published in the SIGNS about the time of my second visit. I cannot now remember the dates, and have not time to look them up.

I would love to meet once more on earth with our dear sister Beck and others who remain, and those who have since been gathered in, where we had such sweet meetings so long ago, if it were the Lord's will; but it is not likely I shall. All other things change, but the love and truth of God never change. The experience of grace does not change. He from whom cometh down every good gift, and every perfect, does not change. With him is no variableness, neither shadow of turning. We in our natural feelings change, but in the love and fellowship which bind the children of God together in the bond of perfectness, there is no change. When all the varying things of time and sense have gone by, with all the cares, vexations, variance, heart-burnings, strifes and sorrows that

pertain to the flesh, this "charity, which is the bond of perfectness," will the more clearly appear in its unwavering and unending nature. The appropriate expression has been denied it many a time, yet it has been there, down deep in the soul all the time.

Your brother in hope,  
SILAS H. DURAND.

CRAWFORDSVILLE, Ind., June 12, 1904.

MY DEAR SISTER:—My heart is drawn out to you this beautiful, perfect morning, a morning without clouds; and my mind seems less cloudy since reading the present number of the SIGNS (June 15th). I was up by five o'clock to read my favorite paper while all was still and peaceful. I cannot read by lamp light on account of my sore eyes. I have had a feast reading everything in the SIGNS. The "Fragments," were very sweet to my taste. I was made glad by the explanation of the text, "For he that eateth and drinketh unworthily," &c. I used to be kept away from the Lord's table by my unworthiness, until I saw the worthy one was he who saved us. It was in the hymn given out by dear Elder Southard, commencing,

"Great God, from thee there's naught concealed,  
Thou seest my inward frame."

And I liked where your brother talked about our "laying down our lives for the brethren;" and I liked very much what he wrote about "the Lord's day." All these things stir up my sluggish mind, and are words fitly spoken, and they make me want to search the Scripture, and not prevent me from reading my Bible, as some say. A brother said, "O, don't ask me to take any religious paper, and have me waste my time from the book of all books." But I must examine myself instead of my brother.

I love the dear writer Mary Hill Terry, and would be glad to clasp her hand. She said, "I feel as though the everlasting arms were underneath me now, but am so changeable that before another day has passed I may be questioning whether there is any such support as the everlasting arms." O how often I am in doubting castle, doubting everything, and am sure I have no title to "mansions in the skies." I am glad the dear sister was willing to divide her letters with us. In the one from Martha K. Hubbard I find much of my own experience, which encourages me to hope I have an interest in the sufferings and death of the blessed Savior.

I read on and on. In the next letter, from Topsham, Maine, were my own thoughts expressed in a much better way than I could possibly do, and before I reached the bottom of the first page I had to turn over to see who the writer could be who had walked in my same pathway, and then I found dear Attie A. Curtis, who had comforted me before many times. Dear, precious soul, how I would like to rest my eyes on her face.

Well, I am taking the second sheet to say what I intended to say in the first. Two weeks ago to-day brother Montgomery Canine and wife took me down to old Union church, where I had joined fifty years ago the fourth Sunday in May (1854). There I heard four interesting sermons from Elder Ragan. My heart was made glad over the joyful sound of the gospel, but very sad when I saw the many empty seats of loved ones now gone to that blessed home, who were in the church at the time they received poor, unworthy me. I went in the churchyard, where rested Aunt Phebe Montgomery, one of the faithful mothers in Israel, Keziah, her daughter, and Edna,

grand-daughter, all so good to me; Edna I taught to read; I was a teacher of a school in the neighborhood two years. At the time I write about, I boarded with Cornelius and Keziah Canine, father and mother of Montgomery. One Saturday morning while I was boarding there, Keziah said, "This is the church meeting at Union, [we always went,] husband and I are going to offer ourselves to the church and you had better go along." I said, "O no, I am not fit to be in any church; but if I should ever join I would want to be at home with father, mother and grandmother." We went, and on the way stopped at grandfather Canine's, where we met Elder M. M. Vaneleve, who had just arrived from Crawfordsville. He shook my hand and said, "Lina, I have come to baptize you." I said, "O no." He then gave me a note from my mother, and she said, "If you long to go to the church, your unworthiness need not make you linger, nor because papa and I are not there. You must forsake father and mother and all for Christ." We went on to the old church, and there were my dear parents, come to see us walk in the path of duty. I had told them of my change long before that happened, in 1850. I waited four years, trying to lead a christian life, but could never succeed. Well, I entered that house of worship determined not to offer my poor, polluted self to that Godlike company of saints. I sat far back in the corner, trying to get out of sight. Elder M. M. Vaneleve preached, then gave the opportunity for candidates to talk to the church. When Cornelius and Keziah went up and related their experience and were received, I trembled in every limb, and when dear Elder Vaneleve said, "We have done as we were commanded, and yet there is room," I started without re-

membering that I would not; I seemed compelled to go. I do not remember what I said, but aunt Margaret Canine took me in her arms and blessed me. That night I could not sleep for fear I had deceived that good people; I prayed to be hindered from going into the baptismal waters if I should thus disgrace the cause of my blessed Master, whom I desired to honor; I so feared they had received me because I was the child of such worthy parents. From seven years old till then I had tried to shun evil, hated sin, loved to be with God's people, but seemed to be a failure of all good. The next morning was calm and bright, and a large company of brethren (perhaps twenty carriages,) wended their way to the river. I thought as others joined us, It looks like a funeral procession, and that was a good comparison. I felt calm and peaceful, the water looked beautiful, and I had no fears; the overhanging rock on the opposite shore spoke of God's majesty, and the hymns they sung were solemn to me. I came out of the water happy, and felt I should always be peaceful. That was a day long to be remembered. If I have an experience of grace, it runs through my whole life. If I could talk to you I would tell many ups and downs.

Last summer Lovia Elmon told me she was very anxious to belong to our church, and had been for several years, said, "Now I am so feeble with heart trouble that I fear I would lose my short breath should I be baptized." I tried to encourage her; told her all fear would be removed and she would be strengthened for her duty. She became very sick and sent for me, and wanted to be carried on her bed to the river, two miles away, to be baptized. I told her, Jesus is your Savior, and you are baptized, because you

love him and are an obedient child, but now you are so weak it seems impossible for you to go. She died, still regretting she had not done that duty. This is the fourth person that has talked to me in the same way in several years. Advise me as to my duty in such a case.

Another thing I want to ask of your brother, and he may write it in his next "fragments," if he is so led: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Please, if convenient, give some of your thoughts. Is the leaven the grace of God? Is the meal dead sinners?

Please excuse me for writing so much and saying so little, but do write to me again if you can, I love your letters.

I miss brother Beebe from the SIGNS, he blossomed out just before he left us. I enjoyed his writings much; but the SIGNS is sustained still; Elder Chick is a brave soldier. The Lord be praised, for he is faithful to us poor, needy pilgrims.

Your unworthy sister in hope,  
LINA W. BECK.

CRAWFORDSVILLE, Ind., July 29, 1904.

MY DEAR SISTER:—My eye is sore again, and I am most of my time under a cloud, too gloomy to write anything worth reading, but I do want to thank you for your comforting letter, and hope you will remember me while I remain in this low ground of sorrow. It cheers me to have your sweet fellowship, and although I am unworthy, I hope I know something about the love of God shed abroad in the heart.

One morning, not long ago, I was out early, gathering raspberries, my niece, who had lately lost her husband, had asked me, "Aunt Lina, where is heaven? tell me about it." I told her what little I

could remember of the Scriptures on that subject. This morning I was thinking earnestly upon that all-important question, Where is heaven? Will I ever meet my Savior and the blood-washed throng? I seemed in an agony of gloom, groping in the dark, when these words came to my relief,

"'Tis 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."

"He hath loved me, I cried;  
He hath suffered and died,  
To redeem such a rebel as me."

And I thought of good old Bunyan in prison, praising God.

"Prisons would palaces prove,  
If Jesus would dwell with me there."

The little birds in the apple tree over my head were very busy with their young, and singing praises all the time, why should I be so cast down?

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise."

Thus I had a foretaste of heaven. I went in to breakfast with my children, my heart full of love and song, the gloom that so long covered me seemed lifted for a time, and I longed to get my Bible and read the Psalms.

What you said of Attie Curtis was very interesting. Even she, who always seemed on the mountain top, can dwell in a cloud. I would love to see her, as well as yourself; I do prize you both for the blessed Master's sake. But if I were with you, sore eyes, deaf ears and lame hand, I fear my bodily appearance would prove contemptible.

Now in regard to that last letter I wrote, you can do as you please with it, Elder Chick can judge it. I know he

will not print, or suffer to be printed, anything that will injure the cause. I love the SIGNS.

Love to all. Write again. Lovingly,  
LINA W. BECK.

NEWARK, Del., March 17, 1904.

MY DEAR COUSIN:—What a sad time you have been passing through since we last heard from you. We feel a deep sympathy for you in your time of sorrow and loneliness, which those near of kin must feel, I think, one with another, and when to this nearness of relationship is added union of belief in the precious Jesus, the tie is doubly near and precious; at least I feel so toward you, dear cousin, and I believe I may also say sister in belief and hope in the Lord Jesus Christ, which means hope in him in the life which now is, and in that which is to come; into which life and rest you hope that your dear grandmother has already entered in its fullness. In this life we only know these spiritual things in part; we have a hope of the Christ-life begun in us, by the indwelling belief and love of Jesus and his blessed and glorious truth. We have also the body of sin and death; that it is a body of sin and death, I think we daily realize. The beloved apostle said in one of his letters, The presence of this body causes us to groan, being burdened. Do you not realize this body of sin and death in yourself? It is not as you think, the faults of all your ancestors, centered in yourself. Paul says there is none that doeth good, no, not one. You are no worse than all the human family, who by the sin of one were made sinners. It is the new birth which causes this to be manifest in you. John says, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness

comprehended it not." Jesus says, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. \* \* \* Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Notice the different origin of the two lives, and the entirely separate and distinct character of the two lives and births; one of man and the other of God. When one would try to tell a little of what the new birth and life in Jesus means and is to those called of God out of darkness into his marvelous light, it opens a vast and inexhaustible subject, a subject made of God to me more precious than anything else, and I have found (and especially so about the time I was baptized) it difficult to keep my interest in anything else. When the Lord gave me ears to hear and a heart to understand the precious things of his kingdom, they were made more precious to me than I can tell. My greatest desire is that I may indeed have a hope in these precious things. I go on, I find, with others, hoping, yet often doubting and fearing my right or reason to hope; burdened often with the unrighteousness of the flesh in myself, and burdened with unbelief, yet I often receive little evidences which cause me to still hope in Jesus. I can say of a truth with the apostle "that in me (that is, in my flesh,) dwelleth no good thing," and also I must say that if I am indeed one of God's elect and saved children, it must be through the mercy of God, by Jesus Christ, and if there be the least thing about me that would mark me as a christian, it is alone of God, and of his power and grace in me, a sinner saved, I sometimes hope. I have surely reached the end of all perfec-

tion in the flesh, knowing that I can in no wise work the good and acceptable works of God, except the power of God's Spirit worketh in me both to will and to do of his good pleasure. Is it a wonder that I love the doctrine of Christ and the beloved apostles? In this I find evidences of hope for such an one as I. It is spoken of the Lord by the apostle, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." And in another place, "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 Scriptures do not leave much room for the religions of the world, do they? The world talks of working for Jesus, but I find comfort in telling what God has done for his chosen people; his finished work of salvation in Christ Jesus; not a work which rests with mortals to fulfill, but God's finished work of salvation in Christ Jesus, and we cannot well learn of this without God's Spirit in us giving us a knowledge of death in us and life in Jesus, for we have no need of salvation, except we know first our lost condition by sin. This is the work which God works in his people, and which work is continued in us until we are released from this mortal body of sin and death. This work which God works in us is the knowledge of sin and death in our mortal bodies, and the hope of life and righteousness in God himself by Jesus Christ. Heirs of God and joint-heirs with Jesus Christ of the kingdom of heaven. Is not this work above all the works that man is able to work, and utterly beyond man's

power to work? I can say I know it is, of a truth. You are blessed of God in that you are receiving in yourself this knowledge of sin and death. Do you know that not every one has this knowledge and hatred and sorrow because of unrighteousness, in their hearts? It is God who gives this knowledge and hatred of self, and he who has begun a good work in you will perform it until the day of Jesus Christ. The hope of the Lord's people for righteousness is not in themselves, it is in the Lord Jesus, and surely a sure and precious hope it is; "The christian's hope shall never fail." You will perhaps ask me, if I know and believe these precious truths of God, and the salvation which is in Christ Jesus, why then do I have doubts and fears and unbelief of my right and reason to hope in the Lord? As I write, I, too, wonder why. This has been one of the proofs to me, in myself, of my complete weakness, helplessness and separation from God, in and of myself, that is, in my flesh. The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. The Lord's people can only know these things by the Spirit. These doubts, fears and unbelief must be entirely of the flesh, for unbelief cannot come of the Spirit of God. Death in us, life in God. "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Though it may and must be for good that the children of God are brought into the knowledge of the death in themselves, by experience, yet God will not suffer them to remain therein; their coming forth by the power of his Spirit must redound to the praise and glory of God, and to a renewal of rest in Jesus, and

hope in the righteousness of God, with which the children of God are clothed in perfect holiness in the sight of God, in their unity with Christ Jesus their Savior, in whom they were chosen before the foundation of the world, that they should be holy and without blame before him in love, God "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise and glory of his grace." This subject is inexhaustible.

I have written you a long letter, and only of the things of Jesus; I know that in these things is comfort, above which there can be no greater. I believe you will find the comfort which you are so much in need of in looking over those old copies of the SIGNS which you have. They contain many excellent letters of God's called ministers of the gospel, and also interesting letters of the experience of God's children called out of darkness into his marvelous light. Look for letters of Elder Wm. Montgomery, of Georgia, and see if you do not love him and them for the truth's sake; also look for letters of Elder Wm. J. Purington, Elder Durand and others. There is another letter I especially want you to find and read, which I love. I am not sure I know who is the writer, but I know it is the truth, and I love it, and it has given me much comfort. It is in the SIGNS of July 3rd, 1889, and signed "A Halting One." The text is of Jacob. Read the testimony of Jesus and his called apostles in the New Testament, and prove what you read by the word of God, and believe nothing of any man's writing, except it conforms to the Scriptures. It is written in the Acts that the people searched the Scriptures daily, to see if these things which the apostles preached

among them be so, that is, were they according to the word of God?

May the Lord bless you and lead you into the full understanding and comfort of his blessed truth, is my earnest desire for his dear name's sake.

With love,

LAURA A. HAMILTON.

#### EXPERIENCE OF ELDER A. D. BOURLAND.

OUR dear brother, Elder Bourland, made a profession of religion while in the State of Alabama, and for a time united with the New School or Missionary Baptists, but after moving to Texas a spirit of investigation came into his mind in reference to the propriety and operations of Missionism, and the Bible marks of church identity. During this time, while prayerfully and carefully engaged reading the holy Scriptures, he became overwhelmingly convinced that the New School or so-called Missionary Baptist order was of human origin, contradictory in itself, and without a "thus saith the Lord" or precept to maintain their claims, and it was revealed to him in the forgiveness of his sins that salvation is by grace, and not by works, and that the atonement made by Christ is unconditional, and exclusively for the heirs of promise, embracing all whom the Father gave the Son in the covenant of redemption. Therefore seriously pondering the matter in his heart, he was led by the Spirit to throw off the Missionary yoke of the doctrines and commandments of men, and to look about to see if he could find a people who believed as he did. Soon thereafter he learned that there was an Old Primitive Baptist Church some twenty miles away. He was prompted to visit them to hear them preach and to see their order. When he heard them preach-



ing the power of God in the conversion of a poor, helpless sinner, he at once recognized them to be the people he was hunting for, saying they preached what he believed, and that it harmonized with his experience and the testimony of the Bible, and notwithstanding the opposition that confronted him, both by relatives in the flesh and neighbors, he was made able to forego all these things, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, his dear Savior showing him how great things he must suffer for his sake; therefore being fully persuaded in his own mind by the distinguishing grace of God, he surmounted every difficulty and united with the Caney Church of Old School Baptists in 1867, and was baptized by Elder John E. Deatherage. After this he was dismissed by letter from the Caney church, in Fannin Co., the second Sunday in July, 1872. He then moved to Tarrant county, and located near Keller, Texas, his home at the time of his death, where he joined by letter the Denton Creek church of the same faith and order in May, 1873. At about this time he became seriously impressed on the subject of preaching the gospel, which he thought he never could bear, and sought to put it from him, but necessity was laid upon him, and he began to exercise his gift in a public way, and was liberated by the church Saturday before the first Sunday in May, 1879. He was ordained to the work of the ministry on Saturday before the first Sunday in July, 1886, by a presbytery composed of the following Elders: W. P. Mothershed, Samuel McKelvy, J. D. Loving and J. S. Collins. Since that time he has almost constantly been engaged serving from three to four churches and preaching the gospel in destitute places. He

was chosen moderator of the Trinity River Association, which place he filled to the comfort and satisfaction of all the churches of that body for nearly ten years, and assisted in the ordination of a goodly number of ministers and deacons, also baptizing a great many people and performing many marriage ceremonies. The writer and Elder Bourland have been closely associated in ministerial labors for nearly a quarter of a century. He traveled with me to the Rocky Mountains, assisting me in the organization of a church at the famous Dawson Ranch, now under the pastoral care of Elder G. M. Fetter, of Raton, N. M. In his death the church has lost a loving brother and a faithful, devoted servant in his Father's house, willing to spend and be spent in the service of his brethren, knowing nothing among them save Jesus Christ and him crucified. He was an exemplary brother, a safe counselor, one who did not shirk duty to please men; one who was ready to cry aloud and spare not; to meet the enemy at the door; to give the warning voice when he saw danger approaching, and when he was preaching (he being so gifted and forcible in his arguments) it would have the effect of stopping the mouths of the gainsayer, while at the same time a meek, humble spirit was discernible, and the light of joy and peace shone in his countenance. In the late troubles among the Baptists of Texas he was ever ready to defend the right and to condemn the wrong, and to meet the false charges circulated by covert enemies against the absolute predestination of all things. He was a warm friend and supporter of the SIGNS OF THE TIMES for over thirty years, and when speaking in veneration of the late Elder Gilbert Beebe would say that he was the greatest writer among the Bap-

tists whom God had called to wield "The sword of the Lord and of Gideon." He often would refer to the editors of the SIGNS OF THE TIMES in high esteem, and with appreciation of their judgment in conducting its publication, also the faithful discharge of their duties in such a responsible position, continuing to affirm the Bible doctrine of the Old School Baptists as proclaimed by apostles and prophets in olden time.

He was a lover of the late departed brother Benton L. Beebe, sympathizing with him in his affliction, and his untiring devotion to the cause; also Elders Jenkins, Chick and Durand. I here insert the editorial remark of our dear brother Benton Beebe after the news of our dear brother's sudden stroke reached the office of the SIGNS: "It is one thing to contend earnestly for the truth when surrounded with brethren in full accord and fellowship with us, and it is quite another thing to stand firm and unmovable amidst the persecution of false brethren, as brother Bourland has done." Truly it can be said of him, a great one in Israel is fallen.

A volume could be written on the life of this dear man of God, yet I feel assured that the readers of the SIGNS will never regret the space this will occupy when reduced to print. Being limited in space compelled me to omit many interesting events that would be valuable to the reader, and which connected Elder Bourland and the writer in ministerial work over twenty years, and though his voice is still in death, he yet speaketh. So farewell till we shall meet again in the heaven of eternal felicity, to praise God in endless day.

Your brother in tribulation,

ASA HOWARD.

WEATHERFORD, Texas, August 15, 1904.

(See obituary in this number.)

#### GOD AND MAN.

CHRIST said unto the unbelieving Jews, "Before Abraham was, I am." How long before Abraham was he? No tongue can answer the question, as he is without beginning of days or end of life. Before the highest dust of the hills was fashioned he was God; and he is a God of eternal purpose, which he purposed with himself before the world began. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"—Isaiah xl. 14. These questions show that he took counsel with none save himself, the only self-existent being. We hear Isaiah again saying, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Hence it is sure that God had thoughts concerning his eternal purpose before the worlds were. Were it not so, it would follow that he went about his work in merely a rambling way. In eternity God thought of making this world, and of everything that he would put in the world, even down to the smallest insect; he thought of making man upon the earth, and he purposed to give this creature that he would make, a law, and he knew that being made subject to vanity, as Adam was made, he would fail to keep this law. Consequently he knew that man would fall under the curse of the law, and he knew that this man would need redemption from the curse of the law, and he saw that there was none to help. So the Lord undertook this great work himself, and though he thought it not robbery to be equal with God, he assumed the nature of sinful flesh, and for sin condemned sin in the flesh. So Christ according to the

eternal mind and will was sent to be the propitiation for the sins of his people. Now, mind you, this was all fixed way back in eternity, before man was made, in the eternal purpose of God. It seems ridiculous to say that man was made able to stand, though liable to fall, in view of the fact that God in eternity purposed to make man subject to vanity, and to give this creature also a law, and knew that he, being made subject to vanity, would fall, and also knew that man would need the sinless offering of one made like unto his brethren, and he himself bare our sins in his own body on the tree. All this was in God's thought in eternity. Then if indeed man was able to stand, what would have become of this sinless offering which was appointed before man was? God's purpose was fulfilled in all this evidently, else why was man made subject to vanity? And had he not have been thus made all the devil's power could not have caused him to fall. And had God not given Adam a law, then there would have been no sin, for where there is no law there is no transgression; sin is the transgression of the law.

It is sure that our God was not thwarted in his undertakings when man fell, but all was according as he had thought. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Now with regard to man, it is said his days are determined, and the number of his months are with the Lord. His bounds are appointed that he cannot pass. (Job xiv. 5.) Our bounds are set, but how unbelieving poor mortals are. There is no one on earth independent, there is not one man who came in the world of his own accord, and there is not one who will go away of his own accord; our God has brought all men here, and our God will remove us all without con-

sulting us. It makes no difference as to how we go, it is in his way, set to our bounds on earth. Trouble belongs to Adam's fallen sons and daughters, and there is no way out of it, only in the peace that Jesus gives. When one experimentally feels this peace, then trouble gives way, and for the present this peace cheers the soul. It is not merely a duty, but it is a sweet privilege to cast our troubles upon Jesus. We poor, weak worms are not able to bear them, so it is given to us to cast our every burden upon him. Sometimes I almost sink, as did poor Peter, and the waves come over me, but then he says, "My grace is sufficient for thee." "I will not leave thee nor forsake thee." How blessed the Savior's assurance, that even the hairs of our heads are numbered, and one sparrow cannot fall without our heavenly Father. One of God's humble poor in possession of this sweet, God-given peace, is by far richer than though he owned this world. O let us bless the Lord for this sweet peace. The riches of this world will all be left behind, while this eternal inheritance is kept for the heirs of God, and the heirs are kept for it, and it is sure to all the seed; there is nothing doubtful about the heirs receiving their inheritance.

This is the time of our monthly meeting, and I am debarred the privilege of being there, and my heart felt as though it would burst this morning, so I took my pencil and began to write, but I have not written as I intended. How different we would have things from the way our Lord has appointed, if it were in our power, but as the heavens are higher than the earth, so are his ways and his thoughts higher than our ways and our thoughts. I feel that if I could only speak words to the comfort of the little ones of the Lord, or write to the comfort of the saints, I

would not be so near a blank, but all of this privilege is denied me, and I am often made to wonder whether my life is not a complete failure; yet my life is not a failure, since it is in complete accordance with God's purpose. A smiling face is often hidden behind a frowning providence. I am so glad that God rules over my steps in this life. I would like to go far and near and see the household of faith, and enjoy their company, but that is not God's way, else it would be so. If I could see all the dear brethren after whom I read, it would seem that things were more evenly balanced, for some have that pleasure, while others must remain at home and combat with their own sinful selves. I am so unworthy that it is a wonder I ever have a smile from my dear Lord; but he was made sin for me, that I might be made the righteousness of God in him; here is where my righteousness is. God looks upon Christ, and in him finds all righteousness.

I submit this to your judgment, do with it as you deem best. I am a poor old hobbler in spiritual things, at the best.

Your brother, J. M. DULEY.

CAPRON, Okla., July 31, 1904.

LANCASTER, Ohio, August, 1904.

DEAR EDITOR AND READERS OF THE SIGNS OF THE TIMES:—I have thought that I would keep my pen still, but in reading the number for August 1st, present volume, I am made to feel that I must write a few words for your better judgment. First was the letter from Elder Durand, and it seemed that it had all been told, but no, it can never all be told. Then came the name of brother G. W. Hartsough, and he was given words which were as a cup of cold water to a thirsty soul. I also wish to hear an account of the travels of Elder G. N. Tu-

sing. I have before asked him to write out such a narrative, but his answer has been, "O no, my actions and my narrative will not agree." I cannot doubt the great and marvelous change, and that Jesus has revealed himself to me as my Savior; I never realized anything more plainly. I saw his kingdom and people, and I felt to be no more a stranger, but a fellow-citizen. Yes, I was made to hear the joyful sound of the gospel, and the next day, at the water side, I was shown my duty to follow in the footsteps of the Master as he went down into the river Jordan. That was in November, 1851, but I was not buried in the watery grave until October, 1852. Then for years, when I would hear the gospel proclaimed, what a feast it was to my hungry soul.

"How sweet the name of Jesus sounds  
In a believer's ear!"

Death had no terror for me then. That was in my first love, now I ask, Will one who is a child of God fear death? At times I feel as though I had crucified the Son of God afresh, and put him to an open shame. I am made to examine my heart, and what do I find? Unclean-ness, uncleanness! I am not fit to be called a christian, but still I want to go with them wherever they go, and do wish it were with me as it was in times that have gone by. O, is there no balm in Gilead? Yes, sometimes when we read what the dear Savior said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Then again, he was exceeding sorrowful even unto death. But then the tempter comes to us and says, "He knew where he would go; he came from the Father, and knew that he was going back to the Father; he knew all about it, and you do not know. You ought to know better

than to think that you are one of the redeemed family of God. Your actions prove that you are not a child of God." These are some of the tempests that toss the bark in which I ride. Then it comes to me again that "if our heart condemn us, God is greater than our heart." O how fearfully I walk the most of my time. I often fear that I am a castaway from the dear Lord. All this I know is just, for if a child of God I am the least of all.

Then comes as I read, that dear sister, Belle Gersuch, and not the last or least. It seems to me that if I could write as she can I should not hesitate to do so many times. She speaks as one who has been taught of the Lord, and I sincerely believe she has. I am sure that the one who composed the poetry she sent knew the plague of sin. And so the SIGNS all through was a feast. I gave the paper to a dear sister, who lives close by, to read, and she shared the feast with me, and said it was all good, and that all the writings were comforting. There is no paper I have ever read that I can appreciate as I do the SIGNS, and the correspondents of the SIGNS. There are many doctrines which are called Baptist, but there is but one true Bible doctrine, and that is the doctrine which all true believers should esteem and contend for. But poor mortals wander still in the wilderness of this world. When the Savior hungered the devil became very bold, and said, "If thou be the Son of God, command that these stones be made bread." Then, "If thou be the Son of God, cast thyself down." He quoted what was written in the Scriptures. I have not the least doubt that Jesus could have wrought all that the devil told him to, but it was not the devil who was to be obeyed. So also the devil makes all manner of sug-

gestions to the people of God as to what they could do if they are his people indeed. But Jesus said, "Fear not, I have overcome the world." He did this for his people.

But I shall have to stay this rambling letter; I feel that I ought not to send it. I hope that you will be charitable.

Brother Chick, will you be kind enough to give your views upon the parable of the ten virgins, five of whom were wise and five foolish? Five had no oil in their vessels with their lamps. All had lamps. It seems that all ten trimmed their lamps, and all slumbered and slept till the hour of midnight. When the cry came, the lamps of the five foolish virgins had gone out. If pure oil means the grace of God, where did they go to buy it?

With love to all the household of faith,  
I am unworthily your sister,

SARAH B. PEARCE.

[At some future time we will try to reply to the above request, if the Lord will.—ED.]

LOVELAND, Colorado, July 10, 1904.

PUBLISHERS AND EDITOR OF THE SIGNS OF THE TIMES:—I will try to write more frequently for the SIGNS should I feel that the Spirit of the Lord directs, yet I do not know that I am a competent judge as to whether the Lord is directing me or not, for often during my life have I felt impressed to write upon some subject; a text of Scripture would fasten itself in my mind, and I could find no relief until I would write my thoughts upon it, and when I would review it I could see so much imperfection in it, that instead of sending it for publication as I had intended, I would commit it to the flames, and I would be left in doubt as to whether the good Lord had any part in directing it or not. With your permission I want to correct

an erroneous impression of some who read my letters, i. e., that I am not a preacher or an Elder. Very frequently I receive letters from strange brethren (in the flesh) who address me as Elder. It makes me feel that I have in some way in my writings deceived them, which I have no intention of doing; to be called an Elder makes me feel out of place. I will make this confession however, that I have been twice liberated to exercise my gift in public; once by Rich Valley church, in Kansas, and once by the Antioch church, in southern Colorado. Each time I set a seal upon my lips, for I felt the churches erred in the matter. As to my preaching in public, I tried it but once, and a more fruitless and complete failure never did mortal man make than I did, of which I might some time write for the columns of the SIGNS, if I thought it would be of comfort or profit to any one.

Paul to the Corinthians says, "There are diversities of gifts." Now, dear brother Chick, I have been for more than forty years of my life trying to decide what my gift is, if I have any, and I am no nearer a satisfactory conclusion to-day than I was forty years ago. I know that I have been a very disobedient child to the commands of my heavenly Father. Often have I been called to pass through sore trials, and have often stooped and kissed the rod of my Master.

Sometimes when low in spirit, moaning on account of feeling the absence of the blessed Savior, I would take up my pen and write to some precious brother or sister, or to the SIGNS, and when I would review it I could not see how any one could receive comfort in reading it, yet I have received in response some most comforting letters. This would encourage me to write again, so that I

sometimes conclude that if I have any gift of profit among the dear saints, it is to write of my own experience; tell them of the dealings of the Lord with me, and in so doing some one who is traveling the same path with me, led by the same Spirit, will be comforted, and I am amply repaid for my writing.

Yes, as you say, brother Chick, many changes have taken place since I used to write for the SIGNS. Some of the able defenders of the truth as it is in Jesus have passed away, yet the Lord has not left himself without witnesses, others have been raised up to fill their places who are not ashamed or afraid to contend earnestly for the faith once delivered unto the saints, and I believe he will continue to raise them up as long as time will last. Notwithstanding there are many self-righteous people to-day, saying that there are but few of those illiterate Nazarenes left, and they pray for the time to hasten when they will all become extinct in the world. O such poor, deluded souls to thus pray; they are more to be pitied than blamed, for little do they know that it is for the sake of the treasure (these hated and despised Old School Predestinarian Baptists) that this earth is held in place. I do believe that when the last one of the elect people of God is brought to a knowledge of the truth that this time world, with all timely things, will be brought to an end, in a moment, in the twinkling of an eye, for the Lord will have no further use for this sin-cursed world.

I see I am making this too lengthy to ask for space for it in the SIGNS, so will stop writing for this time. May the good Lord bless and sustain you, is my prayer. Pray for me that my faith in Jesus as a full and complete Savior fail me not in my declining years. Farewell.

J. H. YEOMAN.

NEW VERNON, N. Y., August 12, 1904.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—I wish I possessed the ability to write in reply such a letter as I feel yours so richly deserves, but you are no stranger to my weakness in giving expression to my thoughts by use of the pen; I feel however, it would be an unkind act on my part if I made no attempt to answer your most welcome letter. I do want to tell you something of the comfort it brought me in those hours of suffering and loneliness which were portioned to me. I feel that I never can for one little moment call it an accident, for I must and certainly do believe nothing comes to us by chance. I feel God's purpose embraces everything that transpires, however dark and mysterious it may seem to our weak, finite minds, yet his loving parental hand is directing and guiding in all the events of our life, for he is known to the subjects of his grace both as Father and God, and let the afflicting strokes of the rod come as they will, it is all done in gentle tenderness and in love, pitying our weakness, knowing we are dust. The prophet Isaiah makes mention and says to the comfort of the little ones that, "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." Then how safe and secure are all his dear people in the sweet assurance of his promise to them, although trials and sorrows may come, which is the common lot of all. It is well to remember in truth (as you made mention in your precious letter, also in the article you sent,) that God is in all things that transpire; and I was made to believe it with all my heart, and how it rejoiced me to feel that his presence was near; and that the dear

Lord knows me just as I am. The psalmist in the sincerity of his heart prayed to the Lord, saying, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I think when we are brought lowly at his dear feet, it is our prayer, too, that we may walk humbly and softly before him all the days of our life, trusting only in our dear Jesus as our all in all.

My dear brother, one night when suffering severe pain, the words of the poet came as if spoken by a loving voice:

"Not all the pains that e'er I bore  
Shall spoil my future peace;  
For death and hell can do no more  
Than what my Father please."

When morning came I asked my nurse to bring me the hymn book, and I read the whole hymn, and it came as a rich and glorious promise in those hours of trial and sorrow, when the future looked dark and fearful about my ever walking again, but I am glad to write you that the Lord is better to me than all my fears; for the past two days I am happy to say I have gained so that about the house I can walk without the aid of my crutches, and I think I can say out of a heart of gratitude and thankfulness to the Giver of all our mercies as did the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Truly the Lord has been merciful and gracious to me all the days of my life, notwithstanding my oft forgetfulness of him.

Saturday and Sunday it was my privilege to attend meeting, and how good it again seemed to meet in the assemblies of the dear kindred in Christ, after being shut in some weeks. On Sunday Elder Ker read a text in the first chapter of

Songs: "Tell me, O thou whom my soul loveth, where thou feedest," &c., and if not mistaken, my poor, hungry soul fed upon the rich morsels as they fell from his lips, and they still abide with me, to my comfort and joy.

My dear brother, I want to thank sister Chick and yourself for the kind sympathy expressed in my recent affliction, for it touches a tender chord in our hearts when remembered by those we love.

I received a good letter from Elder Durand at the time yours came to me, and how closely it drew the sweet bond of christian love and fellowship to think two that have known me since youth could still extend to me the endearing name, sister, when I feel so unworthy to be thus addressed.

I find I am writing you a long, railing letter, but will grant you the liberty of putting it aside until some convenient time to read.

I am now stopping with sister Minta Mapes, getting the pure, fresh air from those beautiful hills of the Shawangunk mountains.

Please throw that brotherly mantle of christian love and charity over this, which covers all.

Your sister in hope,

CELINDA J. JENKINS.

GOIN, Tenn., August, 1904.

ELDER F. A. CHICK—MY DEAR BROTHER:—After reading your editorial of August 15th, I felt like I wanted to write you a few lines, not in any way to oppose your views, but rather to ask you if it might not be interpreted in still another light, which would also strengthen the ideas already advanced by you? Yes, my dear brother, when John said, "Whosoever is born of God," &c., he surely did have reference to men and women twice

born, once of the flesh or water, and once of the Spirit. And John, when he said "whosoever," did not have reference to some particular part or nature in such characters, but to the man or woman who had been born of God. He did not say such a one was without sin, but such a one "doth not commit sin." He also says such a one "cannot [making it absolutely impossible] commit sin," and then assigns two reasons why he "doth not commit sin." "For his seed [Christ] remaineth in him: and he cannot sin, because he is born of God." And as you have said, it will not do to say we are without sin, for our own experience teaches us that when we would do good evil is present with us. And so many times we are made to cry out like Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Hence it will not do to claim that we have arrived at a state of sinless perfection in this life, and yet it is true that "whosoever is born of God doth not commit sin." Then it must be in some particular sense, and not in the sense that we do not err in our deeds and thoughts. David says, "Verily every man at his best state is altogether vanity," and John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." So we will have to interpret it in some particular sense that we do not and cannot sin. John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." It seems to me that "the law" is a different law, "the law of sin and death," and if we are not under that law we cannot transgress it; consequently we cannot commit sin in the sense of transgressing the law of sin and death. Now the question is, Are we under that law or not? Paul says in



Romans viii. 2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, my dear brother, Paul makes it clear that we are not under that law. (See Romans vi. 14, 15.) Consequently we cannot transgress a law that we are not under, though we might do many things that such a law forbids. Paul says to the Galatians, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Paul also says, "Sin shall not have dominion over you: for ye are not under the law, but under grace." He also says, "Ye also are become dead to the law by the body of Christ." Therefore it seems clear to my mind that this is one of the principles upon which "whosoever is born of God doth not commit sin." Nor can he commit sin. It is said, "Blessed is the man to whom the Lord will not impute sin." I do not want it to be understood that I am contending that God's children cannot or do not do many things that they ought not, but I do believe that God has arranged his matters so as to not impute sin to them; as it is said, "For Christ is the end of the law for righteousness to every one that believeth." Christ has once satisfied this law in his own person; he paid the penalty that was due all his people by reason of their transgression, consequently the law can demand no more. Then in view of all this, we can 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."—Isaiah xl. 2.

I will close for this time. Desiring that the Lord will continue to bless you

in your labor of love, as ever, I remain your brother in the common faith of God's elect,

P. N. MOYERS.

DECATUR, Texas, 1904.

DEAR KINDRED IN CHRIST:—It is with fear and trembling and much hesitancy I undertake to address the saints of the Most High, feeling that what I might write would be of no comfort or interest to them; nevertheless my mind is burdened with unrest in trying to overrule the impression to write. Sometimes I am made to wonder why the great God of heaven allows me to trust in him as my God and my Savior, when I cannot speak to the praise of his glory. He says he seeketh such to worship him as do worship him in Spirit and in truth. Then if we have not his Spirit to guide us we cannot speak the truth, for his Spirit leadeth into all truth. There is no error or false doctrine taught by the Spirit of Christ, so when we hear one denying the doctrine of God our Savior we know he is prompted by the spirit of antichrist, as Peter was when he said, I know him not. But when the Lord showed Peter his weakness he was made to weep. So it is with all the children of God when they look to their own strength in being able to stand, as Peter did; when the Lord shows them their weakness they are made to weep, because they trusted in their own works. May the Lord enable me to look to him at all times for strength to shun all evil, and cause me to go in the way he would have me go, and guide me in the way of all truth, that I may not err therein, but that I might speak the truth concerning his dealings with the children of men. The Lord hath made all things for himself, yea, even the wicked for the day of evil, and the prep-

aration of the heart in man and the answer of the tongue are from the Lord; then we see that prayer only prevails when the object sought is in harmony with the will of God the Father, and this is the confidence we have in him, that if we ask according to his will he heareth us. So if what I should say would comfort one of the little ones, it will be to the praise of his glory, and not to sinful me, for without the Spirit of the Lord to direct us, our writings and sayings are an abomination in the sight of the Lord, and will not comfort one of the poor in Zion.

Dear readers, I hear much of late said and written about eternal salvation and time salvation. Eternal life was given to all the heirs of promise before the world began, and it was hid in Christ from the foundation of the world. There is only one salvation spoken of, and it is all of the Lord from first to last, without any conditions whatever, for as Jonah says, "Salvation is of the Lord." I hear one saying, By our voluntary obedience we may keep ourselves in the love of God. If that be the case, then our will would be the moving cause of God's grace, but Paul says it is not of works, lest any man should boast. Again, some one may say it is presumption to ask the Lord to keep us. Now if that be the case, I will have to plead guilty to the charge, for my very breathings to the Lord are that he will keep me from all evil temptations, and guide and direct me in the way he would have me go. It does seem to me if it were left to my own volition of will, that I never would live in obedience.

Dear editor, I have received several sample copies of periodicals claiming to be for the benefit of Primitive Baptists, but I find none of them standing firm on

all points of doctrine like the old SIGNS OF THE TIMES. I hope and trust that the Lord who has sustained the publication of the SIGNS will continue to be with it, and may it not fear to declare the whole counsel of God, as did brother Gilbert Beebe and his son, B. L. Beebe. May the Lord guide and direct you to hold up the standard of truth for the comfort of the Lord's poor in Zion, for the truth that the SIGNS has always contended for is the only hope of the Lord's poor people. I hope you will bear with me for these scattering remarks.

I remain as ever, your unworthy brother,  
M. B. F. JONES.

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CARDINGTON, Ohio.

ELDER F. A. CHICK—VERY HIGHLY ESTEEMED IN THE LORD:—I hesitate to say brother Chick, for I feel so unfit to address you at all, but I am forced to confess to myself that your editorial in the SIGNS of February 1st was comforting to me.

I have been so cast down, so cold and sinful, that I felt a letter from me would annoy you. Indeed, I find it impossible to tell you of the depth of darkness to which I have been subjected, but as I read your address in the SIGNS it seemed that you stooped down low enough to reach me with a helping hand, and I thought that perhaps you felt as unworthy to write of these things as I do, and though feeling as weak as ever, I feel like telling you how you encourage me by the way, and that I do feel interested in you, not only as a brother in the Lord, but that God will sustain you and guide you in the future conduct of the SIGNS. How many times a ray of comfort has reached my troubled heart while reading the SIGNS. If you can understand from what a lowly source it comes when I tell

you that I like the editorials especially, you will not feel proud on account of it; and indeed there are but few letters in your paper that do not give comfort. Elder Durand, in the letter about Jacob, reached down to my low condition, even to the "least of my Father's house." Just now the expression, "less than the least of all saints," seems to be too good for me, and yet I hope I can claim this humble place by hoping for that which I see not. When I search in myself to find the likeness of Christ, I find nothing but sin and selfishness. I can find comfort only when I leave self entirely out of sight, and view Christ as all in all; and if I understand the SIGNS this is the doctrine it proclaims, even Jesus. He is the foundation and the topstone, the first and the last. According to his word, "He that hath begun a good work in you, will perform it until the day of Jesus Christ." This sweet promise was impressed upon me early, and is still a sweet comfort, for I know of a truth that I can perform no good work, though I greatly desire to live godly. What I have written of my great unworthiness is true, and I know it. Indeed, I would not wish to let you see the corruption of my heart, and yet in spite of all this I do sometimes feel proud. Yes, I will confess that sometimes when some one has praised me, I have felt a gladness which I fear was not all holy joy. Indeed, there are times when praise sinks me down into nothingness, knowing how unworthy of praise I am. I wish it were always so. Pride is sweet at the time, but afterward it is quite otherwise. But just now the picture is too dark to excite any feelings of pride.

Pray for me, if you can feel any fellowship for me. I have need to be often reminded that my trials are all appointed

of God, and if I am his they will all be for my good. I pray that God will abundantly bless you and yours.

It is hard to be willing to say, "Thy will be done," because of the love we felt for brother Beebe; but your new helpers will no doubt be sustained by the same God in whom he trusted. If it is God's will to bless the SIGNS to the comfort and strength of the saints, he is able to do it. There is no doubt in my mind as to the future success of the SIGNS.

Dear brother, please forgive me for writing so much.

From the least,

JOIE E. WICKHAM.

ELDER F. A. CHICK—MY DEAR PASTOR:—Some time has elapsed since I wrote to or heard from you, and I am not now in a frame of mind to write of spiritual things. I fear that I know nothing of the things pertaining to Zion. Why this coldness and indifference? O, do I love thee, Zion, city of our God? To be in a place where the world has no charms for one and no spiritual light or comfort is given, is to be in a wilderness indeed. To realize the vanity of all things worldly, and when one's hope grows so dim that it can scarcely be called a hope, is to be shut up in prison walls, where one must remain until bidden to come forth. The christian life is not all a "heaven below," as I once fancied. In years gone by I thought that all a person had to do was to comply with certain conditions and that one was made a christian at once. How different is the reality. One is often in doubt about the whole matter. We can claim God as our Father with the brightest evidences, but when there are no evidences at all, and coldness and indifference are added to doubts and fears, the way seems very obscure. There

are exceptions, of course, for it has pleased God to permit some of his followers to dwell upon the mountain top a part of the time, at least, and shows them his glory. Could I have my desire, it would be more spiritual knowledge, a stronger love to Christ, a more humble spirit, and to be more submissive to him in all things. These blessings I think would be the greatest that he could bestow upon me in this life. But it has pleased him to give me a dwelling-place in a heathen land, as it were, apart from my kindred in Christ. It has pleased him to lay the hand of affliction upon me, and to remove all spiritual comfort from me that I once did enjoy, yet I would not question his loving-kindness and tender mercies. One so polluted must need the refiner's fire. The dross must all be burned up, and when the Father sees the brightness of his beloved Son shining forth, the work will have been done, and the christian ready for glory. I know that God can give me the heavenly manna here as well as elsewhere. I had not the slightest knowledge of this road the christian walks until I entered upon it, and have my doubts now whether I am really on the King's highway, or on a by-road, but I hope that I see a few of the landmarks that the redeemed of the Lord have passed this way. This road is peculiar and different from any other road. No one that is defiled can walk therein; all must wear the garment suited to the inhabitants (Christ's righteousness) of the country to which all travelers on this road are going. How these weary travelers will rejoice when the journey is ended, and they are at home in their Father's house to go no more out forever. With this end in view what are a few trials here on earth which last but for a moment? They will all be forgotten

when we are in the embrace of our dear Lord.

I know you have many burdens, and so do not like to add another one, but is not the back fitted for the burden?

With love to yourself and all the brethren, I am yours unworthily,

M. E. FISHER.

RALEIGH, N. C., Aug. 7, 1904.

DEAR EDITOR:—I inclose herewith my check for the SIGNS. I enjoy reading its columns very much indeed, and I wish every sound Baptist in our nation could read it, for I feel sure it contends for the faith once delivered to the saints, and the blessed doctrine of salvation by grace in the best way and manner, and I cannot see how any one who has been born of the Spirit can object to this doctrine; as for myself, I have often said it is the only true doctrine preached, and I still say the same; it drops as the rain from heaven upon the plants of the garden of grace, and to me it is refreshing.

Dear brother, I hope you can come to our country again and preach; I feel since reading from your gifted pen a great desire to hear you. May the Lord bless and prosper you in your labor of love.

Very affectionately,

W. A. SIMPKINS.

SHELBYVILLE, Ind., Sept. 3, 1904.

EDITOR OF THE SIGNS OF THE TIMES:—I wish to renew the subscription of my poor, blind, helpless mother, Julia Ann Trees. If she lives until Sept. 21st she will be eighty-five years old, and is patiently awaiting the Master's call. Will you say that she received many letters in answer to the little note you published in No. 15, Vol. 71? They were highly appreciated, and she would be very glad to receive more. Her address was Feuns, Ind., it is now Shelbyville, Shelby Co., Ind., R. D. 8. (MRS.) W. L. McCARTY.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1904.

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

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

**ARE THERE INVITATIONS IN THE PROCLAMATION OF THE GOSPEL?**

It is so asserted by nearly all religionists of the present day, and therefore perhaps it is well to ask whether it be so or not. With regard to this question, as with all others pertaining to the religion of Christ, the word of God itself must decide for us. We wish first of all to say that the word "invitation" does not occur in the New Testament at all, and in the Old Testament in the three places where it is used, the meaning is that of calling. The word translated "invite" in those three places is generally elsewhere translated calling. It is well not to use the word when it is not used in the Scriptures. One of the poets has written, "The trumpet of the gospel sounds with an inviting voice." Here the word is not objectionable, if the meaning of the poet is understood. He evidently intended what the word attractive would convey, and this is true; there is that which allures and attracts the humble, penitent heart in the gospel. But it is nowhere said in the word that our God invites any man to be anything, or to do anything, or to come anywhere. Our God calls men, and when he calls the message is made sweet to them, and when he says, "Seek ye my face," their

hearts do not fail to reply, "Thy face, Lord, will I seek." But are not such Scriptures as these: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "If any man thirst, let him come to me, and drink;" and "Ho, every one that thirsteth, come ye to the waters," invitations? We refer to these three Scriptures because they are most frequently alluded to as invitations, and if they are not, it is sure that invitations are not found in any other Scriptures. If all the circumstances be considered which stand connected with such texts as the above, it will appear that the word invitation will hardly measure up to the meaning. For instance, these words in all these Scriptures are addressed to those who are already crying out in their need, if not with the voice, yet with the heart; the thirsty want water, the weary and heavy laden want rest. Man may not have heard any cry from their lips, but God has heard the cry which issues from their hearts; the thirsty man calls for water, the weary man is calling for rest with the calling of the heart. Now to that weary man Jesus says in the gospel, There is rest to be found in me alone; I possess that which gives rest; poor, weary soul, do you want rest from all your burdens? Yes, that burdened soul replies. Then to that soul Jesus holds the rest, the very thing that is needed, and that is being sought. Is this an invitation to that soul? It is much more than an invitation, it is a call; it is a response to prayer; it is a gift of that which is being sought. A beggar comes to our door; his appearance shows that he is poor, and he says, "I am hungry." He asks for bread. When you make known to him that you have a provision laid up on purpose for just such hungry people as he, and set that provision be-

fore him, is it an invitation? It is not in any sense an invitation, but a blessed answer to his need, a wonderful privilege conferred upon him. Your child or servant, toiling all the day to provide for himself in some strange vineyard, finds no place of rest there; he is wearied and burdened, and sees no prospect of relief, and after all his toil he finds but husks for his living, and no time of resting, yet he longs for rest; "O where shall rest be found?" he cries. "Surely I shall attain to it if I toil hard and long enough;" but no, there is no end to the toil and burden. Now to that child or servant who must have rest or fall in despair you come and say, "I have rest; I will give you rest; come to me." Is that an invitation? Is it not much more than an invitation? Is it not a response to his cry? Is it not an assurance given to him who longs for such an assurance? To the child of God all such precious words from the Lord come with power. They come not as something offered to him, but as something given him in response to his great need. He is not invited to partake, but he is given to partake, and it is a wonderful thing to this poor and needy sinner that such precious things should be pressed to his lips and refresh his soul.

The word invitation conveys a meaning which is contrary to christian experience, as we have tried to state that experience above. The word in itself does not convey the thought of need upon the part of the one invited. One may invite his neighbor or his friend, his equal, to come and dine with him; this does not convey the thought that the neighbor is in need of help, or that he has made any plea for food. In fact, to imply in the invitation that such was the case would be a gross insult to that neighbor. Still further, it

implies that each one, the inviter and the invited, are equal, so that the invitation carries with it no obligation on the part of him who is invited to come, and no thought of charity conferred upon him by the inviter. But when God says in his word, "Come unto me and drink," or when he applies that word by the holy Spirit to the heart of a thirsty soul, there is need and poverty on the part of that soul, and the word comes with healing power and heals his hurt, as water quenches thirst. The water itself is not inviting (to use the word of the hymn writer referred to before) to any man when that man knows no thirst, but to the thirsty the water is in itself inviting. Such a heart longs for the living waters, but such a heart does not see any ground whereby he can claim this water; he feels unworthy of it; he is unworthy of it, but he wants it; he must have it or perish. What a gracious gift it becomes to him when the Master holds it forth and presses it to his lips, and he drinks and lives. The dear Lord has not invited him to drink, but has given him to drink. Is there not a vast difference between such an experience as this, and a simple invitation? The man who is my equal, and who needs nothing, may be invited, but the beggar stands upon different ground. I do not invite him, but respond to his cry for help, and I place food and clothing in his hand. So we are all beggars in our relation to the things belonging to the eternal world. Our God does not invite us near, but he brings us near; he does not invite us to eat and drink, but he answers our need by giving what we need, and he makes his revealed word precious to the soul, and comforts the soul with its revelation of salvation, the salvation which in all its parts is of God. We do not doubt that some, perhaps

many, have used the word invitation, meaning nothing else than what we have here presented, and we have not called attention to the word that we may find fault with any who have thus used it, but because we are told to hold fast the form of sound words. When those who deny the doctrine of salvation by sovereign grace make common use of any word not used in the Scriptures, it is time to examine that word well, lest we become ensnared by unsound doctrine, which may be brought in by the use of even a word. Let it be far from us to make any brother an offender for a word, yet let us be careful not to use unscriptural words. We do not say that we ought to confine ourselves to words found in the Scripture, but let us see that the words we do use are scriptural, that is, in harmony with what the Scriptures teach.

It is sure that our God does not invite men dead in sins to arise and live; he speaks and they live. Neither does he invite the living to eat and drink, any more than a mother invites her new-born babe to eat and live. The mother gives food to her babe, and the child eats as provided for of God, and grows and thrives. God gives heavenly consolation to his little children, and they eat, and drink, and live, and grow, and thrive. Should they live on earth a thousand years, they are all the time little children; God gives to them, and they receive what he gives.

We have not thought on the other hand that in this connection the word "command" is applicable, only from within. The beggar does not realize any compulsion laid upon him to eat and drink from without. The compulsion is within, his hunger commands him to eat. The giver of food does not give to him as though he uttered a command to him,

but as one who in pity supplies his need. If one of us could give to another a hunger for anything that we had to give, then in giving that hunger we should be giving a command, a command which would not be disobeyed; he would under the stress of that commandment be compelled to eat. When this degree of hunger is within him it is itself the commandment dwelling within him, and to eat becomes a sweet and gracious privilege. The food is given to the hungry from the hand of love, and no message can be quite so delightful to his ears as the word, Eat, O friends; eat and drink, O beloved. The command to eat is in the very life of that man, and here is the gracious provision to satisfy that command. Every word of God in Christ Jesus is that bread, and that water, and that wine. From the wells of salvation, that salvation which is in Christ, such seeking souls draw water with joy, as said the prophet. To men and women thus prepared every promise is bread, every principle of doctrine found in the word is bread, and every commandment is bread. Jesus said, It is my meat and my drink to do the will of him that sent me. To do the will of God is to eat if we possess the Spirit of the Master. So far as we do possess that Spirit we shall find our most satisfying food in his service. Then we shall realize what is meant when it is said that his yoke is easy and his burden is light. To such hearts the commandments of God are not grievous. What a soul-satisfying thing it is when some gracious commandment is sealed upon the heart, and we come to feel that the commandment is love, and that love is its fulfilling also. Here is meat indeed, and here is drink indeed.

It is written, Forsake not the assembling of yourselves together, as the man-

ner of some is. Perhaps we read this and feel as though we must obey this commandment; we abide in the assemblies of the house of the Lord; we go up to the place of worship regularly, and do so because we desire to be obedient; perhaps we remember the poor liberally, as we are bidden in the word of God to do, and feel that in this we must obey; perhaps we contribute our full share, as the Lord has prospered us, to all the expenses of the church, of whatever nature. This we do, as well as all other things that seem to be demanded in the word, and yet all these things do not seem to be meat and drink to us. Outwardly we have done what we were commanded as followers of Christ, yet in it all there has been no comfort of love, no joy in the Lord, no witness of the Spirit, and we seem to ourselves to be doing all these things just as the pharisee might do them, to be seen of men, or at least, for some selfish end, and we are not near to the Master in the experience of finding all this to be our meat and drink. Such a state as this must and will be a grief to all who love the Lord, and there will of necessity be great searchings of heart for something more than all this outward righteousness; we want to find the commandment a joy, and not a burden; bread and water, and not a weariness; and when the power of the Spirit of Jesus is felt within, then we will long to do all the will of God, both in inward love and in outward obedience. Commandments will then all of them be as our daily bread, and obedience will be a privilege conferred. Then indeed will we find the commandments not grievous, but pleasant. What a wonderful work is that which can bring the soul to enter into the power and meaning of the word of the Lord which has said, "Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God." By every word.

It is the glory of the gospel that it reveals where lies our power to do his will. In Christ Jesus all is fulfilled. As he dwells in us the righteousness of the law is fulfilled in us. The apostle does not say it is fulfilled by us, but in us. As it comes to be fulfilled in us, we come to see more and more clearly that this righteousness is not and cannot be fulfilled by us. The revelation of light within shows more and more clearly the greatness of darkness in which it shines. This is a good work, in this is our humiliation, and in this is the exaltation of Jesus. Thus we come to make mention that the Lord alone is exalted. Those in whom such experience is found will go softly on their way; their life will be found as they are brought near to Christ by heart-felt experience, and in their daily walk before God within and without; their death is when they are found living after the flesh. As they have come to love life and to desire to see good days, so will they strive to abstain from evil and refrain their lips from all guile. This will not be bondage, but liberty. The bondage will be found by them when they cannot do the good that they would.

#### TO OUR CORRESPONDENTS.

WE wish by this brief note to remind our subscribers and friends of the fact that the good of the SIGNS as it is blessed to the comfort of many weary hearts, depends greatly upon you, as the paper is made up largely of your communications. Please do not forget this. Write as often as you can, and as the Lord may direct your minds, whether it be of his dealings with you in your experience, or exposition of Scripture. We desire that each number of the SIGNS be filled with matter of comfort and instruction to the household of faith.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS XIII. II.

BROTHER BEEBE:—Please give your views on Romans xiii. 11: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

ELIZ. BRICE.

JUNIUS, N. Y., Jan. 18, 1862.

### R E P L Y .

OUR Redeemer said of the Pharisees and Sadducees, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. xvi. 3. But the apostle implies that the saints addressed in our text know the times. There are times in the spiritual kingdom, as well as in nature, for every purpose of God to be accomplished. In nature there is seed time and harvest, summer and winter, day and night, and as the wise man has said, There is a time for all things under the sun: a time to be born, and a time to die: a time to sleep, and a time to awake: a time to be merry, and a time to mourn. So in the spiritual kingdom, everything is appropriate in its appointed season. When the Bridegroom is present is not the time to fast; but when he is absent then the children of the bride-chamber shall fast. The time indicated for the church of God to buckle on the armor and confront the enemy, is very inappropriate for her to sleep. Paul says to the Thessalonians, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, \* \* \* and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the

children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But 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. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 1-9. The time for sleeping, drunkenness and rebellion, was with us when under the power of darkness, before we were translated into the marvelous light of the kingdom of Christ; but now in our manifestation as the children of the light, it does not become us to sleep, as do others. When christians do sleep, in a spiritual sense, it is with them a time of darkness, as their fleshly powers are carnal and worldly, so the powers of darkness on them produce drowsiness, inactivity, stupor and insensibility, in regard to the things of the kingdom. All this Paul says the saints know perfectly. Therefore, knowing the time, they were aware that with them it was high time to awake out of sleep. When men sleep, their mind wanders at random in baseless visions and unreal dreams. So christians, when at ease in Zion, lay off their armor and become vain in their imaginations, and their minds are with the fool's eyes, traversing the ends of the earth. When we have taken on us the name of Christ, have renounced the hidden things of darkness, it is time to awake, to watch and be sober, and never be caught sleeping on our post.

The admonitions given to the saints in this chapter show that the saints are surrounded with manifold temptations, and liable to be overcome of evil; where-

as, they are exhorted to overcome evil with good. In their relations to the world, in the revolutions and changes of earthly governments, let every soul be subject to the higher powers, as children to parents, servants to masters, as citizens to rulers, knowing the powers that be are ordained of God, and we cannot resist them without resisting the ordinance of God; for, he says, in the third verse, "Rulers are not a terror to good works, but to the evil." "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." After setting forth many of the obligations which rest on christians, he says, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." He then adds, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." From the connection we infer that the saints in regard to some of these obligations, had been sleeping, dreaming, or inattentive, if not directly violating these precepts, they had neglected them, or had failed to discharge them with that degree of assiduity and promptitude which their importance demanded. As an incentive to vigilance, the apostle not only shows the liability of the saints to fall into temptation, and be drawn into present difficulties, but he urges the approximation of the day of the Lord, or the day of their deliverance from all the cares, duties, responsibilities, trials, vexations and turmoils of this mortal life.

"For now is our salvation nearer than when we believed." The term salvation in this text, means deliverance. The apostle says, Rom. viii. 19: "For the

earnest expectation of the creature waiteth for the manifestation of the sons of God;" and in the same connection adds, "And not only they, [the whole creation] but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Thus the salvation which is nearer than when we believed, is that wherein we are saved by hope, the redemption of our body from a mortal to an immortal state; when death shall be swallowed up of victory; when this corruptible shall put on incorruption, and this mortal shall be clothed in immortality. That happy period, that glorious day is drawing near, and is now nearer than when we believed; that is, it is nearer now than it was when we first became believers. You have progressed thus far in your pilgrimage; you are thus far nearer to your great deliverance, "the night is far spent;" your struggles, toils and labors will soon be over; "the day is at hand," the perfect day, when clouds shall no more obscure the Sun, nor hide from you the refulgent glories of your inheritance above. This being the case, "Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof."

RECEIVED

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
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TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$962 15
Mrs. Itha L. Bone, Ill., \$3.00; Olevia Van- natta, Ky., \$5.00.—Total.....	8 00
Total to date.....	\$970 15

MARRIAGES.

By Elder D. M. Vail, at the home of the bride's  
parents, August 31st, 1904, Louis T. Hull, of Candor,  
N. Y., and Miss Grace A. Whitley, of Ithaca, N. Y.

OBITUARY NOTICES.

**Elder A. D. Bourland** was taken away by death on Monday morning, August 1st, 1904, at his home at Keller, Texas, aged 64 years, 4 months and 10 days. He was born in Caswell Co., N. C. He died from paralysis, with which he was stricken over one year ago. When quite young his father died, and his mother removed from North Carolina and settled in Calhoun Co., Alabama, where he grew to manhood and married Miss M. L. Ray, in 1859. The Civil war soon followed, and he enlisted in the service of his country, serving through the war, a brave, efficient, honorable soldier. He afterwards moved to Fannin Co., Texas, in 1867. To them were born six children, four sons and two daughters; his wife, one son and one daughter preceded him to the grave. He married again, but his second wife died after about one year. He married his third wife, Miss M. E. White, July 1st, 1872. To this union were born ten sons, five lived to manhood. Thus nine children survive him. All his married children, save one, lived near their father, and three sons are yet living with their mother at the old home place. One son, W. S. Bourland, and one daughter, Mrs. Fanny White, are members of the same church to which their father belonged. Elder Bourland was a good financier, and through industry and economy accumulated considerable property. His house was a home for the Baptists, and he delighted to see his brethren come, and to care for them. He was a useful man in his neighborhood. People all through the country had full confidence in his integrity, sincerity and general deportment.

The funeral took place at his late residence in the presence of a large concourse of neighbors and friends, who met to pay their last tribute of respect to the departed. The service was conducted by the writer, assisted by Elder R. Keith. We sung, "Blest be the tie that binds," &c. Solemn remarks were made from Job xiv., after which the remains of our loving and God-fearing brother and faithful fellow-servant were interred in the family cemetery, to

await the resurrection.

The church and association extend their sympathy to the bereaved companion and sorrowing children. We pray God to lead them by his Spirit, and to sanctify this dispensation of his providence to their good and to his own glory, remembering that of him it is true as Paul said, "For to me to live is Christ, and to die is gain," and that our brother is now basking in the light of the eternal city of God, beyond the turbid waves of sin and sorrow.

ASA HOWARD.

(See experience of Elder A. D. Bourland on page 554.)

**Herbert Blackwell**, eldest son of Ira and Catherine Blackwell, died on Saturday evening, May 14th, 1904, at his father's home near Glenmore, N. J., after three weeks of extreme illness from measles, followed by typhoid fever. It was at a time of multiplied affliction in the family, the mother and two other children being ill at the same time. Through the mercy of God all these recovered. On the following Tuesday the burial service was held at the home, where a few friends gathered to show the deep sympathy they all felt for the bereaved and sorely afflicted family. Very many came to the cemetery who could not attend at the house because of the illness of the family there. We endeavored to speak as best we could for the comfort of the family, from a text selected by the mother, found in Col. iii. 1-4. The interment was in the cemetery attached to the Old School Baptist place of meeting, in Hopewell.

It is sad when those of youthful years are called away by death. Especially is this so when a young man or woman of rectitude, bright intellect, whose life is full of promise for usefulness and honor, and who is known and loved by many friends, is removed from the circles which have known them, and which shall know them no more on earth. No young man in this vicinity had brighter prospects for usefulness. Although his age was but 17 years and 8 months, he had already secured a place in a bank in Trenton, and it was the testimony of the officials of the bank that no young man of his years had ever commanded their approval and confidence so entirely. He had been a studious boy, thoughtful and careful, associating only with those who were respected and esteemed. From some things that he said, and from his manner at times, his parents feel that they have good ground to hope that grace had wrought that work in him which fits one to either live or to pass away from earth to the life beyond, at the right hand of the Father above. The sympathy of the whole community went out to the dear parents during all the time of their anxiety, and afterwards at the loneliness and sorrow of bereavement. The mother is a member of the church at Hopewell, and the father also knows and loves the truth, and both are sustained by that faith which is the victory that overcomes the world.—Ed.

DIED—In Tehuacana, Limestone Co., Texas, Aug. 16th, 1904, our beloved daughter, **Vandellie Lulu Elizabeth Bozeman**. She was born in Whitfield Co., Ga., Jan. 28th, 1884. She was 20 years, 6 months and 19 days old. She was bitten in the night while asleep by a spider, but we did not know what had happened her until it was too late. Medical aid was rendered, and we did all possible for her, but the messenger called and she had to go. She was a dutiful and loving child, agreeable to her large circle of friends and associates, and was loved by all who knew her. She professed a hope in Christ three years ago, but was never baptized. When in health a short time before her death, she said she had no fear of death, and that if she should be taken first she did not want us to weep for her. We cannot help but weep and mourn because of our great loss, but rejoice in the hope that she is at rest where parting is no more.

Brethren, pray for us, that we may be reconciled to the will of God.

JOSEPH HILL BOZEMAN.  
MARY FRANCIS (EVERETT) BOZEMAN.

## MEETINGS.

PROVIDENCE permitting there will be a meeting of the Old School Predestinarian Baptist Church of Albany & Troy, N. Y., Thursday and Friday before the fourth Sunday in September, 1904. All who desire to come will be made welcome. Come to Albany, N. Y., and take electric cars at the union depot for Troy, N. Y. At Troy take electric car for Alba, change and take electric car to West Sand Lake and inquire for Mrs. Moul, who lives about five minutes walk from the electric car depot. Those coming on Wednesday can go to 423 Sheridan Ave., Albany, N. Y., where they will be cared for until Thursday morning, when they will go with brother Charles and George Schade to the meeting. Those coming Thursday will go direct to Sand Lake from depot. Meeting is at the home of Mrs. Moul, by her request, who makes every lover of the truth welcome, for she loves them for Jesus' sake.

D. M. VAIL.

The yearly meeting of the Cow Marsh Old School Baptist Church will be held at their meeting-house in Kent Co., Del., beginning on Saturday afternoon at 2 o'clock, and continuing all day Sunday, Sept. 24th and 25th, 1904. All brethren and friends are requested to come to Felton, on the Delaware Railroad, on Saturday morning, where all morning trains will be met, the last train arriving there at 10:20 a. m. We hope to see a goodly number in attendance.

J. B. MEREDITH, Church Clerk.

The Old School or Primitive Baptist Church of Columbia, Jackson Co., Mich., the Lord willing, will

hold her yearly meeting commencing Friday evening, Sept. 30th, and continuing the two following days. All lovers of truth are welcome, and we hope the good Lord will be our Leader all through the meeting. Those coming from the north, south, east or west will be met at Cement City depot, near by the church.

M. P. LEWIS.

The Old Baptist Church called First Roxbury, at Vega, Delaware Co., N. Y., has appointed a two days meeting to be held the first Wednesday and Thursday in October, (5th and 6th) 1904. All who love the truth are cordially invited to attend.

J. B. SLAUSON.

The next annual meeting of the Lexington Association will be held, the Lord willing, with the Old School Baptist Church of Schoharie, N. Y., at her meeting-house on Schoharie Hill, meeting to begin at 10 a. m. on the first Wednesday in October, 1904, and continue two days. Ministers and brethren of our faith and order of other associations and churches in good standing, and all lovers of the truth are invited to meet with us. Trains will be met at Howe's Cave on Tuesday before the meeting. Those who come to Cobleskill will call on brother J. E. Livingston.

G. W. GUERNSEY, Clerk.

The Juniata Association of Old School Baptists will convene, the Lord willing, with the Fairview Church, in Fulton Co., Pa., on Friday, October 7th, 1904, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the B. & O. road to Hancock, and pass over the bridge to the Hancock side, where they will be met and conveyed to places of entertainment. Come on Thursday and be there about 1 o'clock.

AHIMAAZ MELLOTT.

The Corresponding Meeting of Virginia is appointed to be held with the Ebenezer Church, Loudoun Co., Va., Oct. 12th, 13th and 14th, 1904. Brethren and friends coming by railroad will be in Washington, D. C., in time to take the train on Tuesday at 1:30 p. m. for Bluemont, on the Washington & Ohio division of the Southern R. R., where they will be met and cared for. We extend a hearty invitation to all who may wish to meet with us.

J. N. BADGER.

A YEARLY-meeting will be held with the Olive & Hurley Old School Baptist Church the last Wednesday and Thursday in October, (26th and 27th) 1904.

JAMES H. BEVIER, Clerk.

A two days meeting has been appointed to be held with Cammal Old School Baptist Church, the Lord willing, the last Saturday and fifth Sunday in October, 1904. A cordial invitation is extended to all

lovers of the truth. Those coming from the south will take the New York Central train at Williamsport, and those coming from the north will also take New York Central train. Ample accommodation for all who live out of town. Trains will be met on Friday and Saturday morning. Elder John McConnell, of New York city, Elder J. T. Rowe, of Baltimore, Md., and our pastor, Elder D. M. Vail, will be present.

ALVA B. CALLAHAN, Clerk.

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10:30 A. M.

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

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., OCTOBER 1, 1904. NO. 19.

## GIFTS IN THE CHURCH.

I SEND for publication in the SIGNS the following extracts from a private letter written over ten years ago.

The gifts of our dear Savior to the church have all been named in the Acts and letters of the apostles, and their order and purpose fully set forth. The apostles, first in order, had peculiar authority, which they made known to the saints on their first coming to them, claiming obedience to their judgments, not because of any superior merit in themselves, but because of their appointment as apostles “by the will of God.” They were prepared by the inspiration of the holy Spirit to render infallible judgments, to declare the doctrine of God in the only form of words in which it can ever be expressed by men with absolute accuracy, and to set in order every ordinance of the Lord, and every gift given to the church, and all the forms of worship and service. They have taught, as Jesus commanded them to do, the observance of all things whatsoever he commanded them, so that nothing is lacking in the Scriptures of the New Testament that is necessary to show to

every true seeker his place and privilege and duty in the church of God, and to regulate his conduct in the world.

In regard to every other gift beside that of the apostles the church is the judge. “Know ye not that we shall judge angels?” No one but the apostles can say to the church, “I am sent to you by the Lord, and on this account it is your duty to receive and obey my words.” In regard to all other gifts the judgment is with the church. Not only is the first recognition of the gift by the church, but also the call by which its character and exercise are to be acknowledged. The gift will often be seen by the church while the man in whom it is seen does not as yet know the nature and meaning of his own exercises, and he is often surprised and rebellious when informed of the mind of the church concerning him. Aside from the judgment of the church there is no reliable evidence of a gift.

The church is presented by the apostles as having possession and control of the members and gifts, not they of the church. The authority by which the gift is upheld is in the church, which is there shown, in figure, as a candlestick, upholding the candle. The gift thus recognized and

upheld by the fellowship of the church reflects its light upon the body, and rules over the church with all the authority of the Word which has established and defined the gift and its order and province. The rule and authority are in the office and in the word administered, not in the man as having superior qualities. Of this also the church is the judge as to whether the word is rightly administered and the office used well. The church set apart the seven. (Acts vi. 3.) The church, by the command of the Holy Ghost, separated Barnabas and Saul unto the Lord for a certain work unto which he had called them. (Acts xiii. 1, 2.)

To any one who comes to the saints claiming to be sent to them of God they can say, "Tell us your message, and we will judge whether you are sent unto us from the Lord." Even in the peculiar work of the apostles there was a manifestation of their power and authority in the consciences of the saints, by which they were commended unto them as sent to them of the Lord. (2 Cor. i. 2; iv. 2; v. 11.) It is a man's gift, not his intellectual power, personal attractions or exalted position in the world, which makes room for him in the church of God, and "brings him before great men." This is true when one comes to the Lord's people in written communications, as well as when he speaks in their presence. We are to bear in mind, however, that there is no gift presented in the Scriptures whose ministration to the church is by epistolary communication but that of the apostles. There is much value in the written works of experienced men to edify and comfort spiritual readers; but the peculiar authority of a gift of Jesus to the church does not attach to that exercise. At least I find no intimation in the Scriptures that anything which has been

written since the last of the apostolic writings has any such authority over the saints as do the inspired writings, and as does the proper exercise of the divinely appointed gifts in the church. For in the orderly meetings of a gospel church, and nowhere else, authoritative gospel work is done. Christ is in the midst of the church, even where two or three are gathered together in his name, and there is his judgment-seat.

The call came from Cornelius to Peter, not from Peter to Cornelius. Neither knew at first the purpose of God, who was directing each, but when Peter, who was an Elder as well as an apostle, had arrived, and each had recounted his experience, then Cornelius announced the authoritative conclusion: "And thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

And not only as to the gifts, but as to their proper exercise, the judgment is to be given by the church, not by the one exercising the gift. "Let the prophets speak two or three, and let the other judge."—1 Cor. xiv. 29. No man or church can direct as to what message shall be delivered, but they shall judge as to its character and authority after it has been spoken. There is authority in the gift, but its exercise is *in*, and *through*, and *with* the faith of the saints, not *over* their faith.

The judgment of the saints when they judge angels is not the cold conclusion of natural wisdom and knowledge, but the warm experience of the word of truth in the new heart and in the cleansed conscience, coming "in power, in the Holy Ghost, and in much assurance." It is a sweet and blessed privilege thus to sit in judgment of angels, and of their mes-



sages and work, if they are truly the Lord's messengers; for even when the message is one of reproof to the soul it is a sweet token of the remembrance of our faithful and loving God. But when the power is lacking, and there is no commendation of the word spoken to our consciences in the sight of God, it is a dreary and desolate time with the soul of the hearer.

I do not speak of these things because I think you do not know them, nor as apprehending a different view on your part concerning them, but I call your attention to the scriptural teaching concerning the gifts in the church, in order that any course which is inconsistent with that teaching may more clearly appear.

Wherever errors are seen in the doctrine proclaimed by any with whom we stand in church relationship, or in their walk, I regard it as a duty to take such a course with regard to them as is directed by the Savior and his apostles. In the proper performance of this most solemn duty divine authority will be felt, and its effect seen. The conversion of the erring brother is the only right motive for approaching him on the subject of his faults, and the salvation of others from the error is the only valid reason for speaking of his faults publicly, when their public character has made that course necessary. It is only by *causing one to see his error* that he can be converted from it, not by an assumption of authority to declare that an error is held, or has been committed, and only a plain exposition of the error by the Scriptures, not by the decision of councils, will be effectual for good to the brethren.

The communications of a minister of the gospel with regard to spiritual things should and will receive careful consider-

ation from brethren generally, because of his office, in which he is called to devote his life to attendance upon such things. Yet we must remember that what he says, either from the pulpit or the press, can only be commended to the saints by its own intrinsic value. The convincing power and authority with which it is given him to teach, rebuke and warn, will appear in the words spoken, as they are seen and felt to be according to the oracles of God.

To the above, which I find among my unpublished letters and fragments, I will add a few sentences. It seems to me very important that every member of the church of God should remember and feel his or her own individual place and responsibility as one of the members of Christ. While regarding all the gifts in the church as from the Lord, and esteeming them at their true value, and while humbly obedient to the gospel rule which the pastor has over the church, each member must stand before God in his own experience of Jesus as his life and righteousness. He is not lost, swallowed up, in any gift, but has an individual standing. He cannot take any sentiment or truth merely upon the assertion of another. He must have an experimental knowledge of it for himself, and whatever duty is laid upon his conscience by the Spirit he cannot throw off upon another, but must attend to himself. And in this sense there is neither male nor female, Jew nor Greek, but all are members of the body of Christ, and members one of another, and all one in Christ. When led by the Spirit they all dwell together in unity, each one profiting by the exercise of all the gifts which the Spirit divideth to every man severally as he will, because by the same Spirit each

member of the body is taught the same things which are embraced in the ministry of the various gifts. While regarding very highly every gift, and especially those that have the rule over us, we must each be faithful to our own consciences, and speak only what we can see as the truth. But while we can take no sentiment merely upon the assertion of any man, we must hold fast the form of sound words, which we have heard of the apostles, in faith and love which is in Christ Jesus. We cannot set up any sentiment of our own contrary to any word of inspiration.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 6, 1904.

#### MARKED PASSAGES.

BY examining the outward appearance of the household book, the Bible, we can form some idea as to the time it has been used, the manner in which it has been cared for, and the frequency of its being handled. But it is more interesting to note the leaves which are finger-worn, the pages with turned down corners and the marked and underlined passages. Here we find a field for investigation and reflection, and of never-ending amazement. Who can tell the thoughts that passed the reader and prompted him to mark this or that passage? When looking over the pages of our own Bibles, observing the many passages which we have marked in days gone by, can we always bring to memory the reason why such passages were marked, or of what particular interest were they to us at that time? Some marked passages we have entirely forgotten, some have lost their special interest to us, and we wonder why such passages were marked, but there are others which bring back memories of the past, sometimes of joy, sometimes of sor-

row, sometimes of hope, sometimes of despair, sometimes of praising and sometimes of prayer.

To-day, while viewing some passages which I had marked in years past, my mind has been led back to those days, and much of my experience of that time has come up before me with a mixture of sadness and joy and many perplexities.

I was past twenty-one years of age when I first had a Bible of my own; I had read but little of the Scriptures before that time. I had then been a member of what I thought was the church more than two years. I joined that church in hope of finding relief from my troubles on account of sin. When I presented myself for membership and was called upon to relate my experience, I told them my feelings on account of sin, and that I had decided to join the church and live a better life. I went home from the church that night a miserable sinner. My burden was greater than ever before, but I thought I would feel better when I had been in the church awhile and had lived up to their requirements. This was my only hope at that time, and I set about to do what I could. I thought if I had been a great sinner outwardly, I could do a great deal in reforming, but I was not such an outrageous sinner as some had been, and this I felt to be to my disadvantage. I was not as blameless as Paul, concerning the law. The reformation I made seemed not to meet the requirements of God's holy law. My sins without did not trouble me, as did my sins within. My heart was impure, my mind corrupt, and all the evils I could imagine seemed to dwell in me, and I could not get rid of them or deliver myself from the burden they caused. With these feelings within, and all the time acting the hypocrite in the church, I be-

came more miserable than ever, yet I held on to my hope that I would do better until I found relief. I was still in this sad condition when I bought my Bible, in March, 1900, and began to read it with the determination to follow its teachings as best I could. About this time my mind became enveloped in Unitarian Infidelity. I had a desire for religious reading, and bought some books of my own selection from a catalogue, not knowing anything about what I was getting. One of the books was titled, "The greatest thing ever known," by R. W. Trine. It was the first I read that interested me. The writer presented man as being essentially equal with God, that man's life was a part of God, and was God himself in man. In short, he said the consciousness of this divine relationship between God and man was "the greatest thing ever known," and the secret of holiness was to live in conscious realization of this union with God. To my deluded mind this doctrine seemed well supported by the Scriptures. This seemed nearer Bible teaching than anything I had ever heard preached, and for a time I was completely absorbed in the delusive theory, but I was not disposed to let any one know the thoughts of my mind, or tell what I was reading. In this state of mind I read much in my Bible, and would mark such passages as John xiv. 17; Phil. ii. 5; 1 John ii. 27; John xv. 4; Acts xvii. 28, and many others which I thought supported "Trine's" doctrine. Just how long I remained in this condition I cannot remember. But when it all proved a failure in my case, and I saw the same burden was upon me and the same troubles within, I sought relief by reading books of the Revivalist Office, by M. W. Knapp and others. These men of the Holiness sect could de-

scribe my feelings about as well as I could, but they would tell me the only way of deliverance was to turn away from all my sins within, as well as without, and live a life of sinless perfection in the flesh, and when I had thus consecrated myself then the Lord would bestow the "second blessing," which was a pure conscience. The Scriptures seemed to require this much of me, and I was trying with all my strength to do that. I would read the experience of those who claimed to have found relief in that way, but what proved successful in their case proved destructive in mine. My every effort seemed to sink me lower and lower, but this was my only hope and I could not give it up. I would read my Bible, and wherever I found a command to "be ye holy," or "sanctify yourselves," I would mark or underscore it. I would try to pray and ask God to bestow the second blessing upon me, when at the same time I did not feel to have ever received the first. I could not pray the Lord to restore unto me the full joy of his salvation, but my cry was, "Lord, teach me what are the joys of thy salvation;" for in all these long days of sorrow and mourning I had known no joy. Thus my sorrow continued. I could talk to no one about my troubles, and was ashamed for any one to know what I was reading, in hope of relief. I had failed in every attempt to do that which I thought must be done in order to enjoy the blessings of salvation, but I did not give up. I went on in this way until the fall of 1901, at which time I began reading the *Baptist Sword and Shield*. There was a great fight going on between the Gospel Missioners (an opposing faction of the Board System) and the mother body, the New School Baptists or Missionaries, as they call themselves. This

paper interested me, and my mind became less concerned about my troubles within. All I had ever read before claimed for itself the support of the Scriptures, and I had tried to comply with its teachings, but here was a subject under discussion that was claimed to be unscriptural, and I found some relief in reading the reports of this warfare, and was not so often reminded of my burden. I was not reading much in my Bible at this time, and was not interested in what I read. This went on for some time, and I became very indifferent to experimental religion. I had come to the conclusion that I would have to be content with my experience, and not trouble myself over the matter any longer. All the doctrines and systems of religion I had ever heard or read had left the same impression upon my mind, that I must do something; accept Christ, believe in him, trust in him, and many other things, none of which I was able to do or knew how to do. In this state of mind I remained until the spring of 1903, when first I read the doctrine of unconditional salvation. The doctrine of election was a new doctrine to me, in it was revealed to me the mystery of salvation by grace. I could now look upon Jesus as the Savior of his people, and not as one offering salvation to sinners, and pleading with them to accept it. I could now see that the God of heaven and earth was an eternal Sovereign, that he doeth all things after the counsel of his own will, and that he had set his love upon his chosen people before the foundation of the world. This was a revelation to me, in which I saw Jesus as the special atoning sacrifice for all that the Father had given him, and that he was the righteousness of them who were redeemed by his blood, and all these blessings were freely bestowed upon

them, not because of what they had done, or could do, but because of the great love of the Father wherewith he loved them from all eternity. I could now see that Jesus had already done what I was trying to do and found I could not do. This was glad news to me, and unlike all the other doctrines and theories which I had tried and kept secret from others. My first thought now was to show what I had read to my neighbor, who was a "Hardshell," and see what he thought about it. He said it was the doctrine of the Primitive Baptists, and the doctrine they preached.

Day after day I would meditate upon these things, and dream of them by night. As my thoughts deepened, the mysteries of the eternal God and his wonderful power and wisdom and glory seemed to be revealing themselves unto me. Gradually my joy in the Savior's love increased until my very thoughts by day were one continual song of praise unto the Lord, and whether awake or asleep my meditations and dreams were seldom upon anything else. If I had had only one dream, or if this joy had come all of a sudden, I might tell something of the time and place of my deliverance, but as it was I could not tell, nor cared I to know. It was enough to know that my burden was gone. I was satisfied with the blessings I then enjoyed, and it did not trouble me because I knew not the time or place of my deliverance. Nor did my joy end here, but continued day after day; my Bible now was the most interesting book of all books, and I could no longer mark the passages that were comforting to me, for everything I read was a sweet message of joy and love.

Those were happy days; words cannot express the joy that filled my soul all the day long, nor is language sufficient to

describe the pleasures I spent by night in the land of dreams; all was joy and gladness, peace and happiness; no doubts or fears came into my mind to disturb my calmed breast reposing in a Savior's love; but those days are past. It is not needful that I should have marked passages to remind me of those delightful moments, the very darkness that now encompasses me about reveals to me that the day of gladness is past. The coldness that I now feel speaks more forcibly than words could tell that the summer of rejoicing is over. O that I might once again feel and realize that peaceful assurance of abiding in my Redeemer's presence, supported by his grace and protected by his everlasting arm.

Just how long I remained in that blessed condition is unknown to me; time was of no interest to me then. Whether I was laughed at, or whether I was mocked, it troubled me not in the least. When I came to the church in August, 1903, I was still rejoicing in full assurance of peace with God through the Lord Jesus Christ, and it seemed strange to me how any one who had known this unspeakable joy could ever fear and doubt their salvation. In this exalted state I could say that those who have a hope based upon the finished work of Christ do not doubt their salvation, and I knew not how to fellowship those who were cast down in darkness. But the night came on, the winter's chill drove away the delightful remnants of summer, clouds of sin and rebellion darkened my pathway, until I am made to cry, "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow." This is my condition at present. The Old Testament is now of more interest to me than ever before, and I sometimes mark such

passages as Dan. iv. 35; Jer. xvii. 7, and others which specially exalt God and abase man. In all my sorrow and trouble of mind, my hope is still in him who has all power, and doeth according to his will in the army of heaven and among the inhabitants of the earth. As in joy I learned that when he giveth quietness none can make trouble, so in sorrow I have realized that when he hideth his face none can behold him. My experience teaches me that the blessings of the Lord are not at our command. Sometimes I am comforted by reading or hearing the travels of mind of some of God's children, but sometimes I feel to have traveled out of the road. Sometimes I find comfort in viewing my past experience, and sometimes I do not feel to have had any experience.

These are some of the thoughts which come to my mind while looking over the places in my Bible which were marked in times of trouble. While my troubles are not yet over, still they are different from the troubles of those days. There are many passages and several entire books in my Bible which I have never read, though some have been read time after time.

I will now close for the present. From outward appearance one would not see anything unusual to attract his attention, but on examination he would find marked passages therein as sign posts to the road in which I have traveled. Am I traveling this road alone? Tell me, is it thus with you? May the Comforter abide with all who are cast down.

R. S. PACE.

PINEHILL, Texas, Aug. 8, 1904.

BALTIMORE, Maryland.

DEAR EDITOR:—Will God visit his children with the rod for their transgressions? and is it not experimentally true that many sorrows shall be to the wicked, but he who trusteth in the Lord, mercy shall compass him about?

I would like to examine this subject, and hope to do so without building up a theory by throwing one truth against another truth, and thus obscure the truth. First. Has the child of grace a new and spiritual life? Christ said, "Ye must be born again." We know about the natural birth, that which is born of the flesh is flesh. Man was in the creation given a body which was capable of dressing and tilling the garden, and of enjoying the creatures which were given unto him, and he was a man of action. The same is true of all the creation of God, so that he opens his hand, and satisfies the desire of every living creature. See how varied is this creation, and these desires. Now, has God not given to his people a new and spiritual life over and beyond this natural life, with new and different aspirations, and with powers beyond those of this natural life which are also capable of action? Christ said to the disciples, "Let your light so shine." Was not this for the new life, or man, to do? So the man with the two natures is addressed, and is he not capable of doing what is commanded? It is said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

The natural man is sustained by eating the fruits of the earth; and to the spiritual, Christ said, Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. Thus this new man partakes of the words of Christ, who makes them, in time of need, living

words. If the natural man does not plow in the spring, because of the cold, he shall beg his bread in harvest. His life in this world depends upon his obedience to the law of his being. Jesus said that every one that heard his sayings, and did them, should be as a man who builded his house upon a rock; such an one suffered no loss by the storm. But he that heard his sayings, and did them not, was likened unto a man who built his house upon the sand: when the flood came it carried that house away, and the man suffered loss. The child of God who does not take heed to all the sayings of Christ, though saved, suffers loss. Thus if they are not in their place on meeting days, hearing and talking of the things of the kingdom, they do not learn, and neither do they enjoy the meetings.

Christ also said to his disciples, "Lay up for yourselves treasures in heaven." Shall we say that he commanded more than his disciples through grace could do? Again he said, "Seek ye first the kingdom of God, and his righteousness." Now both those who hear his sayings and do them, and those who hear them and do them not, are alike the children of God. The latter are like the characters spoken of by Peter, who did not add to their faith the things which the others did add. To one, he said, should be administered an abundant entrance into the kingdom of God, while to the other this was not administered. "But he that lacketh these things," said the apostle, "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Such an one has forgotten his first experience, while he who has added to his faith, or has gone on to know the Lord and the things of the kingdom, has become neither barren or unfruitful in the knowledge of the Lord Jesus Christ.

The Scriptures are given to us, and are able to make us wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. All this is for the church in time. Is not the ministry for the church in time, and the gospel also, that we may be instructed and worship God while here?

I will present one other witness, Psalms xxxii. 1, 2, speaks of him whose transgression is forgiven. Then it presents the experience of the man and his need of the presence of God, and then his confession of depravity. Then again he speaks of sins forgiven, and of prayer. Then he says, For this cause shall every one that is godly pray unto thee, and he who has delivered will deliver. Then comes the answer from God, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." That is, he says in substance, I have answered thy prayer, and will continue to do so, but "be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee." That is, do not be like the brute, after all that I have done for you. Now here is practical proof of the dealing of God with his children, and of his warning and instruction to them, even after the first assurance that their sins are forgiven. Then later comes the cry for help in times of need, and to this the Lord replies that he will continue to instruct him and to teach him in the way that he shall go, and that he will even guide him with his eye. Now he says, Remember, and walk not in sin and disobedience, and do not be like the horse

and mule, for many sorrows shall be to the wicked.

"Whatsoever a man soweth, that shall he also reap." It is the child of God here spoken of. It is thus that he is delivered over to Satan that he may learn not to blaspheme; that is, he is delivered over to his sinful lusts, so that now he can neither enjoy the world or the things of the kingdom of God. A man in Christ Jesus, born of the Spirit, now lives the new life by the faith of the Son of God, or by the teaching and guidance of the Spirit. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." This is the present worship, and rest on earth.

Is this man that is born again capable of obedience? We say, yes, but all his ability is of grace. In nature the man is addressed with admonition, concerning natural things, to labor for the food that he eats, &c. In the kingdom of God, it is not the spirit upon which the man lives that is addressed, but the man who has and needs the Spirit to guide him. See how many able ministers have become castaways in the kingdom of God here below because of disobedience to the divine law; but others who were weak in ability at the beginning have become strong, and have not turned aside to vain questions of no profit. Let there be more of the gospel and less contention.

I remain in hope of the life that now is, and of that which is to come, your brother,

JOHN THORNE.

[It is good to have our attention called to the admonitions in the word of God, thus our pure minds are stirred up by way of remembrance of them. All truly spiritual men and women will desire to walk as becometh children of God. If saved

by grace, they will desire to magnify that grace by a godly conversation, because grace so teaches them to do. The motive of such ones will not be for selfish reward, but the love of God will actuate them, and they will see cause to praise him for a heart to walk in his ways, and for the very doing of his commandments. We know of no one who has in this life more clearly exemplified the truth that the obedience of the believer is not for reward, but out of a willing heart and from love to God and his people, than has brother Thorne. Hundreds of brethren, for the past forty or more years, have been entertained at his home, and we know that it has been gladly done out of a willing mind; and service done from a willing mind, we are told, is acceptable to God. Brother Thorne has been most faithful to his meetings, no one has been more so; and yet we know that he has been in the sanctuary because it was his delight to be there. Such service does not need to be hired by promises of reward, or by threats of punishment. Brother Thorne has served in the vineyard freely; this is gospel and not legal service. It is good to have our minds stirred up in such true service.—ED.]

CARMEL-BY-THE-SEA, Cal., Aug. 18, 1904.

ELDER H. C. KER—DEAR BROTHER IN GOSPEL BONDS:—You would pardon me for intruding upon you if you knew the loneliness and the yearning of my heart as I sit here by the sea, thousands of miles from where I want to spend the few remaining years of my tabernacling here in this vail of tears, hungering after righteousness. I thought when I came up out of the water with the late and revered Elder T. P. Dudley, on the 24th day of August, 1856, in Georgetown, Ky., that my hungerings were satisfied in that

tranquil peace which passeth all understanding, as I was rejoicing in the gift of the Holy Ghost which was shed on me abundantly through our Lord and Savior Jesus Christ as I showed my faith in a once buried but now risen Lord and Savior Jesus Christ, by my works; who though once dead is alive again, and alive for evermore. But since that bright and glorious Sunday morning, when I was led from the water to a stable to change my clothes, where I then thought and still think of the glorious privilege I had of changing my clothes and starting out to walk in newness of life from a stable, it was so much like the blessed Lord coming into this world at the appointed time to start out in that greatest of all work known to man, the work of redemption, wherein he redeemed every child of the heavenly Father from all their sins, and saved his people with an everlasting salvation. But alas, what conflicts, what sorrows, what disappointment, what by and forbidden paths I have experienced since that bright morning nearly forty-eight years ago. How oft have I had to sing in my weakness, coldness and oft repeated hungerings after righteousness,

“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?  
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.”

Humbled as I am this morning, with a deep felt sense of my unworthiness, in the very depths of darkness, cast down as I have many times been, I still feel that hungering after righteousness that gives me a hope that I am not destroyed. Though after having preached to others I find that I have been cast away. Like



Job, in all my afflictions I have, I hope, maintained my integrity, though while doing so I have asked, "How then can man be justified with God? or how can he be clean that is born of a woman?"

I was licensed to preach the unsearchable riches of Christ in July, 1866; was ordained to the full work of the gospel ministry July 6th, 1878. So isolated was my life, so barren of fruit, that I was twelve years laboring under great difficulties, working at the carpenter's trade, trying to provide first for my household, which was large. I was twice married; we had ten children to raise, and some of them after they were grown, to look after. So my riches gathered with much labor and often in much pain, have often taken wings and left me. So amid sickness, deaths in my family and fire, I was cast away in 1884, and never heard a gospel sermon until 1901, except on two or three occasions. O the leanness of the soul that would fain fill his belly with the husks that the swine did eat, and no man gave unto him. Surely that is being a castaway, my transgressions were having a just recompense of reward. I lived after the flesh, and died that death that leaves its sting in the living, sensible, suffering prodigal. I remember that the servants in my Father's house have bread enough and to spare, and cry in my soul, O "who shall deliver me from the body of this death?" Sometimes my soul leaps with joy when by faith I see Jesus exalted at the right hand of God, and I cry out, "Thanks be to God, which giveth us the victory through our Lord and Savior Jesus Christ." I have been many times before 1884, and since 1901, blessed with spiritual blessings in heavenly places, not according to my obedience, but according to God's own choice in Christ before the world began. Yes, God's choice

was before the world began, but we receive those blessings in heavenly places, in the faith once delivered to the saints, in singing the new song, even praise to God, whose arm brought salvation. My meditations while alone in Arabia, (the wilderness) when none but God was near, were of coming home to our Father's house and eating at the King's table, and joining with the children of the heavenly King in psalms, and hymns, and spiritual songs of everlasting joy, making melody in our hearts unto the Lord, who hath fought our battles for us, and hath dealt with us not according to our sins, and rewarded us not according to our iniquities, but bare us and carried us all the days of old, and redeemed us from sin and made us accepted in the Beloved.

Since 1901 I went back to my little church at Troy, Illinois, and we all joined together again in love and fellowship, and I am now in my weakness laboring under their watchcare, and make from time to time my reports to the little sister in Zion so far away. There is no church that I know of in California that holds regular meetings. I have baptized three at Yuba City, but have not yet been able to organize a church there. I have held meetings in Santa Rosa and at Santa Cruz, Cal., and talked to a sister in Oakland and one sister in San Francisco, who has since gone to Woodlands to live. There is but one sister in Santa Cruz, and one brother in Seabright, near by. I have traveled for thousands of miles up and down the mountains and plains of the Pacific coast from Los Angeles, Co., Cal., to North Yakima, Wash. In Oregon and Washington there are several churches, constituting Siloam Association. I have attended that association twice, their two last annual meetings, where we enjoyed spiritual blessings which were heavenly

places, blessed to us according as we were chosen in Christ before the world began. I found the brethren all through Oregon and Washington united in that one faith, which was once delivered to the saints by revelation of the Father, who writes his law in their hearts and puts it in their minds. And working out what God has worked within them, they are striving to keep the unity of the Spirit in the bond of peace, and may God help them.

I read this a. m. your interesting letter in the SIGNS of August 15th, so I direct this to you.

In christian love, I am your unworthy brother, if one at all, saved by the free, sovereign grace of God, through the Lord and Savior Jesus Christ, to whom be all praise. Amen.

W. W. POLK.

TOUCHET, Wash., Sept. 16, 1903.

DEAR EDITORS, AND ALL OF THE HOUSEHOLD OF FAITH:—A little more than a year ago I sent a short communication to our beloved editors to consider the advisability of its publication, and to my surprise it was published. It had not more than started on its long trip east ere I was astonished at myself that I should have thought of sending such a hastily written scrap for publication, yet all it contained are the true sentiments of my heart. So now as it has pleased the gracious Lord to preserve my life to the present moment, I seem to be impressed to write again. Why this is, I do not know, save that I realize that I surely do maintain true fellowship for the household of faith, the saints of the living God, and the followers of our Lord and Savior Jesus Christ.

It is not needful that I should mention the ups and downs of the past year, for

such things are the legacy of all that walk the road which leads through great tribulation. These are they that have washed their robes and made them white in the blood of the Lamb.

For some reason I have been impressed with the subject of our Lord's temptations in the wilderness. By him were all things that were made. He spoke, and the stars came forth. Here was the first choir and the first music of which we have any account. "The morning stars sang together, and all the sons of God shouted for joy." We read also that, "In the beginning was the Word, and the Word was with God, and the Word was God." Again we read, "All things were made by him; and without him was not anything made that was made." For these reasons, could the temptations have been such as would be accompanied with desire to possess that which was his and which he had made? He had made the whole world and all that was therein. We surely realize that the love of money is one of the besetting sins of mankind, one that is among the first in our poor, fallen nature. The desire is not to possess what we have, but what we have not, even as our mother Eve coveted what she was commanded not to touch; it seems that there was an abundance of other fruit in the garden. Could Satan tempt the dear Lord with something which was forbidden him, seeing that all things were his? Yes, because Jesus was found in fashion as a man, and was in all points tempted as we are, yet without sin. His flesh was subjected to the will of his Father to such full extent that the temptation for the kingdoms of the whole world was to him a light burden compared to his knowledge of the heinousness of sin and the sorrows of his suffering people. On every side they thronged him, and

often he sought a place of solitude, that he might pray to his Father.

Often I ask myself the question, Do I go to my Father for help when burdened with grief? Do I lay my complaint at the feet of the Savior, as did Mary, do I wash them with tears of contrition? or is it to some sister or brother that I tell all my affliction? Surely every saint is brought near to the dear Lord, humbly pleading for mercy and to be kept from sin, and begging for a spirit of forgiveness. Peter once asked, "How oft shall my brother sin against me, and I forgive him?" The answer was "until seventy times seven." Luke records it thus: "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The apostles felt their weakness, and said unto the Lord, "Increase our faith." The foregoing shows our weakness as well as our duty. I must cry when I view these things, Holy, holy, just and true art thou, O most high God, the Lord of glory. On one occasion he said, "O faithless and perverse generation! how long shall I be with you, and suffer you? And he commanded to bring the afflicted one to him. Here was suffering in the flesh, and groaning in spirit for the sins of his people. In Luke vi. 12, it is recorded that he went out into a mountain and continued all night in prayer to God. Here was suffering for the sins of his people, yet he was by this to fully realize the power of Satan over God's children. Did not their sin and their suffering agonize him daily while he was here in the flesh? The apostle said, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation

for the sins of his people." "We have not an high priest which cannot be touched with the feeling of our infirmities." "Though he were a Son, yet learned he obedience by the things which he suffered."

May the Lord of heaven and earth strengthen his children to follow him, so that when they are reviled they shall not revile again, and strengthen them to go on their way rejoicing, is the desire of one of the least, if indeed a child at all. I am seventy-five years old this day.

Your sister,

(MRS.) S. J. CUMMINS.

[THE temptation of our Lord is a great and blessed mystery, as is all that pertains to his manifestation in the flesh. Yet it is sure that he was one with us in the flesh, that he could with all truth be called the Son of man, as well as the Son of God. Thus he could feel all our sorrows and endure all our temptations. Thus he comes into full understanding and sympathy with us, and thus he knows how to save us in all our afflictions, and from all the snares of the way. He thus knows our frame, and so can pity us as a father pities his children. What a blessed truth is the incarnation of the blessed Son of God. As the Son of man, he is one with us, and as the Son of God he is almighty to save us. The strong, the self-righteous, the boastful pharisee and the carnal worldling know him not, because they have not come to feel their need of him; but what a Savior he is to the weak, the unrighteous, the humble publican, and to him who is cut off from this world and feels himself to be a stranger and a pilgrim here below. Thank God we have such a Savior, such a High Priest to save us and to receive us to glory when we die.—ED.]

**“WATCHMAN, WHAT OF THE NIGHT?”**

WHERE wanderest thou, lonely traveler? From whence hast thou come? Travel-stained art thou, and thy feet are bruised and bleeding; in thy face are lines of care and sorrow, thy whole demeanor bespeaketh dark places through which thou hast passed; surely sore trials and deep troubles have been thy portion in this thy solitary journey. Thou lookest not as one who seeketh earthly treasure or earthly comforts. Thine eyes sparkle with an heavenly lustre, though weary and footsore, and heavily burdened. Ever and anon one like unto thee comest this way, seeking, he saith, an heavenly country. But whence comest thou? Out of Seir, sayest thou? from the wilderness, by the mountains of Sinai? The burden which thou bearest then, is “The burden of Dumah.” Thy country is Edom, the place of thine abode is silence, darkness, while thy clothing denotes thee as of the nativity of Esau. Thy speech also is the speech of him who sold his birthright for a mess of pottage, and who was a cunning hunter in the mountains round about Hebron. It is then out of this darkness and silence of the dark dispensation under the law that thou callest in tones of despair to him that standeth upon the watch tower, saying, “Watchman, what of the night?” “Watchman, what of the night?” or in other words, the desires of thy flesh hath consumed thee, thou hast lusted for the fleshpots of Egypt, thy candle hath gone out, and thou art poor, and naked, and blind, and wretched, and miserable. Thy face hath turned from Jerusalem, and now thy footsteps are toward Jericho. But thy blinded eyes are now opened to thy folly, repentance taketh up its sweet abode in thy heart, in consequence of which thou lookest for the watchman,

and when thou hast found him, thou callest unto him out of Seir, “Watchman, what of the night?” “Watchman, what of the night?” The watchman never turneth a deaf ear to the penitent, sorrowing soul, so in sweet assurance he answereth thy appeal, saying, “The morning cometh, and also the night.” How gracious are the words of promise, “The morning cometh.” Thy heart longeth for the morning. In all the annals of time, has there ever been a soul that hath not longed for the coming of the light of the natural day? Or one who has not looked and longed for the coming of day, the rising of the Sun of Righteousness, during the long, black night in Seir? And each one in its appointed hour has received the same sweet word of promise, “The morning cometh,” but with it always comes the gentle note of warning, “and also the night.” After the night has passed and the morning light has come, how soon we forget the hardships through which we have passed, and forgetting begets carelessness, and soon we find we have slipped back into by and forbidden paths. But, lonely traveler, what cheer? Thou hast found the watchman, and received his words and signs of promise, why inquirest thou at every milestone? What is the burden of thy inquiry? Does Dumah still oppress thee? Is thy neck still unseemly bent beneath the yoke of thine enemy? The watchman, sayest thou, taking note of thy condition, with pity and sympathy he has looked upon thy sorrow and repentance, and now he kindly whispers in thine ear, “If ye will inquire, inquire ye.” So thy hope is revived, and thou art again inquiring the way to Zion, saying, Although I am not worthy, yet I will return to my Father’s house, craving forgiveness and a servant’s place. Does the watchman say

more unto thee? Does he further encourage thee? Why those tears that courseth down thy cheeks? Art thou still unhappy? No, no, many times no, sayest thou; my tears are tears of thankfulness and joy, because the watchman (notwithstanding my unworthiness and depravity) hath embraced me, taken me by the hand, saying, "Return, come." My faith is revived, and answers to the faith of the watchman, Therefore I, even I, with the "ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they [and I] shall obtain joy and gladness, and sorrow and sighing shall flee away." Thy song has greatly changed, O traveler, since first I spake with thee; it is no more a song of the night, but in the morning light art thou. Light and knowledge and great gladness have come into thy soul, and dost thou ascribe praise and glory to the watchman for this transformation? O no, the watchman is but my fellow-traveler, to God, the Father of all, the glory belongs, and unto his glorious name do I ascribe all praise. Adieu.

B. F. COULTER.

PHILADELPHIA, Pa.

SHELBYVILLE, Ky., Aug. 9, 1904.

ELDER F. A. CHICK—MY DEAR BROTHER:—This is the second attempt I have made to write to you in the last month, and by the time this is finished I may discard it as I did the other one.

How blessed we are in the able ministers and their gifts, each different from the other. But thus it is that the word of God is fulfilled, and his promises made steadfast.

I feel that I know so little, and even if I should live till the end of time, I could never know all, for "the half has never been told." But O, sometimes every word is so dark and mysterious, and I can-

not understand. My mind is constantly on something else that is nothing but foolishness, and it grieves me to think I am so worldly. I think sometimes that surely I am not one of God's children, and I have never been born again. The dear ones are deceived, and it is I who have done it.

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

I think I know what it is to love God, he has been so merciful to me, I feel utterly unworthy of his blessings. If indeed I am one of the chosen of God, pray for me, dear brother, that I may be led in the "strait and narrow way," and kept ever low at the feet of Jesus. Even in darkest hours my soul ascends in praises toward him who is the Author and Finisher of our faith, and he has kept me submissive. At all times I am able to say, "All things work together for good;" and this is for some good purpose. I know what he does is just and right, and may I always have his arm to lean upon, and his promises to comfort me all my life.

I have rambled on and on, and said nothing; cast over this the mantle of charity, for it is full of imperfections like the writer. If it is not asking too much, will you not write me when your mind so directs you. And remember, brother Chick, that whenever you can visit us, we will be so glad to have you.

Our family is well, and my grandmother, who is almost ninety-six, is with us, and enjoys splendid health.

Pray for me when it is well with you, and accept our warmest love. May the God of peace and love abide with you, and spare you many years to the good of his cause.

Your little sister in much tribulation,  
INA GOLDIE SAWIN.

CENTERBURG, Ohio, Aug. 9, 1904.

DEAR EDITOR AND READERS OF THE SIGNS OF THE TIMES:—I often feel that I would love to tell you all how much I enjoy reading your precious communications; the glorious truth and doctrine is portrayed with such firmness, yet in all sympathy and kindness, and the experiences of the many dear writers often fill my heart with loving fellowship to all the poor and afflicted of the dear household of faith. I am comforted and strengthened by your sweet testimonies of the goodness and mercy of the Lord. My poor heart is made to rejoice to think any are so highly favored of the Lord in being blessed with that precious gift, the pen of a ready writer, to rightly divide the word of truth, and to tell the sweet story of Jesus to the comfort of the dear family of God, and to the praise and glory of him who has hid these things from the world and revealed them unto you. May you all continue to thus write; the dear old SIGNS is a precious medium by which many receive all their preaching. There are so many lo heres and lo theres, even among those who profess like precious faith. Stand firm, and ask for the old paths. I feel so sinful, and am so prone to evil; my shortcomings and wanderings from God cause me many doubts and fears, and I often feel to be without hope of being in that covenant of grace. I feel myself so sinful, yet sometimes I am made to look away from myself, the temptations and sorrows of earth, and meditate upon the goodness of God. How thankful I ought to be to love his truth and hope in his mercy. Truly the Lord has done great things for me. His all-seeing eye has watched over me these long seventy years. Sometimes I feel my sins are put away, atoned for on the cross, for that

great day. O happy day it will be for unworthy me.

This is the third letter I have written for the SIGNS; if you publish it, all right, if not, all right.

Now may the good Lord so guide the dear editor and all the writers as to keep them from evil in this dark and trying time, and may he uphold you in the future as in the past, is the prayer of your unworthy sister,

JULIA A. BOYD.

LARNED, Kan., Aug. 21, 1904.

ELDER CHICK—DEAR BROTHER:—I notice in the SIGNS for August 1st that brother W. P. Hood answered my inquiry from Oregon City, in regard to Baptists in or near Fresno, Cal. I would say that my home is not there, as brother Hood understood it, but I was there last April, and would have been glad to have met brother Rucker. I left there and went up into Oregon, and at the time I made the inquiry alluded to above thought I would go back through California and stop at Fresno again, but did not. I was out in the coast states for my health, and stopped in Oregon two months. While there I met with a number of Old Predestinarian Baptists of Oregon, and from Washington, and, brother Chick, I am happy to say that I did not meet with one that did not ascribe all glory to God for salvation, both now and in eternity. I attended a number of their meetings, and was made to feel that their God is my God, and rejoiced with them in a Savior's love, feeling that the same free grace reigns out there that does here, and that God knows them that are his. I was at the association of which sister M. J. Lee, of Oregon City, wrote an account, and I never was at a meeting of Old Baptists where every one seemed to en-

joy himself so well as they did at this association. My dear brother, I would to God that I could remain in the same feeling as I had when assembled with the dear saints at that time, but alas, my sky is covered with darkness to-day, and I cannot get a glimpse of my dear Savior; my harp seems to be hung on the willow, and I am made to exclaim, O is there any one like me?

Please insert in the SIGNS the above correction in regard to brother Hood's letter, and oblige a poor, weak brother,  
C. M. BRUCE.

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### CIRCULAR LETTERS.

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*The Old School Baptist Conference of Maine, to the associations with whom we correspond.*

BELOVED OF GOD:—Once again we send you our annual epistle of love and fellowship in Christ Jesus. The year that is past, like the years that preceded it, has abounded in vicissitudes to those who fear the Lord, but amidst them all our consolation is this: all the times that pass over Israel, and over all the kingdoms of the countries, (1 Chron. xxix. 30,) are only such as the Lord has ordained, and as we contemplate the character of our God, that he is just and holy, gracious and almighty, we may well bow in acquiescence to his ways, and sing, "Alleluia; for the Lord God omnipotent reigneth." Happy are we when in such a state of mind. The saints in times past looked unto God and were lightened, and their faces were not ashamed, and shall we in our day look in vain unto the Lord our God? It cannot be, for with the God of our mercy there is "no variableness, neither shadow of turning," and he loves his own with an everlasting love, his mercy endureth forever. God is the eternal fountain of all our mercies, he is

the confidence of the church, and to him in these our times we would turn, saying with the congregation of old, "Save thy people, and bless thine inheritance: feed them also, and lift them up forever."—Psalms xxviii. 9. The Lord is the rock of our salvation. If this be so in truth it may well be said of us, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Our Lord Jesus Christ came into the world to save his people from their sins. He gave himself a sacrifice for our transgressions, and unaided, by himself, he purged our sins; Christ hath redeemed us from the curse of the law, being made a curse for us. He has ransomed his people by his precious blood, ransomed them from the power of the grave, redeemed them from death, redeemed them unto God. He has gone into heaven itself, having obtained eternal redemption for us. This now is the hope of believers, and in his salvation, ready to be revealed in the last time, they greatly rejoice, "though now for a season, if need be, they are in heaviness through manifold temptations." This is our rejoicing, beloved brethren, that Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.

During our earthly pilgrimage salvations without number (Psalms lxxi. 15,) are needed, and no other Savior have we than he who hath loved us and hath washed us from our sins in his own blood. To him therefore our song shall be ascribing "salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 10. As then we view the

children of God encompassed with temptations and adversities our hearts are moved in their behalf, and our prayer is, "Save thy people, and bless thine inheritance." The Lord has a people, as he says, "This people have I formed for myself; they shall shew forth my praise." They are his, for he hath chosen them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. They are his, for he hath redeemed them, and very blessedly speaks to them, saying, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." They are his, for he hath put his Spirit within them, and they are born again, born of his Spirit; his fear he puts in their hearts, that they shalt not depart from him. He will say, "It is my people; and they shall say, The Lord is my God."—Zech. xiii. 9. The people of God need, while here below, continual salvation from the power of their enemies. The world, the flesh and the devil are all combined against them, and the saints endure much damage and affliction from their foes. So subtle are our adversaries that we are often ensnared and wounded, and cannot discern that it is an enemy that hath done it. Our foes put on a friendly aspect, we are allured and become their prey; Satan himself is transformed into an angel of light. Our natural heart is deceitful above all things, and desperately wicked. We read of the deceitfulness of riches, and of some coveting after money who have erred from the faith and have pierced themselves through with many sorrows. (1 Tim. vi. 10.) We need salvation from men of corrupt minds, who wrest the Scriptures, and by their perverse disputings would pervert the gospel of Christ. They privily bring in damnable heresies, and their

words are as a canker eating away the health and happiness of the household of God. The churches, dear brethren, today are being tried. O Lord save thy people. Every day, also, we need salvation from the indwelling lusts of our flesh, that we may walk holily and unblamably, glorifying our Father which is in heaven, in our body and spirit which are his. Whatsoever distresses may befall the people of God, so dear are they to us that our cry shall be, O Lord, save thy people, cause thy face to shine upon them, and they shall be saved.

The psalmist continues his prayer, saying, "Bless thine inheritance." The world is God's, and the fullness thereof; all the beasts of the forest are his, and the cattle upon a thousand hills, the gold and the silver are the Lord's. But, "The Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 9. "The Lord hath chosen Jacob for himself, and Israel for his peculiar treasure."—Psalms cxxxv. 4. This is a very gracious revelation, for did not the Savior say, "Where your treasure is, there will your heart be also"?—Matt. vi. 21. Then if Israel be the peculiar treasure of the Lord, there is his heart also. O wonderful! Has he not said of Zion, "This is my rest forever: here will I dwell; for I have desired it"?—Psalms cxxxii. 14. Yes, unto Solomon God said, "I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."—1 Kings ix. 3.

"Save thy people, and bless thine inheritance." Bless thine inheritance with sweet peace and fellowship in the gospel. Send down, O Lord, a bountiful rain of thy loving-kindnesses to confirm thine inheritance when it is weary. Though all the powers of darkness curse them,



“Let them curse, but bless thou.”—Psalm cix. 28. How light shall be their curse when the blessing of the Lord is our portion. Look, gracious Lord, upon the dry, parched places, and pour forth showers of blessing, (Ezek. xxxiv. 26,) then shall thine inheritance flourish as the garden of Eden, and thy land shall be called Beulah. (Isaiah lxii. 4.)

“Feed them also, and lift them up forever.” This also is our prayer to God for the church of God. We need our God himself to be our Shepherd, then we shall not want, for we are the people of his pasture, and the sheep of his hand. The church of God needs continual nourishment, and only the Lord can afford us that food upon which we can thrive. The flock of God which he hath purchased with his own blood craves the green pastures, and the Lamb in the midst of the throne shall feed them, and lead them unto living fountains of water. The Lamb of God is our Shepherd, and our Shepherd is our Husband, the Head of the church, our Mediator, our Sacrifice, truly he is our all. O, it is through him that there is revealed unto us all the glorious and comforting things of God; they shine forth in his face. He declares to us all the excellencies of the high and holy One that inhabiteth eternity. In him are hid all the treasures of wisdom and knowledge.

“On his fullness in believing,  
Daily we receive supply;  
He, our glorious head, is living,  
Sure his members cannot die.

Precious Jesus, O how sweet to live on thee.”

Thus saith the Lord, “I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land.”—Ezek. xxxiv. 29. Truly this is our Lord Jesus Christ, he is our food, the green pastures, the bread of life, his flesh is meat indeed, and his

blood is drink indeed. The saints delight to feed upon the mercy and love of God, yea, all the attributes of God are to them most precious and nourishing to their souls in their meditations when the Holy Spirit feeds them. And where shall we find the green pastures of God's attributes? Creation affords us glimpses of God our Creator. His provinces over all his works excite the admiration of those who fear his great name, but O it is in the glorious doctrine of the gospel of Christ that all the fullness of God is made known. Here Jehovah in all his infinite and eternal excellencies is revealed, and here he feeds the people of his pasture, the people whom he hath chosen for his own inheritance.

“And lift them up forever.” Viewed in themselves the people of God are sinful and poor, and are often in consequence of their felt disabilities found abased in the dust. Sometimes so minished and brought low are they through oppression, affliction and sorrow, that they are as those trodden down beneath the feet of the enemy, as the mire of the streets. Poor, sinful and unworthy, shall they be despised, neglected, forgotten? O no, for this is the word of the Lord: “O Israel, thou shalt not be forgotten of me.” “I will bring my people again from the depths of the sea.” And the Holy Ghost shall inspire their hearts in faith to say, “Thou which hath shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.” Our God is ever mindful of his inheritance. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.” O Lord, lift them up forever, lift them up above the condemnation of the law, exalt

them in thy righteousness, O Savior, lift them up above the cunning craftiness of men who lie in wait to deceive, lift them up to the highway, above every false way, above all the heresies of men and devils, exalt them in thy truth, lift them up above their fears and unbelief, lift them up above the power of Satan, above the cares and vanities of the world, that they may live unto thee and set their affection on things above, and not on things on the earth. When faint and weary and ready to perish in their warfare with sin and Satan, shew them thy victories, O Christ, our Redeemer, over our sins, over death and the grave, inspire their souls to believe in thee, then shall they be lifted up, and by faith shall sit with thee in heavenly places. Blessed earnest, blessed foretaste of the eternal exaltation of the church in everlasting glory. Then indeed shall the ransomed be lifted up above sin and sufferings, death and the grave, above corruption and mortality, and we shall be like our ascended and glorified Savior, for we shall see him as he is. "Save thy people, and bless thine inheritance: feed them also, and lift them up forever."

Dear brethren, it has been with pleasure that we have received your messengers and correspondence, and desire the continuance of your fellowship.

We have appointed our next annual conference to assemble with the church at North Berwick, Me., on Friday before the first Monday in September, 1905, when we hope again to receive your messengers and correspondence.

FRED. W. KEENE, Moderator.

JOSEPH HALL, Clerk,

*The Licking Old School Baptist Association, in session with Mount Carmel Church, in Clark Co., Ky., Sept. 9th, 10th and 11th, 1904, to the churches composing this Association, sends greeting.*

DEAR BRETHREN:—In our annual Circular Letter we wish to notice some of the principles which distinguish the Primitive Baptists from others, and the reasons for these distinctions. The apostle says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This exhortation was given by Peter to the scattered strangers, who were the elect according to the foreknowledge of God. These scattered strangers are the peculiar ones we wish to search out from among the multitudes of the earth, and to note some of the differences between them and the rest of mankind. All persons, according to natural attainments, inherit the same inclinations and affections for earthly things, differing only in the extent or degree to which these make themselves manifest by the actions of different individuals. But as far as the knowledge of true religion extends, they have not the least idea of it as a principle possessed by them as children of Adam's race. This is something that is hidden from the natural man. Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Then it is a scriptural truth that all men in a state of nature are equally ignorant of the attributes of God or his great work of redemption, and its application to lost descendants of Adam. They are all under the same condemnation, but do not know it. They are all dead in trespasses and in sins, and do

not know it, for they have natural life and natural faculties, and cannot feel this condemnation or death, nor comprehend the meaning of sin.

Christ said, "Except a man be born again, he cannot see the kingdom of God," or enter therein. Hence we must conclude that in this second birth the difference is made manifest. Those who are born again begin to learn the things of the kingdom, because they are born in it, spiritual children in a spiritual kingdom, yet possessing while in the flesh the same old nature, but it is now brought under a new law, by which it can discern its true character, as it is brought under the searching influence of the light of the heavenly kingdom, which now shines in the heart and reveals all things. By this light sin revives and they die; the weight of condemnation is felt, and all natural goodness is destroyed, the judgments of God are acknowledged in the soul, and the pleading for mercy begins. They here learn their first lesson of the greatness of God. They now understand that God knows all things from the beginning, even to the corruptness of their own evil hearts, and they need no one to teach them of the foreknowledge of God, or that they themselves are sinners. They need no protracted meetings or the so-called evangelists to arouse them to the true knowledge of their condition, but they need one prepared, as was Ananias to instruct Saul of Tarsus, to tell them what the Lord had revealed concerning them. They need a perfect salvation proclaimed, one that was begun, wrought and finished by Jesus Christ, with none of their works necessary to make it effective. Why not have their works also? Let those who know themselves and know the true character of sin, and have also tasted the righteousness

and peace that is in the salvation of Christ Jesus, answer.

The good works that follow the revelation of the salvation of Christ are humility, meekness, patience and thanksgiving, interwoven with charity, and founded upon the faith that God gives and nourishes by the never-failing hope which as an anchor of the soul, entereth into that within the veil.

These wonderful changes being wrought in the heart of certain ones, while others have no change, bring the doctrine of election plainly to our knowledge, since it is God's work that has made this change, and some have it and some have not. No one can recognize the doctrine of election until he is plainly taught that God is the author and finisher of his faith, and that nothing he has done has in any way assisted to make the salvation of Christ effective. This is a precious doctrine to those who are taught it by the Spirit, but they must pass through many tribulations and conflicts of soul before they can see it. Peter was desired by Satan and sifted as wheat, disputed his Master's word, denied him with cursings and swearing, and then with weeping and remorse endured untold agony of soul, until his Master permitted him to confess his love for him. He no longer doubted his foreknowledge, his unconditional election, or his predestination, and was made to know him as King of kings and Lord of lords, and he himself as an unprofitable servant. His elect people to-day are brought along the same way, and taught to have no confidence in the flesh, but to glory in the Lord. Those not thus taught do not believe in election, but must depend to a certain extent on their own good works, and in mixing their works with grace they claim that God bestows grace where the

person gets himself in a condition to receive it, or that he must accept it to be effective, and their election is of such a character that God elects those to salvation who obey in a certain way the precepts of the gospel, their obedience being the point on which the election depends. But the scattered strangers whom Peter addressed, and also those of the same family to-day, must put the election and calling first of all things in their divine life, and whatever obedience they ever render to their just but merciful God is the result of their election and calling. These strangers are also pilgrims who are seeking a city whose builder and maker is God, and while in this world they continue to be strangers and pilgrims, not knowing their way or what may befall them in trials and tribulations in their journey here, and are not known by those of the world, as the world only knoweth her own, she cannot know these strange sojourners who have been changed in heart and mind from the love of sin to the love of holiness.

Dear brethren, strangers and pilgrims, we salute you with the assurance that the perfect salvation of our Lord and Savior Jesus Christ is our only hope and comfort, and is the only kind preached in our churches, and we trust that it may still please him who has called us out of darkness into his marvelous light, to keep us in his love and faith so long as we remain strangers in this world, and that when this life ends he will bring us unto our home, where all is peace and love and joy in his ever blessed presence for evermore.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

*The Roxbury Old School or Primitive Baptist Association, in session with the Olive & Hurley Church, at Olive, Ulster Co., N. Y., September 14th and 15th, 1904, to the churches composing the same sends christian greeting.*

DEARLY BELOVED IN THE LORD:—According to an established custom we send you this annual greeting, that we may stir up your pure minds by way of remembrance of former things of interest to us all as professed followers of our Lord and Savior Jesus Christ, who has said, "Where two or three are gathered together in my name, there am I in the midst of them." Showing to us as an association of churches that large numbers were not taken into consideration by our Savior, (although he fed the thousands) but the manner and spirit of the little flock or stray sheep came under his judgment and received comfort and encouragement, feeling abased before him, proving what Paul said to the Galatian brethren: "They that are Christ's have crucified the flesh with the affections and lusts." He also said to them, "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." There is no middle ground to be taken in this important matter, for except we have the Spirit of Christ we are none of his. It is by his Spirit that we are prompted to action. This shows the meaning of Peter's admonition to the brethren to add to their "faith [the God-given principle of life and spirit] virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Saying, If these things be in you, and abound, they make you neither idle "nor unfruitful in

the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Thus Peter and Paul agree with James in their expression of the necessity of proving their faith by their works, to show that they are dead to sin and alive to God. Therefore "if we live in the Spirit, let us also walk in the Spirit." This admonition we believe to be by the word of the Lord, or as a "thus saith the Lord." Thus we see the necessity for the servants of the Lord to take heed to themselves and to the doctrine, continuing in it, thus saving themselves and them that hear them. If this had always been so by the servants of Christ they would have continually shown not only that they lived in the Spirit, but also that they were walking in the Spirit, without desire for vain glory, not envying or provoking one another. But perilous times must come, Judaizing teachers must come and bewitch the dear saints in the Galatian church, which is antitypical of the last chapter of the prophecy of Isaiah, and declared by Paul to the Thessalonians. In all this our God is glorified, not by the carnal desire of a preacher to sow discord among the brethren through sophistry, headiness or high-mindedness, but because God's will is shown in giving Israel his way and sending leanness into his soul. Paul in coming to his Galatian brethren was moved with bowels of compassion for their welfare. He brings before their minds the death of Christ as their only hope of life and salvation, telling them that Christ was made of a woman, and made under the law, and that he fulfilled every jot and tittle of that law; and to believers in all the world Christ becomes the end of the law for righteousness, and they have no further

need of times or customs, but show their love to God, his cause, and to the brethren in their willingness to endure hardness as good soldiers, and to fight the good fight of faith, laying hold on eternal life. A designing man may mislead the real believer by combining works and grace in a way that appears to the weak consistent, and cause the offense of the cross to cease. Because of this Paul rehearses his own experience as a turning point in his own life, by the power of the Spirit, from a persecuting Saul he is made a faithful preacher of the gospel of the Son of God, and he assures the brethren that it was by the grace of God alone. From the testimony of Paul to the churches in his time, he no doubt lived as near his Elder Brother as any in gospel times, yet he felt himself to be a wretched man whom none but Jesus Christ could deliver. Therefore as risen with Christ, he set his affection on things above; things the gospel so fully set forth as an everlasting consolation and good hope through grace, and could with fullness of interest and fervor of desire say, "If we live in the Spirit, let us also walk in the Spirit." Exhorting the Lord's people to consistency, and constancy in the cause of truth, without partiality or hypocrisy, without vain glorying, or envy, or provoking one another.

Dearly beloved, the truth is our safety. What can we render to our God for his kindness shown us in the past? It is true our numbers are decreasing, but our stronghold as prisoners of hope is the Lord of life and glory. If we live in the Spirit, this alone should stimulate us as it did Paul to desire to walk also in the Spirit; to show consistency in connection with the profession we have made, else we have believed in vain. It is a gracious provision that our Redeemer has

made for his erring people in the saying, "As many as I love, I rebuke and chasten." Again, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." These are necessary marks to show the characteristics of the child of God; if we bear them we are a happy people. So be it.

J. D. HUBBELL, Moderator.

J. B. SLAUSON, Clerk.

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### CORRESPONDING LETTERS.

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*The Roxbury Old School Baptist Association, in session with the Olive & Hurley Church, Sept. 14th and 15th, 1904, to the associations and meetings with which we correspond, sends christian greeting.*

DEAR BRETHREN:—One more year is numbered with the past, and through the mercies of our covenant-keeping God we have been gathered in an associate capacity to receive tributes of your love and fellowship as followers of the meek and lowly Lamb of God. Your ministers have come among us preaching the gospel of Christ in its purity, exalting Christ and giving praise to whom all praise is due. We feel to praise God for this one more blessed privilege of being gathered in his name, and also for putting it in the hearts of our ministering brethren to come among us. We desire a continuance of your love, fellowship and correspondence. Let brotherly love continue.

Our next session will be held with the First Roxbury Church, at Vega, Delaware County, N. Y., to begin at 10 o'clock a. m. on the second Wednesday in September, 1905.

J. D. HUBBELL, Moderator.

J. B. SLAUSON, Clerk.

*The Licking Association of Particular Baptists, now in session with Mt. Carmel Church, Clark Co., Ky., Sept. 9th, 10th and 11th, 1904, to the associations with whom we correspond, sendeth christian love.*

THROUGH the wonderful mercy of God, who rules in heaven and among the inhabitants of the earth, we are again permitted to meet in an associate capacity. We have been greatly cheered and comforted by the messages of fellowship and love from the several churches composing our body. Peace and fellowship abounds. The ministering brethren came to us in the fullness of the blessing of the gospel of Christ, and they knew nothing among us but Christ and him crucified. We hope to be favored by your further correspondence by way of Minutes and messengers. May the love and grace of God constrain us to walk worthy of the vocation wherewith he has called us, and enable us to run with patience the race set before us.

Our next association is appointed to be held with our sister church at Goshen, Anderson County, Ky., commencing on Friday before the second Saturday in September, 1905, when if it be the will of God, we again hope to meet and greet your messengers and letters of fellowship and love.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

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### EXPLANATION OF DATES.

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

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 1, 1904.

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**GENESIS III. 22-24.**

SISTER Lucinda Brewster, of New York, has requested that we present some thoughts editorially through the SIGNS upon the Scripture found in Genesis iii. 22-24. These verses read as follows: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

To come directly to the text named, without preface, we will say that in these verses we have the narrative of the infliction of the lawful penalty upon man for his sin. In these first three chapters of Genesis we have the only true account of the creation of this natural universe, consisting of the heavens above, with all their hosts, and of the earth, with all that lives, moves and has being in it. We also have the only inspired account of the transgression of man against God, and of the coming of death and all sorrow and affliction into the world. While much

of the language used in these three chapters is symbolical, yet the narrative is literally true. To question that this is so is to assert that language cannot be depended upon to present facts. It is to assert that our God has not spoken to men in plain terms which can be understood by men. It is literally true then that in this text we have a narrative of what did actually take place with regard to our first parents. They were driven out from the garden of Eden, they were forbidden to enter it again, and cherubims and a flaming sword, as it is called in the text, did stand between them and the garden, and the sword did turn every way to keep the way of the tree of life. Whatever these things might mean, and of this we hope to write directly, we have here a literal narrative of literal things. There is a tendency in the world to deny the literal meaning of all these Scriptures, and it is because of this that we here have insisted upon this account being a narrative of things that did literally take place, but all these things were symbolical, and of this we desire to write.

We suppose that the last verse was what was especially in the mind of sister Brewster, and of this we hope to write more at length, but we desire to call attention to one or two things preceding the last verse. First, Satan had said to the woman, "Ye shall not surely die," "but ye shall become as gods, knowing good and evil." In the first verse of the text, the Lord God said that man has become as one of us, knowing good and evil. In this Satan had told the truth, but with evil design; but in the other thing he had lied, for he had said, "Ye shall not surely die." The assaults of the archenemy against man, and against the Son of man also, have always been by asserting a portion of the truth, but

with a perverted application. Thus Satan quoted the Scriptures to the Savior in the time of the temptation in the wilderness, but the application which he made was a perverted one, and beside, he but partially quoted the word. It is true that a half truth is often more dangerous than an open lie. Counterfeit coin to pass at all must have an element of pure metal in it. While no lie is of the truth, yet in the mouth of Satan and in the lips of men truth must be mingled with it, else its deformity will be so apparent that none will be enticed by it. So the Judaizing teachers in Paul's day did not profess to reject Christ, but rather they did profess great zeal for him and his cause, and while under this cloak they sought to introduce every principle of legality, and thus enslave the free in Christ again. They would not in words reject Christ, while yet they sought to bring in that which would lead away from grace to works for salvation. In this day great profession of zeal for God is made, and under it, as a cloak, men and men-made measures are exalted as the true saviors of men. If men would come right out into the open and say Christ has died in vain, and all depends upon men whether they are saved or not, the falsehood would be so glaring that no child of God could ever be ensnared by it. But when it is said in hymns and prayers, and at times in preaching, that Jesus is the all-sufficient Savior, this catches the ear and wins the hearts of thousands of the little ones of the household, and they are easily ensnared to think that it is reasonable to believe that after all something remains for men to do if they would be saved everlastingly. And if men will say in words, "By the grace of God I am what I am," they may add to this a thousand words concerning conditions to be per-

formed by believers, in order to secure present peace, happiness and growth in knowledge, and thousands of little ones will be ensnared. Satan thus tempted Eve, the mother of all living, and thus he continues to tempt her children.

But leaving this, let us speak of the sword and the cherubims. Two things are here to be considered, the flaming sword and the cherubims. By the flaming sword we are not to understand a sword of steel, such as the hands of men use in warfare, but it is, as is said, a sword of flame. The thought involved in both words is that of brightness, and that which burns and destroys. This flaming sword, placed at the east of the garden of Eden to keep the way of the tree of life, so that our first parents could not approach unto it, and eat and live forever, was symbolical of the holy justice and judgment of God against sin. Justice and judgment forever bar the way to life, and salvation, and heaven to the sinner. Turn which ever way we will, seek to come to the tree of life by whatever course we may, while sin remains unatoned for we shall find the justice of God forever barring our way. As our first parents could find no way of approach to the tree of life in the midst of the garden after they had transgressed, so now and always since then when men convicted of their sin against God, and seeing themselves driven out from life and salvation, have endeavored to come nigh by works, penances, rituals or birth-rights of their own, they have found that justice has demanded death, and forbidden them to live. This is what it seems to us in brief the sword here signified. It turned every way to keep the way of the tree of life. By life is not only meant unending existence, but the life of holiness and of God, the life which is heaven-



ly, and which when possessed unites its possessor to all that is holy and divine, so that they to whom it is given are said to be partakers of the divine nature. But we hope to refer to this again a little further on.

We desire to call special attention to the cherubims who were placed here with the flaming sword. What place do they fill? What do they symbolize here? We must remember that they were seen in the sanctuary, the most holy place both in the tabernacle and in the temple. Frequent reference is made to them in connection with the worship under that old covenant. It is clear whatever their special significance might have been, that they were important in that old covenant worship; they rested over the mercy-seat in the most holy place; between them the light which manifested the presence of God shined forth. Thus we read in one of the Psalms, "Thou that dwellest between the cherubims, shine forth." Here was an intimation of the abiding place of God manifest to Israel, and here also was an intimation of the brightness of that presence. It seems clear to our mind that in the narrative in Genesis, which we are contemplating, there is an intimate connection of thought and meaning with the cherubims in the sanctuary afterwards, and also that the flaming sword in Genesis is one with the Shekinah seen between the cherubims there. God said to Moses that he would commune with the people from between the cherubims, and the glory of God is spoken of as going up from between the cherubims. The name cherubim signifies, "fixed or fastened ones." It would seem that they were especially connected in the sanctuary with the revelations of the favor and mercy of God. Here in Genesis they were connected with his just

judgment against sin. Whether they appear in judgment or in mercy, they are the fixed or fastened ones. That is, they represent the certainty and fixedness of all the purposes of God, and of all his work. Our God is the same yesterday, to-day and forever. Thanks be to God, it is also revealed that Jesus Christ, his dear Son, is the same yesterday, to-day and forever.

In the garden there is then the revelation of a sin-avenging God. Here is no revelation of Jesus in the gospel as yet, but simply of sin, and justice, and holiness, and truth, which all demand the death of the sinner. God's presence here as a flaming sword in justice forever bars out all who as sinners would approach to the tree of life. Thus the enormity of sin and the perfect holiness of God are made manifest; thus also the hopelessness of man's lost condition is made clear; that he cannot approach to God by methods of his own is also made clear. Here we have revealed no way of approach unto God, but simply judgment and justice forever barring the way of the tree of life, and that this is fixed and settled is made clear by the presence of beings whose name signifies that which is fixed or fastened. How vain then for men to talk about being saved, or coming to God by any forms, services, sacrifices, fastings, self-denials or labors of their own. The sword turns every way to keep the way of the tree of life. Thus we are taught that no amount of future good deeds, repentance, penances or works of any kind can atone for one past sin. Yea, we are taught here that before sincere sorrow for sin can be felt within, justice must in some way be satisfied; yea, before spiritual blessings can be given to any man, the atonement must be made that puts away sin forever. The

flaming sword of justice must not be dimmed or quenched, but it must gain added brightness by perfect obedience and a perfect sacrifice for sin.

Now notice in the holy place in the tabernacle in the wilderness, and in the temple afterwards erected, we find the same wonderful emblems, the cherubims and the flame of fire between them, as the manifestation of the presence of God, but now no longer do they repel or turn every way to keep the way of the tree of life. Now "all is mercy, all is mild," as the poet has said. Now a welcome is found here for the High Priest in behalf of the people, and for the people through him. But why this difference? Just because a ransom has been found, a sacrifice has been offered. God has not changed. Justice has not stepped one side and given place for mercy to come in, but justice and mercy are at one, and all is peace between them. Justice and mercy have met together, the debt has been paid, a sacrifice has been found, and the way into the holiest has been made through this sacrifice. The cherubims are the same, and the brightness of the glory of God is the same, but sin that shut man out from all favor and blessing has been put away; and sin alone is that which shuts man out from the blessing of everlasting life. No Israelite could of old approach the sanctuary until the sacrifice of atonement through blood had been made, then they were permitted to draw near. The sword no longer threatens, and the cherubims fixed and settled in their place between the sinner and the tree of life, now are also the fixed and settled avenue by which God appears to redeemed men and manifests his love and mercy, together with his justice and judgment.

All this points to Christ, our great sac-

ri- fice. In him justice has been satisfied and the law fulfilled; now in him all righteousness is fulfilled for his elect people, and in him now justice as well as mercy meet. This all considered together, teaches that men are not saved at the expense of divine justice, but rather, men are saved in perfect accord with justice. Justice welcomes those who come through the atonement. The light, glory and justice of God, which shined forth in the flaming sword with terror in its flame to the sinner, now shines forth with joy to the sinner, who feeling his sins none the less, yet comes to God through the atonement of Christ. The sacrifice of Christ makes all the difference; man is a sinner still, and must come as a sinner; and justice is justice still, and the divine judgment has not changed, but Christ has come, and because Christ has come, salvation is brought nigh, and through him the sinner is brought nigh to God. The flaming sword of divine holiness and justice no longer keeps the way of the tree of life, but dwells between the cherubims, receiving and welcoming the redeemed sinner, and conferring upon him all the fullness of eternal life and all spiritual blessings in Christ Jesus our Lord. And lastly, we will add that election is seen in this theme, since all by reason of sin were shut out from life; it is sure that none can ever come nigh save through the blood of Christ, and he gave himself, not for all men, but for his people alone.

## R E C E I V E D

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\$3.00.—Total .....	4 00

Total to date.....\$974 15

## MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., May 11th, 1904, Walter A. Hixson and Miss Sadie A. M. Golden, both of Hopewell, N. J.

By the same, at Zion, Hunterdon Co., N. J., August 17th, 1904, W. Herbert Fowler, of Trenton, N. J., and Miss Essie A. Wyckoff, of Zion, Hunterdon Co., N. J.

By Elder James M. True, at the home of the bride's parents, Sept. 7th, 1904, James M. Hayes and Miss Hester A. Kirkham, both of Edgar Co., Ill.

## OBITUARY NOTICES.

My dear mother-in-law, **Elizabeth Johnson**, departed this life August 2nd, 1904, in her 80th year. She had been in poor health for some time, her trouble being dropsy and heart disease, from which she suffered intensely at times, yet I never heard her murmur; with great patience and resignation did she bear her afflictions. One week before she died I spent a night with her that I can never forget. Surely, I felt, it was good to be there, for her tongue was loosed as I never knew it to be before, for she was a woman of a meek and quiet disposition, and seldom ever expressed herself in regard to the things of the kingdom, for she had said to me many times in our conversations she did not feel fit to be in company with those whom she believed to be the children of God. O how insignificant I felt when I would hear her talk like that, for I felt she was so much better than I; it seemed to me she walked with Christ so much in spirit, so self-sacrificing, so humble, always for peace and willing to endure anything for peace sake. I will not try to name her many virtues, for it would occupy too much space. I think I can say none knew her but to love her; none named her but to praise. The night I spoke of, when all was still, and she seemed to be resting quietly in her chair, all at once she commenced to speak to me of the glorious things that were passing through her mind. She spoke of her bodily afflictions the day before, but the clouds that had obscured the light of her dear Savior so long had been removed, the mists had cleared away, the presence of her dear Savior had been so clearly revealed to her, like Job she could say, "I know that my Redeemer liveth." She said, "What a glorious thought; such feelings of resignation and comfort I never had before; the Lord will not put upon me more than I can bear;" made willing in the day of his power. O, how we do miss her when we go to the old home, for she always came out to greet us with a hearty welcome, in her quiet and humble way, but we have every assurance that she is at rest with her dear Redeemer, where sorrow and suffering are unknown. Last February her dear companion,

father Johnson, passed away. She felt impressed then she would not survive him long. They lived together nearly fifty-five years. Four children survive her, three sons and one daughter, one sister, Aunt Mary Beckley, who is now more than four score years, and many friends to mourn their loss, but "Precious in the sight of the Lord is the death of his saints." During the time she was talking to me that night that dear old hymn, "How firm a foundation, ye saints of the Lord," &c., was presented to her mind; she repeated it, and especially the last three verses did she emphasize, it seemed to do her so much good. The presence of the Lord seemed to be roused about her; there was no dread of death, and the grave had lost its victory. She felt she could pass over the river safely and joyously with such a staff to lean upon.

Our much loved pastor, Elder Joshua T. Rowe, spoke comfortingly to the sorrowing ones.

MARY E. S. JOHNSON.

BALTIMORE, Md., Sept. 5, 1904.

It was my privilege and pleasure to know sister Johnson for the past five years, and I can testify to her christian character; a woman of few words, but of lovely disposition, and the few words she did say were to the point. I have acted in the capacity of pastor of her church (Patapsco) for five years, and always found her earnestly devoted to the church and cause generally. I visited her home at different times, and always enjoyed myself with her. In her last illness, which she bore with true christian fortitude, she was made willing to depart and be with her Savior, he having given her renewed evidence of her acceptance in him. A few days before her death I visited her and found her more talkative than usual, and it was good to hear her speak of her assurance of the Savior's love. She said to me, "All the past winter the clouds were dark, and I had little light, but last Sunday they all passed away, and it is all right." There seemed to be nothing to hinder her from laying hold on the hope that was set before her, and in this calm and peaceful state of mind she passed away. I spoke on the occasion of her funeral to a large gathering of people, who met to pay their respects to one they loved for the beauty and sweetness of her christian character. To the bereaved family I would say, Cheer up, for your mother is with her loving Savior, in whom she trusted while in this world of sin and tears, the trials of this life can never trouble her again. May God graciously give each of you the same grace that so wonderfully sustained her, is the desire of your brother and friend,

J. T. ROWE.

[We were requested to add some remarks to the above obituary, as we have known sister Johnson for nearly forty years, and it was our happy privilege to baptize her about thirty-four years ago, in the follow-

ship of Patapsco church, but as the notice written by sister Johnson and Elder Rowe is already full and quite lengthy we will only add that none too much has been said concerning this dear and faithful wife, mother, sister and friend. We can but feel an added loneliness as we thus think and write of another dear friend who has gone on before.—Ed.]

**BROTHER S. H. STARR, JR.**, was taken away by death at his home, Starrsville, Ga., March 28th, 1904. Heart trouble, from which he suffered, was the cause of his death. He had every attention that loving friends and a faithful wife could give him, but it was the purpose of God to remove him, and we desire to be reconciled to his will. Brother Starr was born August 25th, 1838, and was married three times. His first wife, whom he married at Dallas, Texas, in 1868, was Miss Fannie A. Tarver, who died in 1873. His second wife, Miss Fannie Batner, whom he married in Cobb Co., Ga., in 1880, died in 1887. His third wife was Miss Nannie Childs, who, together with one daughter by each of his first two wives, survives him. He enlisted in the service of his country in 1861, as a private in Co. H, 3rd Ga. Reg't, and was promoted to rank of captain, which position he held at the surrender at Appomattox. Having professed a hope in Christ while in Texas, in 1868, he returned to Georgia and united with the church at Holly Springs, Newton Co., June 7th, 1879, and was baptized by Elder J. G. Eubanks, who was pastor of that church at the time. He was a faithful member to the time of his death, and was clerk of the church for a number of years. He was a subscriber to the SIGNS OF THE TIMES, and a firm believer in the doctrine advocated by it. His home was always open to the brethren, and their company was much enjoyed by him and his dear companion.

His funeral was attended by a large number of brethren and friends. Elder J. F. Moss spoke to the comfort of the bereaved family, after which his remains were laid to rest in the family cemetery at Starrsville, Ga.

May God in his great mercy sustain and comfort his sorrowing wife and children, and give them the spirit of reconciliation to his will in this sad bereavement.

G. D. HEARD.

**DIED**—June 2nd, 1904, **J. Gilbert Dance**, in his 17th year, seventh son of E. S. and S. R. Dance, and nephew of the writer. It is always sad, but more so in some cases than others, when a promising youth is stricken down when just entering manhood; this is so in this case. The cause of death was acute Bright's disease, of only about three weeks duration, developing rapidly into convulsions, of which he had thirty-seven in the last twenty-seven hours. The subject of this notice was a very remarkable youth, his mind developing far beyond his years; more like a man of

twenty-five years in knowledge and judgment. We are not left without evidence that he knew something of the glorious life beyond the grave, and while we all feel this bereavement, may those that feel it more keenly be blessed with the presence of the Lord, and feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Elder Wm. Grafton spoke comforting words to the sorrowing family and friends, after which his body was consigned to the grave.

MILTON DANCE.

MY mother, **Mary E. Murty**, widow of James Murty, niece of the late Elder Gilbert Beebe, (daughter of his sister Maria) died on the 8th inst. at the residence of her son, Otis G. Murty, 301 Pulaski St., this city, after a lingering illness. She lacked eight days of being 75 years old. She was buried Sunday, the 11th inst., in the plot with her mother, in Greenwood Cemetery. She leaves three children; her daughter, Mrs. E. B. Reed, is a resident of Closter, N. J. She was a good, kind and faithful mother, and will be greatly missed by us all. She was a member of the Ocean Hill Baptist Church, this city. Her pastor, E. Lakes, officiated at the funeral services.

JAMES MURTY.

BROOKLYN, N. Y., Sept. 12, 1904.

## MEETINGS.

THE Old School Baptist Church of Lexington, N. Y., of the Lexington Association, has appointed a yearly or two days meeting to be held at their meeting-house in Lexington, the first Saturday and Sunday in October, 1904. A cordial invitation is extended to all lovers of the truth. Those coming via Ulster & Delaware R. R. can come to Lexington with our stage, which connects with the morning trains at Shandaken, or I will meet the afternoon trains if requested.

FLETCHER MACKAY, Church Clerk.

THE Old Baptist Church called First Roxbury, at Vega, Delaware Co., N. Y., has appointed a two days meeting to be held the first Wednesday and Thursday in October, (5th and 6th) 1904. All who love the truth are cordially invited to attend.

J. B. SLAUSON.

THE next annual meeting of the Lexington Association will be held, the Lord willing, with the Old School Baptist Church of Schoharie, N. Y., at her meeting-house on Schoharie Hill, meeting to begin at 10 a. m. on the first Wednesday in October, 1904, and continue two days. Ministers and brethren of our faith and order of other associations and churches in good standing, and all lovers of the truth are invited to meet with us. Trains will be met at Howe's Cave

on Tuesday before the meeting. Those who come to Cobleskill will call on brother J. E. Livingston.

G. W. GUERNSEY, Clerk.

THE Juniata Association of Old School Baptists will convene, the Lord willing, with the Fairview Church, in Fulton Co., Pa., on Friday, October 7th, 1904, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the B. & O. road to Hancock, and pass over the bridge to the Hancock side, where they will be met and conveyed to places of entertainment. Come on Thursday and be there about 1 o'clock.

AHIMAAZ MELLOTT.

THE Corresponding Meeting of Virginia is appointed to be held with the Ebenezer Church, Loudoun Co., Va., Oct. 12th, 13th and 14th, 1904. Brethren and friends coming by railroad will be in Washington, D. C., in time to take the train on Tuesday at 1:30 p. m. for Bluenont, on the Washington & Ohio division of the Southern R. R., where they will be met and cared for. We extend a hearty invitation to all who may wish to meet with us.

J. N. BADGER.

THE Salisbury Old School or Predestinarian Baptist Association will hold her annual session this year with Snowhill church, in the town of Snowhill, Worcester Co., Md., commencing Wednesday after the third Sunday in October, (19th) 1904, and continuing three days, when and where we hope to meet and greet a goodly number of brethren, sisters and friends. We extend a cordial invitation to our ministering brethren to come and see us and behold our order. We bid all lovers of truth a welcome; do not shrink for fear that we will be overburdened, for we feel amply prepared to make all comfortable that wish to come. We think this one of the good points for the association. We are not prepared to inform you how the trains run, or when they leave certain points, but get tickets on Tuesday before the meeting for Snowhill, arriving in the afternoon, and the train will be met and all cared for. If any should come on any other train and are not met, inquire for Mary R. Pernel or George Coulburn.

T. M. POULSON, Pastor.

JOHN H. TRUITT, Clerk.

A YEARLY meeting will be held with the Olive & Hurley Old School Baptist Church the last Wednesday and Thursday in October, (26th and 27th) 1904.

JAMES H. BEVIER, Clerk.

A two days meeting has been appointed to be held with Cannal Old School Baptist Church, the Lord willing, the last Saturday and fifth Sunday in October, 1904. A cordial invitation is extended to all lovers of the truth. Those coming from the south will take the New York Central train at Williams-

port, and those coming from the north will also take New York Central train. Ample accommodation for all who live out of town. Trains will be met on Friday and Saturday morning. Elder John McConnell, of New York city, Elder J. T. Rowe, of Baltimore, Md., and our pastor, Elder D. M. Vail, will be present.

ALVA B. CALLAHAN, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., OCTOBER 15, 1904. NO. 20.

## CORRESPONDENCE.

NEWARK, N. J., August 4, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—When I think of the loving-kindness of my heavenly Father, and remember the kind, protecting hand that has encircled me from the earliest moment of my earthly existence to the present, a feeling of thanksgiving arises from my soul, and I feel to say and to sing with David, “Bless the Lord, O my soul, and forget not all his benefits,” for, “He hath not dealt with us after our sins, nor rewarded us according to our iniquities;” and “from the rising of the sun, unto the going down of the same, the Lord’s name is to be praised.”

The following narrative of what I hope is the gracious dealing of the Lord with me, a vile sinner, was written, as you will see, some thirty-six years ago, to a dear sister, in response to her request that I would give her a narration of my experience. A deep feeling sense, not only of my unworthiness, but a very dissatisfied feeling with what I had written, prevented me from further writing, and I laid it aside, and consequently it was never sent. In looking it over and think-

ing how wonderfully God had led about and instructed many of his dear children, as seen in the rich, varied and interesting narratives that had been my comfort to read, I felt that what I had written was little indeed, and would prove uninteresting to my dear sister. Still I did not wish to be understood as finding fault, no, God forbid, for I was well aware that I possessed all I deserved, and much more, for if I had my just deserts, instead of ever having had such overflowing of soul as I hope I had in days past, I should have been banished from the everlasting presence of the eternal God, and the glory of his power. Some few years since, I added the few closing paragraphs, and when I read and re-read the interesting narratives of brother and sister Yard, of Hopewell, N. J., published in the SIGNS of September 15th, 1903, and also read from your accompanying remarks, brother Chick, that “we would like to see in the manuscript that comes to us for publication, more frequent narratives of personal experience of grace,” &c., I felt that it was wrong in me to longer withhold from publication the narrative of what I humbly hope were the dealings of the Lord with me, thinking

there might be some one who had been led in the same path, who, if so, would undoubtedly be comforted thereby, although I then felt, and still feel, that I am one all alone in my feelings. And if there is one who may read these lines who has felt as I have, I would be glad to know it. With the psalmist, my breathings to God are that he will not rebuke me in his wrath, neither chasten me in his hot displeasure. "In thee, O Lord, do I hope."

"Through troops of foes he'll lead me on  
To victory and a victor's crown;  
In him I hope, in him I trust,  
His bleeding cross is all my boast."

Affectionately yours,

GEORGE D. CONKLIN.

BAPTISTTOWN, N. J., March 16, 1868.

MISS TILLIE E. HANNA—MY DEAR FRIEND AND SISTER:—Your excellent letter is received, and now you want me to give you a narration of my experience. I believe we are told in some part of the Bible to be ready at all times to give a reason of the hope that is within us with meekness and fear. I feel it is with great fear that I now attempt to tell you some of the feelings I have had by the way.

"How often have I thought,  
Why should I longer lie?  
Surely the mercy I have sought  
Is not for such as I.

But whither can I go?  
There is no other pool  
Where streams of sovereign mercy flow,  
To make a sinner whole."

O how often, too, I have thought of that very feeling hymn beginning with, "'Tis a point I long to know." Could I joyfully meet the saints and choose the ways I once abhorred, if I did not love the Lord? There seems to be a plank here on which the trembling and doubting like myself can stand. When for a

moment I consider how wonderfully God in his goodness and mercy has led you about and instructed you; how much he has caused you to experience, as well as others I have read after and conversed with, I feel almost ready to say sometimes, I have no experience; that the feelings I have, perhaps, are ideal, not real ones, and fear that I have not had trouble enough, and in consequence feel at times very much cast down. But in my darkest moments, when in the lowest valley, and almost ready to despair, there is something that holds me, and it is worth more than ten thousand worlds like this to me. Even then I can sing,

"There's nothing round this spacious earth  
That's worth my large desire;  
To solid joys and lasting mirth  
My nobler thoughts aspire."

When I am enabled to look back to the pit from whence I was digged, and to the rock from whence I was hewn, I cannot but feel it is the work of an almighty hand. My feelings then undergo a change, and I am enabled to hope that he, for Christ's sake, has forgiven my sins, and has, as I hope and trust, given me a name and a place among his redeemed family, and if so, it was all on account of God's everlasting love. I am certain of one thing, and that is, I am a great sinner, one who sins in thought, word and deed; I was born in sin, and that Adamic nature will remain unchanged to the day of my dissolution, I fully believe; but I hope a principle has been implanted within that hates and abhors sin. It seems to me, dear sister, that I am unlike any one else in many respects, and am afraid often I come far short of giving that evidence of a change of heart that is necessary for my brethren to see, in order for them to fellowship me as one of the kindred in Christ. While some are able to tell not only the year



and month, but even the day, and almost the very moment, when they trust the quickening power of God was felt, and with the same precision can tell when they were so joyfully relieved of their burden of guilt and transgression that had been bearing them down so heavily and so long, I am not able to tell in either case the time or place, so gradually was the work performed. If I am what I hope I am, a quickened sinner, I can unite with you in ascribing the whole work to an all-wise and merciful God. Whether I was quite young when I was first touched by the finger of God's love or not, I can hardly say, but I have been led to think I might have been, and a peculiar incident in my early life leads me also to look with favor upon this pleasant idea. I would invariably address one of the aged members of the Brookfield church, who was a frequent visitor, as "Brother Cary," and he in the fullness and warmth of his heart would address his young friend as "Brother George." I cannot call to remembrance any time when I was particularly opposed to the doctrine of salvation by grace, or to those who believed it and advocated it.

At the age of sixteen I was sent away from home to attend school at the "Seward Institute," in Orange Co., N. Y., and remained there eighteen months. Sister Mary E. Crissey and family lived within four miles of Warwick, where we attended meeting, sister Crissey being a member of the Old School Baptist Church there. During my stay at that place the church was destitute of a pastor, but was frequently visited by ministering brethren from a distance. Some time during this period a professed minister of the Baptist church, by the name of Thompson, (not Elder Wilson Thompson) sent them word of his intention to visit them and preach

for them. He was unknown to any of the Warwick church, either personally or by reputation. Sister Crissey was a person of good understanding in Bible matters, I thought, and a lady of talent; she was a zealous advocate of God's eternal truth, being rather reserved, yet very candid, and very decided, too, in her conversation, and possessed of excellent judgment. Hearing that this minister had sent on an appointment, and not knowing who or what he was, she very naturally entertained and cautiously expressed some doubts and fears as to his being what he pretended to be. I listened to what she said concerning him with considerable anxiety, for I was fearful that from what I had already heard, he might not be one of those under-shepherds who have the good of the flock always in view. Now I often look back to that time, and wonder why I was so concerned about them; why I was so uneasy about the safety of the little flock which is looked upon in the world with so much contempt and derision, and is everywhere spoken against; and why would I not rather have hailed with joy the advent of that day that would have consigned them to utter oblivion? In looking about for the evidences of my being a child of God and an heir of glory, I have to look at those circumstances and things, feelings, &c., that seem to embrace, as I hope, my love of the truth, and the dear, loved and tried ones that hold and maintain it; in so doing I have referred back as far as I can particularly remember, and when I recall the things that transpired at that time, the conversation that took place, and what were my anxious though pent-up feelings, those questions that I have already cited and many others arise in my inquiring mind for anxious solution. I thought at that time this poor, despised

and afflicted people were the ones who worshiped God in Spirit and in truth. The doctrine also that was set forth by those bold heralds of the cross, who faithfully went forth at the command of their Lord and Master, amidst opposition and discouragements, proclaiming salvation to lost and perishing sinners, in King Immanuel's name only, was pleasant and agreeable to my listening ears. Why I thought and felt so then I cannot tell, unless God's mercy had been bestowed upon me, for I do not know as I entertained a hope at that time, nor am I able to say that I did for several years after, for it seems as though the hope that I have been in possession of, if I have any, for many years, has been a hope that God would some time give me a good hope through grace. I greatly desired to be a christian, but thought I was very far from being one, so much indwelling sin I possessed, which I vainly imagined the christian was rid of. I thought that christians were so changed that they did not have those sinful feelings and thoughts that I was constantly experiencing, yet I would often hear those I looked upon as such, tell of feeling the very same things. I felt at such times to take courage, thinking perhaps there might have been something begun in me, knowing also that I took such a deep interest in the very things that they said were so comforting and interesting to them. Many a time when I have been thrown into the christian's society, and the conversation would be on christian experience, it would affect me very much, and sometimes to that degree that I could not suppress my emotions. I then would feel badly, for I was fearful of being noticed, and something directly said to me on the subject. I would often contend for Bible doctrine, yet was exceedingly

careful to avoid saying anything about myself. I did not seem to realize fully that christians did not know they were such, notwithstanding their oft repeated declarations to the contrary. Often when at meeting, after the text had been read and preaching had commenced, instead of my thoughts being upon the subject, I would find them, like the fool's eye, wandering to the ends of the earth, and in vain would I attempt to bring them back, and keep them where they ought to be, but ere I was aware they would be roving as before. This was a great trouble to me, for I thought the christian ought to be and was so interested that his thoughts would refuse to wander. Many of the wicked thoughts, too, I fancied would be banished from my mind when I became a christian. But should I undertake, if I were able, to give you all my serious thoughts on religious subjects during the last fourteen years, it would make this too long, and I greatly fear it would not be interesting; I cannot persuade myself that what I have already written will be. During the last eight years there have been many times while attending associational meetings and others, particularly at the close, and when about to return home, when I hardly knew how I should ever go to work again, so greatly had my enraptured soul been feasted upon those things that appertain to that kingdom that is not of this world. O how small and mean was everything of a worldly nature and character, but with considerable exertion having resumed my work, that feeling seemed to wear away to a great extent, and I became interested with whatever I was doing, as I had before. Then I thought I could not have been born of the Spirit, else I should constantly feel as at first expressed. But, my dear sister, I think I can see why the

children of God are not permitted to always be in that extremely happy frame of mind, for if they were, I think they would be entirely disqualified to discharge the duties of every day life. Well, during the many years that have passed I have had my seasons of inexpressible joy, and I have had my seasons of sorrow also. At one time and another I have had a great deal of trouble, yet have feared my trouble was not the right kind, for I have never felt that deep trouble that some have had, that is, a feeling of impending destruction hanging over me at some particular time. This kind of trouble I have often thought would have caused me to rest secure, and I would not feel to doubt as I do now. But I have really thought that if I were entirely sure that an angel from heaven had been sent down and should appear before me to-day and furnish me undisputable proof that my name was written in the Lamb's book of life, (showing me my very name) to-morrow I should doubt as before. O, it cannot be possible, it must be some other person by that name.

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

I am fully persuaded, therefore, that I have to live by hope, if I am a child of grace. For a number of years previous to 1860 there seemed to be a gradually increasing desire to mingle with that people whose God is the Lord. That gospel which brought to view a whole and all-sufficient Savior; one that could and did save "to the uttermost" sinners, the vilest of the vile, seemed pleasing to my ear. Since 1860 my feelings have been very warmly enlisted in the same truth, and my attachment for that peculiar people has steadily increased, and my language has been, and now is, that of Ruth to Naomi: "Entreat me not to

leave thee, nor to return from following after thee." Often I have heard my dear and honored father say, when conversing with some of the dear children of God, "I don't know how it will be with me at last, but I hope that I'm a christian, though I have great fears sometimes. But of one thing I am certain, and nobody can persuade me otherwise, and that is, I'm a sinner." I had great love as well as respect for my father, and I pondered much upon what he said, for I felt that he must be telling the truth. Could it be possible, I thought, that he doubted about his future state, since he had been a member so long, and a sentinel upon Zion's walls, too, where for so many years he had been trying to speak comforting words to the tempted and tried ones, and to encourage those who were bowed down? The expression of Paul, "Unto me, who am less than the least of all saints, is this grace given," struck me with a great deal of force, and also encouraged me much. If the great apostle Paul could feel himself so small, and none can get any lower in the scale, certainly there is great room for encouragement. But I was greatly troubled for fear I had learned these things of my parents. I thought, if this were the case, why does the recital of another's exercises so affect me? The thought would arise sometimes, perhaps I am ashamed to own I love this much despised truth, and the poor people who receive it and rejoice in it. But this did not seem to trouble me, for I felt I did love the truth I was accustomed to hear. I think this passage of Scripture gave me a stronger assurance than any other: "We know that we have passed from death unto life, because we love the brethren." "If ye love me, keep my commandments," was a portion of Scripture that had been pre-

sented to my mind, and upon which my thoughts had been occupied much for some time previous to my uniting with the church. Do I love the Lord? was an anxious inquiry with me. I felt that I loved the people of God, and I think I loved them for the truth's sake. The doctrine of salvation by grace, and that alone, was a very comforting doctrine, for that was the only doctrine calculated to comfort and encourage poor, dependent, helpless sinners as I felt myself to be. At the close of one of the sessions of the Delaware River Association, at Southampton, a few years since, Elder Gilbert Beebe was sitting in the door of the sexton's house, and as I passed through the room and out at the door by him, I smilingly remarked to him, "Elder Beebe, there is a good deal of the 'old man' in me," to which he very pleasantly and quickly replied, "And is there not some of the 'new man,' too? This remark coming from one upon whom I felt the Lord had bestowed his grace in such a wonderful manner, and had endowed him so richly with such rare talents as enabled him to dig deep into the sublime mysteries of the everlasting kingdom, was a source of much comfort to me.

Some three or four weeks previous to my baptism, my father preached one Sunday morning from the subject embraced within the paragraph that commences with the eleventh and ends with the twentieth verse of the seventeenth chapter of Luke, more particularly the fifteenth, sixteenth and seventeenth verses, the last one of which reads, "And Jesus answering, said, Were there not ten cleansed? but where are the nine?" It was a very interesting as well as a very touching sermon, and it fell so gently upon my tender feelings as to have a very pleasing effect. That these ten

men, who had asked the Lord to have mercy upon them, should be cleansed of their foul leprosy, and then be so ungrateful and unthankful (all but one) as not to return and give glory to God, was certainly very remarkable, and in the exposition and explanation of the subject, as touching the work of God in cleansing the vile sinner of his sin, which is compared to leprosy, I was melted down in my feelings, and my eyes that had so often wept during the last two years under my Father's preaching, were now swimming in tears. Is it possible, I felt, that I, a vile sinner, a sinner in thought, word and deed, and unworthy of the least of heaven's unnumbered blessings, should be so highly favored of the Lord as now to hope that God for Christ's sake had forgiven my sins, and blotted out mine iniquities, and enabled me to hope in his mercy, yet could not honor and glorify him for all this by acknowledging him in a public manner as my Savior and Redeemer, and walking in obedience to his commands? O no, it was too much for my poor, sinful heart to reply no, and I was ready to go. But while this was my feeling, still I felt that it was a great undertaking, and wondered if it was right. I felt to silently pray to God to keep me from doing anything that was wrong in this matter, and felt to hope that he would put some obstacle in the way of my baptism if it was not in accordance with his will. This feeling was with me up to the very moment of my receiving the ordinance; but I was now permitted to feel that God was so overruling in this event as to make the day and time one of solemn joy, and one long to be remembered. It was the fourth Sunday in September, 1867, and a large company of brethren and interested friends had gathered at the house where

we changed our apparel, and when we walked to the water, a distance of some three or four hundred yards, in solid column, five or six abreast, it did indeed seem like a company of friends going to the place of burial. It was joyfully solemn as we approached the water's edge, singing the song of redeeming love, where we were soon to be buried in the watery grave, around which had assembled a large concourse of people to witness the administration of this solemn ordinance, by father, some seven months before his death. Although he was quite feeble in body, and to some of the brethren it seemed like too great a work for him to perform, (six being baptized) yet he seemed to have strength given him for the occasion; and his quick step with which he led us from the house to the water was particularly noticed by many. It was indeed a joyful day to him, and he seemed to be lifted in his feelings entirely above the fleeting things of time and sense. It was also a matter of much rejoicing to us, his children, to know that the Lord in his kind providence had been so good and kind to us in affording us strength to acknowledge him thus publicly while our dear father was yet living, that he might not only see his children "walking in the truth," but that he might also have the sweet and pleasant privilege of administering to them this solemn ordinance. Sisters Mahlon Hulsizer and R. Shepherd, and brother Stacy Risler, with my two sisters, Jane and Sarah, and myself, were the six baptized at that time. If I am not entirely mistaken in my hope, I must have been brought by the smooth and loving way of Mount Calvary, and not by Mount Sinai, for it would seem that the thunderings and threatenings of that dark way were never heard in my inmost soul, for, as far back

as I can remember, I seemed to feel that the love of God was always shed abroad in my heart, to a certain degree at least, which forever shut out from my view the blackness and darkness that accompanies the terrible thunderings from Mount Sinai, and my inmost soul lay passive under the smiles of a loving Savior. I cannot remember at any period of my early life, or later on, when I felt any opposition rising in my bosom against my heavenly King or his righteous government and laws; and while I felt a long time ago that the line was irrevocably drawn between the righteous and the wicked, that a portion of the human family were eternally saved, and the others were eternally lost, the thought arose in my mind that it did seem a little hard that if there were some who wanted to be saved they could not be, for it was eternally settled in Jehovah's mind; yet I thought if it was so it was all right, for it was according to the eternal mind, and no wrong or injustice could be charged there. But my feeble mind did not then know and could not yet comprehend the glorious truth that all who desired to be saved with an everlasting salvation would be saved, and not one single sensible sinner would ever be lost. The impending danger and seemingly swift destruction that seems to await and threaten the poor, guilty, sin-sick soul, as he hears the awful sounds from Mount Sinai's terrible thunderings, was not mine to experience, and while on that account I have been worried and troubled much, still I am aware I have escaped many sore and heart-rending troubles in being brought as I have. I certainly have envied those who have been brought through such severe trouble. I am firmly of the opinion that not one of all the redeemed family of God ever has been or ever will be

brought through this wilderness world without being assailed to a greater or less extent with doubts and fears as to their interest in the pardoning blood of the Savior, and of their ultimately reaching the haven of unclouded light and eternal rest.

Very truly your friend and brother, in hope of eternal life,

GEORGE D. CONKLIN.

LEESBURG, Va., Feb. 18, 1900.

MRS. BENTON JENKINS—MY VERY DEAR SISTER:—I do not remember of ever having been kept home from my Valley meeting before, but to-day the snow is so drifted from last night's wind I do not think it prudent to attempt the trip, besides I hardly think any one will be there.

Please excuse pencil, as I find it more comfortable to sit close to the fire and use pencil. I know it is not style you want, but demonstration of the Spirit, and it is this that I desire in writing you these lines. Your letter of Jan. 14th is before me; I have read it over again this morning, and enjoyed it fully as much as when first received. But you expect an answer. Before attempting, however, I want to thank you for writing to me. I would like to refer to several things in your letter, but to comply with your request as to my views on the sixth chapter of Revelation will perhaps give you as much or more reading than you have time to give to me. You say your mind rested especially on the red horse and the hurting of the oil and the wine. My mind leads me to speak of the horse in a general rather than a specific way, hoping in so doing it will be more satisfactory to you, and you may find it easy to give special application to each horse. You will observe that it was only when one of the seals was loosed

that one of the four beasts said to John, "Come and see." The purpose of the seal was to keep secret the contents sealed, and the power of the seal rested in the name of him that seals. In the last chapter of Daniel, who was among the last of the Old Testament writers, the Lord said to him, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Daniel inquired of him "clothed in linen," "How long shall it be to the end of these wonders?" The reply was, "time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel asked again, "O my Lord, what shall be the end of these things?" The reply was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." And that Daniel should stand in his lot at the end of the days. Thus we see by the command of God, that the word of the fathers, by whom he spoke at sundry times and in divers manners, were sealed until he shall have accomplished to scatter the power of the holy people, until the time of the end. The prophets themselves did not understand, though they inquired and searched diligently, "What, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was by God sealed from them; it was left for them who preach the gospel with the Holy Ghost sent down from heaven, to behold the wonderful things that had been kept hid from all ages. It was left for the Holy Ghost to take of the things of Jesus and show them unto us; to put all things in order, to put Daniel in his "lot" with

all the other fathers, to show God's purpose in all things, both good and evil. Christ alone is the preacher of the circumcision for the truth of God. In the face of Jesus Christ alone is the glory of the Father to be seen; in him dwells the fullness of the Godhead; all the works of God are accomplished by and in him; in him and by him were the promised blessings and the eternal purposes of God fulfilled and made true. The Spirit that was in the prophets testified of his coming, but it did not enable them to do the work; he alone could do that. It seems from the reading of Revelation v. 4, that there was bitter grief among the saints because there were none in heaven nor in earth nor under the earth to open the book and loose the seals. In other words, nowhere in heaven, earth, nor under the earth, could be found one who could understand what God had said by the prophets. Let me call your attention to the conversation between the disciples after Christ's crucifixion: It was he whom we thought would deliver Israel; all our hopes are dead; "I go a fishing;" just as well go to our old trade to make a living for ourselves; it is all over with us now. What did they know of what the prophets had said? How much wiser are the learned Jews of to-day? What more convincing evidence have they? Does not this show that the Father must reveal, and that upon this revelation the church is built? While there were none in heaven, nor in earth, nor under the earth, God was not at all disconcerted. He who had declared the end from the beginning, to him all things were open. Though sealed to man, and that for the purpose that they might do his pleasure, it was all known to and ordained by him, that the lion of the tribe of Juda should open the book and loose the seals. In the chapter

you call my attention to we read of the opening of the seals, which opening finishes, as recorded in the eighth chapter and first verse. These seals were opened in their order, not all at the same time. According to Daniel knowledge shall be increased. We shall grow in grace and knowledge of the truth. But all this seems to me had special reference to the increase of knowledge as believed from the beginning to the coming of Christ. We see little by little God opened his purposes until he made it fully known in Christ. The horse I understand is used symbolically; he was used in war, also in olden times, and still in some parts of the country now as means of transportation of merchandise; he was used also to carry the king's commandments to different parts of his domain. It is in this symbolical signification I understand the horse is used in the chapter under consideration. The prophets themselves, the men of God, were the horses, the means by which God sent his word wheresoever he would. As I understand it was revealed to Zechariah. He saw by night a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom. Behind him were red horses, speckled and white, and he asked the Lord, What are these? And he told him, These are they whom the Lord has sent to walk to and fro through the earth. (Zech. i. 8-10.) This must have been a revelation to Zechariah, for he saw it "by night," and besides they were in the bottom, a dark place. In Hebrews i. 14, we read, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" A horse is indeed to my mind a very striking symbolical representation of those who are sent to carry God's word to the heirs of salvation. Wild in the open

plains, would he ever think of carrying God's message? He needs to be broken, to be tamed, to have his will made subservient to his Master's will, and even then, when the Master would have him do his bidding he must put the bit in his mouth, and take the reins in his own hands, and drive him where he will. So John saw not only the horse, but he that sat on him. Not one of the old prophets would have ever carried a message had it not been for him that sat on him, neither would one to-day. It is he that sits on the horse that holds in his hands the reins of universal government, and turns the king's heart as he does the rivers of waters. Not a mountain, however great, that he has not opened to make a way for the rivers of waters. Even admitting that these horses would of themselves have been inclined to go, would they ever of themselves been inclined to carry such messages as they sometimes did, indicated by the color of these horses? Now you will see by comparing these horses with the messages God sent at sundry times and in divers manners, what I understand by these horses, and he that sat on them, and the opening of the seals.

I would like to dwell much longer on these horses, the rider and the things seen, and especially the messages they carried, but I am somewhat tired myself, and fear I will tire you. I want to say, however, when the seventh seal was opened (Rev. viii. 1,) there was silence in heaven. Here the half time spoken of by Daniel had come; the two witnesses lie dead in the streets, both the Old and the New Testaments. That is what God had said by the prophets, and what he had said by Jesus Christ was a dead letter, so far as the public (in the streets) knew. But it was only for a half a time

this state of things existed.

I think I had just as well stop, for you see, my sister, it would take a whole book to explain these things I have hinted at. Now that the seals are broken and the book opened it is given unto us to know the things that were before written. Both the Old and the New Testament is an open book to them to whom it is given.

May the sweet consolation of the promises of our God rest and abide with you.

Your brother, I hope,

E. V. WHITE.

NEAR LEXINGTON, Ky., Dec., 1857.

MY DEAR SISTER:—Your very kind and appreciated letter of the 4th instant was duly received, and but for engagements rather pressing upon me should have met an earlier response. So far from upbraiding you for the liberty taken in asking my views of the text quoted, I am exceedingly gratified when I find the children of God inquiring for the truth, as designed by the inspired writers of the holy Scriptures. It is to me evidence of a healthy state of mind in matters of the last moment to us, while in this wilderness of sin and sorrow. How much more rational for christians to be employed in searching the mind of the dear Redeemer, as declared in the record God has given of his Son, than in descanting on the faults of their brethren, or upbraiding the unregenerate for their unbelief.

The text to which you invite my attention is found in Ephesians i. 12: "That we should be to the praise of his glory, who first trusted in Christ." The following two verses will be found in close and inseparable connection with the one you have quoted, and make the solution of it less difficult. Those verses, being part of



the paragraph, read as follows: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." You will not forget that when the Savior delivered the commission to his apostles, he expressly commanded them to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." The apostles of the Lamb were all Jews, and received their commission to preach directly from the Redeemer. They were limited in their first ministry to the "lost sheep of the house of Israel;" in other words, to the Jews, who were nationally God's chosen people. Nor was the commission enlarged until Christ had by his obedience, suffering and death, broken down the middle wall of partition between Jews and Gentiles. After his resurrection he enlarged the field of their labors; hence, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world. Amen." Although the Savior was so explicit in the commission, and although, as we might suppose, the language of the commission is so clear and unmistakable, yet we find it was not without a miracle being wrought; the prejudices of the apostles against the Gentiles were so far broken down as that they became convinced that Gentiles as well as Jews were made participants in the mediatorial work of the Lord Jesus. Hence, "Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Read on including the forty-third verse of the tenth chapter of Acts, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision [Jews] which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 44-48. Hence Peter's former conclusion, that the Gentiles were common or unclean, and consequently excluded from gospel privileges and ordinances, was corrected, and he could now join Paul, in the revelation made to him, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Allow me to invite your attention to the following: Acts xi. 1-16, and then hear Peter, "Forasmuch then as God gave them [the Gentiles] the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they [the apostles and brethren, who belonged to the circumcision, or Jewish family,] heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." The following verse shows conclusively that the apostles, up to this time, preached

“the word to none but unto the Jews only.” Allow me to call your attention further, to Acts xiii. 45-47, when the following occurs, “And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.” From all which it is most palpably manifest that Jewish believers trusted in Christ before the gospel was sent to the Gentiles; and I had formerly believed that the correct rendering of the text would be as follows: That we Jews who first trusted in Christ, should be to the praise of his glory in whom also ye (Gentiles) trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. The apostles and early christians trusted in Christ before the Gentiles to whom the apostle was writing, yet I have some doubt whether it is what the apostle designed.

On a close examination of the chapter, with the grammatical construction of the language used, I am led to doubt whether by the term “who,” the apostle did not mean the “God and Father of our Lord Jesus Christ,” as brought to view in the fourth verse of the chapter.

It is worthy of remark, that the apostle does not associate with himself, as writer of the letter to the church at Ephesus, any one. “Paul, an apostle of Jesus Christ,” in the singular number, not apostles, in the plural. He addresses himself to the saints which are at Ephesus, and to the faithful in Christ Jesus. In the fourth verse he combines with himself, the saints and faithful, which constitute the us, in the plural: “Who hath blessed us

with all spiritual blessings in heavenly places in Christ: according as he hath chosen us [who? Paul an apostle, the saints at Ephesus, and the faithful in Christ Jesus] in him, before the foundation of the world, that we [the plural, who? Paul an apostle, the saints at Ephesus and the faithful in Christ Jesus] should be holy and without blame before him in love: having predestinated us [who? Paul, the saints at Ephesus, and faithful in Christ Jesus] unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Whose will? The answer is, the God and Father of our Lord Jesus Christ, that in the dispensation of the fullness of times, he might gather together in one all things in Christ. Who are we to understand the *he*, in the singular number, alludes to, but the God and Father of our Lord Jesus Christ?

If this be a correct criticism, it will follow necessarily that the text you have asked me to explain will read thus, “That *we* [Paul the apostle, the saints at Ephesus and the faithful in Christ Jesus] should be to the praise of *his* [the God and Father of our Lord Jesus Christ] glory, who first trusted in Christ. In whom ye [the saints at Ephesus, and faithful in Christ Jesus] also trusted;” &c., “in whom also, after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our [who? Paul the apostle, the saints at Ephesus, and the faithful in Christ Jesus] inheritance, until the redemption of the purchased possession, unto the praise of his [the God and Father of our Lord Jesus Christ] glory.” All which I submit with a hope that you may find something to confirm or set aside your present opinion on the text.

With kindest regards to your mother and all friends, I subscribe myself most truly, your friend and brother,

THOMAS. P. DUDLEY.

[IN looking over some old manuscript we found the above good letter, written by the late Elder Thomas P. Dudley, which we think will be of interest to our readers.—ED.]

ARVIN, Ont., August 28, 1904.

ELDER F. A. CHICK:—Dear brother in the afflictions of this life, and may I hope, in the faith and patience of the children of God. But O, as I write the words "children of God, I must say I fear the evidence of my being among that blessed number seems weak and faint, and I can only say my hope of such being my lot is so faint and small that I often fear what the end will be, but like one of old I hope I can say, Though I am faint, yet I am still pursuing, and am not left entirely to despair.

Your last letter was received in due course of time, and read with pleasant satisfaction to both self and wife; she always expresses much satisfaction, if not comfort, in your letters. It should have been answered long ago, but how can one write when the heart is cold, dead and barren in spiritual things? I love to write when my heart is full of love and fellowship for the people of God and for the truth of God, but I have felt so destitute of these things for such a long time, and so full of every evil principle of darkness, that I often wonder that the feeble spark of life is not completely quenched. The Savior when talking to the woman of Samaria was asked the question by her, Whence hast thou this water, for the well is deep and thou hast nothing to draw with? O how expressive of my condition. The well of joy, of hope, of

salvation and of fellowship is deep, and I have nothing with which I can draw any of these things into my heart; I am weak and powerless and full of everything that is evil, and not one feature in my whole makeup to merit a single favor from a holy God. Nothing but a wild waste of desolate desert on every hand, so that I feel to say, My tongue faileth for thirst, and I dwell in a dry, parched land; and how can one in such a condition, and amid all this desolation and isolation of soul, write anything pleasant, or cheering, or comforting? Yet these very things, I find, are written about, concerning and by the children of God in all ages of the world, and I suppose will be to the end of time, for the inheritance that Jesus promised to his followers as long as time shall last, is tribulation, and sorrow, and persecution, and affliction. We are further commanded to beware when all men speak well of us, for such was the case of the false prophets of old. But O how my flesh cries out against the daily crucifying of this body of sin and death; and on the other hand, I do hope my spirit groans and cries out under the terrible sinful thoughts and propensities of this old, carnal, hateful and desperately wicked heart of mine. Surely I am ground between the upper and nether millstones, and it is truly a warfare of a deadly nature, and so often do I fear that I shall fall in the conflict and go down to eternal misery and destruction; but like the burning bush that the Lord revealed to Moses, that was not consumed, so I am not entirely consumed; still a faint hope lingers down deep in the recesses of my heart, and may I not hope it is eternal life? if so it can never die. There are many people who believe that one may be a child of God one day and not be a

child the next. How impossible such a conclusion naturally, and why then spiritually? And so one cannot cease to be a child because of disobedience, neither can eternal life die, or if any life can die, it only proves it is not eternal, and Jesus said he gives unto his children eternal life and they shall never die. The important question with me is, Have I eternal life? If so, all will be well with me in the end; but between now and the end it often seems that I shall sink beneath the load of this body of sin and death.

Elder Curry preached to-day concerning the poor widow and the unjust judge, and spoke of the elect crying unto God day and night, and though not comforted as I have been many times in the past, yet I could not help but acknowledge in my heart that I knew what the crying day and night meant, and I hope I do cry from a sense of the weight of sin and iniquity that I feel in this evil heart of mine, but, dear brother Chick, it is a great mystery, as well as a seeming contradiction to me how it is that I profess to hate evil, and every moment of my life seems filled with it, and I cannot keep away from it. How very unaccountable such an experience is, and the wonder is that I do not give up all hope; and here comes in the experience of the apostle, who says, The good that I would, I do not; but the evil which I hate, that I do. O blessed words to me, for it is my daily experience. It seems so strange that I can only write of my own feelings, instead of something of more general interest, but such is my selfish nature, I did not intend to write in this way.

We will expect you to our meeting in Lobo the first Sunday in October. I hope to see you then, though I only expect to be at the meeting on Sunday.

The Master has commanded to seek first the kingdom of God, &c., but alas, with me it seems to be the world first, and if there is leisure time, then I can attend to the things of the kingdom. Is it any wonder that want and famine is my lot in spiritual things? I profess to love God, his truth and his people, but where is the evidence? Do I show forth the praises of him I profess to love, or am I a good soldier of Jesus Christ? How dare I say, as did the apostle, "I have fought a good fight," &c., when I have been a base deserter, or if not a deserter, at least a shirker of duty? But while I realize all this, yet I also realize that I can do nothing only as grace is given me, and that of myself I can do nothing.

Dear brother Chick, I feel I must stop writing this selfish way, and hope you will forgive my weakness and inability.

I have only heard twice with comfort all summer, and that was Elder Scott, at the June quarterly meeting, yet it is the same truth that is preached every time. I think of the Scripture that says, "Whom shall he teach knowledge?" &c., and so I am taught my perfect weakness and helplessness to do anything to change my condition, or attain to a state of comfort, or happiness, or a knowledge of an interest in the salvation that is in Jesus. We walk by faith, and not by sight; and faith is the gift of God, and not attained to by works. And now as I lay aside my pen I feel that I have written very unsatisfactorily, and this, too, is necessary for the crushing of my pride and humbling me, but it seems the more I am crushed the more my proud heart rebels, but the Lord will do his will concerning me as well as all his creatures, and I must bow to that will.

I will not further try your patience. Hoping to see you face to face before

long, with kind regards from Mrs. Scates and myself, I remain your unworthy brother,  
R. SCATES.

KANSAS, Ill., Sept. 15, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—Though feeble and trembling, I have a desire to write for the dear old SIGNS OF THE TIMES.

My wife and I do much enjoy reading the comforting truth as set forth in the editorials, and also by the correspondents of the SIGNS. When we go to some of the Baptist meetings near here, we so often hear means and other conditionalisms set forth, that we return home much discouraged; but not so when we have read the SIGNS OF THE TIMES.

In a few days, if I live, I will be eighty-one years old, and since my first recollection of spiritual matters, the SIGNS has constantly contended for the gospel truth. If there is any salvation for me, either in time or for eternity, it must be wholly of grace; I have so fully and completely been shown that "in me (that is, in my flesh,) dwells no good thing." No indeed, but I find that the good that I would I do not, and the evil that I would not that do I.

I was reading this morning in Paul's letter to the Romans, and came to where he asks the question, "Who shall separate us from the love of Christ?" &c., when in answer he said, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It gave me great comfort, as I had been fearing the wicked one had separated me from the love of God. I know so far as I am concerned, my love is often very

weak, if indeed not all gone, but O what a blessed thing it is that it is not man's love, but "the love of God, which is in Christ Jesus." This dear Jesus has said to his disciples, "Because I live, ye shall live also." Then it does not depend upon poor, feeble mortals to keep themselves, but the chosen of God are "kept by the power of God through faith unto salvation." Yes, and the apostle said, Not by works of righteousness which we have done, but according to his (God's) own purpose and grace, given us in Christ Jesus before the world began. If it were not for the unity of Christ and his people, as taught in the Bible, it seems that sometimes such weak creatures as I am would surely give up in despair. The poet has said:

"Amidst ten thousand dangers,  
Which everywhere abound,  
The pilgrims and the strangers  
Alone secure are found."

Peter, when he came down out of the ship to walk on the water to meet the Savior, found these words true. How secure when Jesus took his hand and prevented his sinking. Cowper said in one of his poems:

"When darkness long has veiled my mind,  
And smiling day once more appears,  
Then, my Redeemer, then I find  
The folly of my doubts and fears."

May it be God's will to so lead me the few remaining days I stay on earth, that I may trust him for all things, and may he lead us all in straight paths, is my prayer.  
JAMES M. TRUE.

[We desire to add a few words to the above testimony from our dear, aged brother True. We recall meeting with him more than thirty-five years ago, at the funeral service of sister Towles, in Washington, D. C., and a few years since it was our privilege to meet him and his companion here at Hopewell. We have

long read the words which his pen has indited with interest and true comfort and satisfaction, as has been the case with very many others. It is good to receive such testimonies from the aged pilgrims and servants. They have borne the burden and heat of the day, and still in old age bear fruit to the glory of God. Especially do we prize the words of our brother regarding the comfort which the SIGNS brings to him. We pray that it may ever contain the certain sound of the gospel of grace, and grace only; we know that nothing less than this can do any poor sinner good. Conditional salvation is of the flesh, and to the praise of the flesh, and not of God. Let us always hold forth the doctrine that exalts the work of God, and not of man. May the blessed Lord be with and sustain our brother in his old age; we do not doubt that it will be so.—ED.]

#### BORN OF WATER AND THE SPIRIT.

“JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.”—John iii. 5.

A friend in Canada who desires spiritual light, asks me to write soon on this text for the SIGNS, especially what it is to be “born of water.”

Jesus is the life and the true light. O may he give us all the light of life, that we may know the truth as it is in him.

He first said, “Except a man be born again, he cannot see the kingdom of God.” Nicodemus asked, “How can a man be born when he is old?” Jesus answers and tells how, in the words of the text. A man (any one of the race of man) must thus be born again, or he cannot see and enter into the kingdom of God. For God is a Spirit, and his kingdom is spiritual. His Son says, “My kingdom is not of this world.” But man, as born of the flesh, is of this world,

This world is distinct from “the world to come.” A man is born into this world, this is a natural birth and is of the flesh; so a man is born into the kingdom of God when he is born again. This last birth is spiritual, and is of the Spirit. So Jesus further explains and defines these two births, saying, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Thus our Lord plainly teaches that there are two births, and only two; and that a man is born first, and he is born again. A man who is born of the flesh has natural life, (“the breath of life,”) and he sees and enters into the world. So also, a man who is born again, born of water and the Spirit, has spiritual life, life itself, and he sees and enters into the kingdom of God. As born again, the life of Jesus is made manifest in his mortal flesh. As born of the flesh, man is one with Adam and is earthly; and as born of the Spirit, man is one with Jesus and is heavenly.

“Born of water,” refers to the water of life, pure and holy, the life of Jesus, which he gives in the birth of the Spirit.

“The water that I shall give him shall be in him a well of water springing up into everlasting life,” is the blessed word of our Lord. “I will give unto him that is athirst of the fountain of the water of life freely.” The letter of our inquiring friend shows me that he thus thirsts. Again Jesus says, “If any man thirst, let him come unto me, and drink.” Christ is the holy fountain of life, he is the well of salvation, he gives eternal life to as many as the Father gave him. When he gives it to a man, that one is then “born of water and of the Spirit.” (The last “of” is a supplied word, and so marked in italics.) Born of water and the Spirit are one, and cannot be separated. A man thus born, is passed from death unto life,

and he is a new creature in Christ, and is in the kingdom of God. This one is saved by the washing of regeneration and renewing of the Holy Ghost. "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her."—Psalms lxxxvii. 5. O how blessed the man who is born in Zion, the holy city of our God. "For there the Lord commanded the blessing, even life for evermore."

D. BARTLEY.

JUNE 14, 1904.

FOREST HILL, Md., Oct. 8, 1904.

DEAR BROTHER CHICK:—I know, and believe my friends who know me best are aware of the fact, that I have no gift at all as a writer, and it is but seldom that I inflict upon you any of my poor productions. Just this once however, I desire to ask for a little space in your columns, in order that I may thank my many dear friends who remembered me so kindly on my birthday, October 5th, 1904. I received in all eighty-eight letters, all containing the most kindly expressions of christian love and fellowship, which I appreciated more than I can express. Besides the letters, on the morning of the 5th about sixty of my friends came in a body to my home, all carrying well filled baskets. This was all a complete surprise to me. My family had been let into the secret, but I knew nothing of it until they drove up to my door.

Among the letters were a number from the various churches. These were read aloud by Elder Rowe, who was one of our guests. After this we partook of a bounteous dinner, prepared by the ladies of the company. The day was a most enjoyable one to me, one that I shall never forget while memory lasts. I seem not yet to be out from a sort of vision

which rested upon me all that day. I feel that I cannot call in question the sincerity and faithfulness of those who have expressed themselves so favorably in my behalf. If I could only see in myself the qualifications to fill the high office to which I am appointed, I think I should be a happy man; still I am willing to serve with such ability as the Lord has given. I am not, however, without some evidences by the way that the hand of the Lord has directed me in my course in the ministry, and that I am where I ought to be.

I have had substantial brethren and friends here all these forty-seven years, who have borne up my hands in my weakness. Now again, I want to say to those dear friends everywhere who remembered me so kindly on the fifth of October, either by their loving letters or by their presence, that I do most sincerely thank you for your words of love and encouragement, as well as for the pecuniary aid which you have bestowed upon me. I feel altogether unworthy of so much kindness, and feel, too, that this is a very feeble return to make for it, but it seems the best I can do.

I have taken this plan to reach you all, as I presume all are readers of the SIGNS. The letters, which were read with so much interest, will be preserved to be read in the future by myself perhaps, and by others after me.

I am your brother in Christ,

WM. GRAFTON.

PATASKALA, Ohio, June 1, 1904.

DEAR EDITOR:—Something over a year ago I was taken ill and despaired of ever recovering; the Lord did not tell me if I was to live, but he graciously eased my mind about it all, so that I had no fears. When it began to appear that I

would get well again, I firmly resolved to devote more time to the reading of the Scriptures than I had ever done before, but alas, how frail I am, it was not long until I was as busy as ever in carnal things, the deceitfulness of riches, cares of this world and the lust of other things entered until the word was choked; when one day my promise came to me, with a desire to read the Scriptures, but try as I would, I could not read them. The Lord gave me a hunger for them, and then shut me up from them, and shut them out from me, and made me repent of my sins. O how poor and weak we are. I never have read the Bible as much as I used to think I would, I do not read it as much as I ought to. It is not because we have none, for we have a half dozen or more of different shapes and sizes about the house, and often I find one lying on my table, in a convenient place, put there by loving hands with hope that it will come in my way and will I read it; but no, I will reach over it for the miserable daily paper, and spend the whole evening reading it, until my soul is sick with every day's report of wrong and outrage with which this earth is filled. I am then too sleepy to read more, and with a sigh of regret at my depravity I retire, leaving the Bible unopened, but promising to read it tomorrow night, but it is the same thing over and over again, until I am so distressed I am ready to cry out in despair. O the blessed, pure and holy word of God, the only real truth in the world, neglected by one who professes to be a child of his. When I began to preach, years ago, I thought I would make the Scriptures my constant companion, and be thoroughly furnished by them, and well acquainted with them, until I would be noted for my knowledge of the Bible.

But alas, I am fifty years old, and am ashamed of my ignorance of it, when I stand to speak in his name, I tremble, I am so unskillful in the use of the Scriptures. I am afraid of them, as if they were a two-edged sword, cutting two ways; the people must be ashamed of me. I know that if I were to read the Bible so that I could repeat every word of it in regular order, and am not elected, that would not elect me; but I want to read it. I know that if I would read it over every week of my life and am not a child of God, that would not make me one, and yet I want to read it, am hungering and thirsting for the sincere milk of it, it is a light to my feet, and a lamp to my path. Will I ever learn to do good? No, not until the leopard can change his spots, for I am accustomed to do evil. This is only another way the good Lord has of leading us to see and feel the need of the Holy Spirit to guide, uphold and sustain us in all our wanderings everywhere; it requires the assistance of divine grace to read his word, just as much as the power of God to make a world, for in him we live, move and have our being.

It has been impressed on my mind to write these thoughts for the SIGNS, I cannot get rid of them only in this way. God is able to save by many or few. If he is to bless some one by giving this poor sinner a message for them, to him be all the glory.

FRANK McGLADE.

ACTON, Texas, August 24, 1904.

EDITOR SIGNS OF THE TIMES:—Once more through the tender mercies of our covenant-keeping God I am permitted to write a few lines to the household of faith, notwithstanding I feel my unfitness and unworthiness.



I have just returned from our Peace Valley Association. O how wonderful, to see the brethren and sisters greeting each other, manifesting the love of God shed abroad in their poor hearts, but when the time comes to take the parting hand, we see the tear stealing down the cheek, and the clasping of each other's hand with a tight grasp, not knowing whether we will ever meet in this world of sin, sorrow and afflictions again. Yet our hope entereth into that within the vail, whither Jesus our forerunner hath entered, who is at the right hand of God, making intercession for his dear children, according to the will of the Father. If we should never meet again here below, we will meet on the banks of sweet deliverance, where parting will be no more, where pain and sickness never come; the weary will be at rest, yes, that rest that remains for the people of God. The preaching by the brethren was wonderful, and in demonstration of the Spirit and power of God. O how good for brethren to dwell together in unity and love, and to hear the unsearchable riches of Jesus, who is the full and complete Savior of his people. He is their life, and he is their all and in all; he "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 [his people] in Christ Jesus before the world began." O how wonderful it is to be blessed to believe in a finished salvation for all the elect family, but the denominations of the world, who are antichrist, are continually begging the people for money to help the Lord save souls. Brethren, these are perilous times, the wise and the prudent are teaching for doctrine the commandments of men, and would deceive, if it were possible, the very elect, but they are not to be

deceived by those cunning and crafty fellows, for they are not their own keepers, they are kept by the mighty power of God unto salvation, ready to be revealed in the last time.

I have been afflicted with complicated diseases for several years, was taken sick while at the association; started home on Sunday evening, reached home Monday noon with a high fever, and have been very poorly since. My desire is to be reconciled to the will of my Master; I want my will to be his will.

Now, brother Chick, publish this if you think it worth anything to the household of faith, if not, cast it aside.

I am yours in affliction and hope of immortality beyond the grave,

W. L. McPHERSON.

OXFORD, N. Y., Oct. 21, 1903.

SUSIE C. F. GUERNSEY—DEAR SISTER IN CHRIST:—I have long thought of writing you, and have as long delayed it, feeling incapable of saying anything that would be comforting, only to bemoan my sad condition, with a feeling sense of my exceedingly sinful, depraved, hard and rebellious heart, full of every unclean thing. It seemed that my case was hopeless; I feared I had never known the reality of divine things, but had been mistaken; I felt that I was the vilest creature living, and in reading the Bible found no comfort. I seemed to have sunk so low in deep waters, the waves had gone over my head, in the valley of the shadow of death, in the belly of hell, and the words, justice and judgment are the habitation of God's throne, seemed ringing in my ears. I seemed too sinful to raise my eyes to cry unto him, he seemed so far from me. It seemed I was shown the evil of my inmost heart in a peculiar way, I who had thought I had experienced a

Savior's love and forgiveness; it seemed I was not the same creature, and brooding over my sad and helpless condition I fell asleep, and was awakened with the words, He brought me up out of an horrible pit, and miry clay, and put my feet on a rock, and established my goings, and put a new song in my mouth. O what a change, I who had lain groaning in the silent watches of the night; but my dear Savior heard me and broke the bars of my prison house, and gave me the oil of joy for mourning, and beauty for ashes, and many other endearing assurances of his divine favor, until my poor heart seemed melted with love and thanksgiving and praise.

"The Lord can clear the darkest skies,  
Can give us day for night;  
Make drops of sacred sorrow rise  
To rivers of delight."

To-day the ninety-eighth Psalm seem suited to my feelings. I feel that he has loved me with an everlasting love, therefore with loving-kindness has he drawn me. The hymn 840 expresses my feelings.

I felt a desire to tell this, my great deliverance, to my brethren and sisters, the Lord's own peculiar people, that trust in him and have no confidence in the flesh. I feel that my time here is short, but my desire is that he will give me grace according to my day, that I may live soberly and walk humbly before him all the days of my appointed time, and to him be glory, honor and power, both now and forever. Amen.

Your sister, in hope of eternal life,  
LUCINDA B. BREWSTER.

BURDETT, N. Y., August 14, 1904.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—I have often felt that I would like to tell you some of the Lord's dealings with me, and how I enjoy reading

the letters and editorials in the SIGNS, but thought I could not write so as to be interesting to any one. It seems to me like this: some feel the gospel and the working of divine grace in the heart, and can express their feelings, while others feel and cannot tell their feelings. I weep for joy when I read, and love the brethren for their testimony; and it strengthens my belief that if God commences a good work in the heart, he will perform that work till the day of Jesus Christ. In every cloudy and dark day which I have to pass through there seems a silver lining for me, and I look up in hope, and am made to believe that to them that believe it is given to know the riches of his grace. He saved me, I hope, and called me out of Babylon with an holy calling, to suffer, that I might reign with him. But as some say, often it seems only a delusion. It makes me feel to ask, Has God commenced the work of grace in me? I believe that God speaks and it is done, he commands and it stands fast. He brings his sons and daughters from afar, even from the ends of the earth, and they all praise him. I feel like one of the least of his little ones, and can say, His will be done. I desire to be a meek and lowly follower of my Savior, and to be grateful for what I am receiving.

Yours in hope,

NORMAN BROWN.

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#### TO DISCONTINUE THE SALE OF BIBLES.

WE have only one self-pronouncing Bible left in stock, No. 8313, and only one Testament. These books will be sold at the usual price. For description and price see any SIGNS for 1903.

Owing to the advance in price of such books, and the few calls for them, we have decided not to handle them after these on hand are gone.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1904.

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**ROMANS XIV. 19.**

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."

These solemn words may be regarded as an entreaty by the apostle, or as an admonition, or as an expression of desire; they seem to include all three meanings. They are intended to stir up the pure minds of the church at Rome, and yet involve the feeling of dependence upon God, the giver of all good, without whose presence no one will ever feel any desire for these spiritual blessings, nor any striving toward them. The word "let," as used in the Scriptures, always involves desire, warning, admonition, and at the same time, a full sense of dependence upon God, through whom alone any one can follow after the things that make for peace.

We need do no more here than to briefly refer to the things of which the apostle is speaking, and which led him to write these words. He had said, "Him that is weak in the faith receive ye, but not to doubtful disputations." By this it seems clear that the apostle did not mean receive him who does not receive the truth of Jesus and his salvation, or who denies that salvation is through the Lord Jesus, or who in any way rejects

the doctrine held and taught by the inspired apostles, but receive him who is not fully informed regarding the liberty which is in Christ, and therefore regards days and seasons, and has scruples regarding the things which he may eat and drink. This seems clear, because the apostle goes right on to speak of these two things. No doubt the admonitions to the brethren concerning these two things especially, would also apply to other things which do not affect the doctrine of Christ. Paul admits that those who did eat, and those who did not, those who regarded the day, and those who regarded it not, were alike the children of God, and his brethren, and brethren to each other, and urges upon them that they so feel and act toward each other. He declares that they are mutually needful to each other, and that they should also be mutually helpful to each other. They all were the servants of Christ, and all of them loved God and sought his praise and glory; but some were weaker than others. The strong were those who had come to see clearly that in Christ Jesus all differences in days had been abolished, and that it did not matter what men did eat and drink, since all were clean. The weak were those who had scruples still, regarding these things, and were not risen above keeping days and abstaining from meats because of these scruples. He said, verse second, Another who is weak eateth herbs, while one believeth that he may eat all things. This last one is strong in the apostle's view. The strong must however bear with the infirmities of the weak. No one must please himself in these matters. "Let not him that eateth despise him that eateth not." That is, let not that one say within himself, I am wiser than my brother, and be puffed up

with a sense of superiority. What has he that he did not receive? On the other hand, "Let not him which eateth not judge him that eateth." This he would be prone to do, saying, This man is not so strict as I; he does not regard the commandments of God so carefully as I do; he is not therefore so good a man as I am. To both classes Paul says, God has received both of you, why then reject each other, art thou holier than God?

Also let each remember that his brother, as well as himself, stands or falls to God as the servant of God. Has God made one servant the judge of another? Still further, Paul says that each one ought to remember that the other does what he does with an eye to the glory of God. He that eats, eats to the glory of God, and he that eateth not, does so to the glory of God. The strong, by his eating all things, declares his faith, that in Jesus all things are made clean for the use of man, and that the law of ceremonies which forbade the eating of certain things has been fulfilled in Christ, so that there is no more need of the type being kept up; while on the other hand, the weak brother has not come to see all this as yet, and so with equal desire to glorify God, he abstains from eating these things still. Among Gentile believers, him that is strong knows that though meat may have been offered to idols it is not thereby rendered vile or unfit for use, and so he in all good conscience eats of it; and this, let us remember, is true, as Paul here testifies. But the weak brother fears still to eat of it, lest he thereby seems to pay respect to idols, and so may dishonor God. Therefore, to the glory of God, he does not eat; his motive is the glory of God. If the motive of him who eats, and of him who does not eat, of him who regards the

day, and of him who does not regard the day, be alike to glorify God and exalt the blessed name of the Redeemer, then surely they ought to bear with each other, and love each other as true disciples, equally earnest in their desire to exalt the name of Jesus, and thus honor the word and work of God. No matter how weak in the faith a brother may be, no matter how many questions may arise in his mind, no matter how many hesitations may appear in his life because of his weak understanding of the liberty which is in Christ, if he shows that he loves God and the Lord Jesus Christ he is to be loved by all who love God, and to be borne with by all.

Now in the text quoted at the first, some things plainly appear in connection with these thoughts. First, Paul places himself right along with his brethren at Rome in the first clause of the text: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." He with them desired that he might thus strive to follow these things. Is it not well to mark the example of the apostle in this matter? Some things are plain in the course followed by Paul. He did not for a moment conceal any truth. Right here, where he especially exhorts to that which tends toward peace, he most clearly announced the truth. Those who did not eat, and those who regarded days, were weak, the others were strong. The day was nothing, and the meat was nothing in his view. Days under the gospel were abolished, and all meats were free to all through Christ and his work. This he did not conceal, but insisted upon it. Let all the strong insist upon the truth still. There was nothing in following the things that make for peace that would involve any concealment of truth;

there is nothing in making known everywhere the truth that can possibly work against peace, such peace as the apostle urges upon his brethren.

Second, Paul did not think it needful to take back any portion of that truth which he had always taught among them. Neither did he say to his brethren, Yield any portion of the truth that has made you free in your following after the things which make for peace. Preach and teach all that belongs to the liberty which Christ has brought to you. In this chapter, and in the connection, Paul withholds nothing for fear that he shall wound the weak or drive them away. He says, Bear with each other, and especially the strong (that is, those who do not regard the days, and who do eat all meats) must bear with the weak, but still bear clear and undeviating testimony to the truth. To do otherwise would be to confirm the weak in their weakness, and soon the whole church, the strong as well as the weak, would become weak together, and the faith of Christ would be smothered out of sight in the church, which is to be its pillar and ground.

Third, Paul did not say, Bear with him who fights against the faith, but bear with him that is weak in the faith, and receive him. We that are strong ought to bear the infirmities of the weak, but not the assaults of opposers of the truth. Had Paul said any such thing his teaching would have contradicted his practice. He at all times opposed all untruth boldly. He once even withstood Peter to his face, because he was to be blamed, and then afterwards wrote to one of the churches about it. Paul taught and acted as did John who said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that

biddeth him God speed is partaker of his evil deeds." If the truth in Christ is assailed, then we ought to speak out boldly in its defense. Let our testimony be clear at all times regarding the truth.

Again, Paul did not contend for the truth with any anger or malice against men who opposed the truth, or toward his brethren who were weak in the understanding of the faith; there was no call for anger or ill-will on his part, there is none on our part. He did not hasten to say, Reject all such as are weak, but he said, Bear with them. He had no word of reproach for the weak in the chapter under consideration, but rather, words of warm commendation for their desire to glorify God, though it was mistakenly, as regarded the days and the meats. He plainly told them that they were weak in the faith, but he did not do this superciliously, or arrogantly, or angrily, but with earnestness, and loving-kindness, and meekness, and fear, as in the sight of God. He spoke as a faithful watchman who desired to be clear of the blood of all men, and so was bound to warn them when he saw the danger approaching.

Fourth, Paul does not include in this exhortation to follow the things that make for peace, forbearance toward opposition to the great principles of the faith. To stand by them, to proclaim them faithfully, will not make peace, but warfare. And with regard to these things Jesus himself came to send not peace, but a sword, so that parents should be against children, husbands against wives, brothers against sisters, and neighbors against neighbors, and a man's foes should be they of his own household. He does not say in the beginning of the chapter that he who has no understanding of salvation by grace, or who questions elec-

tion, a finished atonement, effectual calling and final perseverance, is to be received. It is not concerning these things that he is here speaking, and in all his writings he never says such things as are said in this chapter with regard to these cardinal principles of truth. He that is a heretic after the first and second admonition is to be rejected, not received. The heretic is he that denies Christ and the doctrine of Christ; but these things that pertain to ceremonials do not come under this head. Brethren may be much in ignorance concerning these things, and yet hold the faith of salvation in Christ, yet even here there is to be no doubtful disputation in the matter. That is, no contention against the truth of freedom in Christ from all these things is to be allowed; that would not make for peace. If the brother is weak concerning meats and days, let him quietly go on his way; let him do as his understanding leads him to do, but do not receive him if he be disposed to be contentious about these matters. Let him follow the things which make for peace, as well as the strong. On the other hand, the strong must not seek to override his weak conscience, or to dictate to him what he shall or shall not do in these matters. He is God's servant, and to God he stands or falls. Rather let each one be helpful, by showing brotherly love and kindness. The weak cannot be made strong by coldness and fault-finding, but they may come to see the truth more clearly as it is presented in love and tenderness to them, and as their brethren give them heartily the hand of fellowship.

Following the things which make for peace and whereby one may edify another, therefore, means first, a faithful presentation of the truth, and then a patient forbearance with each other in the

things that are not a denial of the truth, in themselves considered. Paul has set the example both in this fourteenth chapter of Romans, and also in the epistle to the Galatians. There he faithfully warned his brethren as regarded their departure into legality, and yet said not one word about rejecting them from the fellowship of the church. Paul in that epistle certainly sets forth the things which do make for peace, true peace, and by his teaching there the brethren had set before them that which would edify the spiritual. Let it be remembered by all, that to edify is to build up. What a blessing it is to have faithful teachers whose teaching tends to a growth in understanding and knowledge of the truth; this is edification.

All the children of God love to see peace, when led by the holy Spirit, which is the Spirit of peace. When Jesus, the Son of peace, dwells in their hearts, then they will seek peace, and strive to avoid all confusion. This they will do after the example of the Master himself. Peace with him did not consist in avoiding the giving of offense, by keeping back the truth; he spoke it always boldly. If there be any peace, it will always be found in the truth, and not outside of it. It is vain to urge peace when the things which make for peace are wanting. The first essential to true peace is love of the truth in the heart. It is truly a shameful thing when brethren who do love the great principles of grace, are so given up to the flesh that they fall out about any trivial thing which may occur in their association with each other, or about some customs in the churches when those customs do not deny the Lord Jesus Christ. Among ourselves, in these modern days in different sections customs differ much. Customs as regards receiv-

ing members, the order of worship, the frequency of the administration of the supper, the order pursued in the transaction of business, and many other things, differ widely among those who yet are one in the doctrine of grace. How foolish, how contrary to God's word and the Spirit of Christ it is to make such things bones of contention. But when any great principle of the doctrine of God our Savior is assailed, the matter is altogether different. Then loyalty to the God of salvation demands that there shall be no compromise, no concealment of the truth, no yielding of its defense, and no receiving those who bring another doctrine, or bidding it God speed. The things which make for peace do not involve any yielding of the truth. Contend for it, but yet with gentleness and patience is the rule given in the word of God.

#### CIRCULAR LETTERS.

*The Maine Old School Baptist Association, in session with the Bowdoinham Old School Baptist Church, at Bowdoinham, Maine, Sept. 9th, 10th and 11th, 1904, unto the associations, meetings and churches with whom she corresponds, grace be to you, and peace from God our Father, and from the Lord Jesus Christ.*

DEAR BRETHREN:—In writing this our annual letter to you, we do not propose to try to propound or elucidate any particular portion or text of Scripture, but we desire to call your pure minds to remembrance of the work of Jesus in the salvation of sinners. There is no theme that is nearer or dearer to those in whose hearts God hath shined to give the light of the knowledge of the glory of God in the face of Jesus Christ. Their feelings are in fellowship with David, whom God had chosen and declared that he was a man after his own heart, and the lan-

guage of the heart of the poor and needy sinner cries out, as did the psalmist, saying, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

Dear brethren, what a wonderful being is the Savior of sinners. Wonderful is one of the names by which the Savior of sinners is revealed in the heart of his elect. He is not only wonderful to those that know the joyful sound, he is also their Counselor, to them he is the mighty God, the everlasting Father, and the Prince of peace, and the poor, tried and needy soul rejoices that the government is upon his shoulder, and that it does not in any way, nor by any means, depend upon them to establish or maintain it. The government shall be upon the shoulder of this wonderful Child and Son, that is born and given unto them. We do not doubt that this child is the same that was testified of by the angel of the Lord that came upon the shepherds that were abiding in the field, keeping watch over their flock by night, as it is written in Luke ii. 9-11: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." He is that wonderful being that came into the world to save sinners, and of his fullness have all we received, and grace for grace; and, my brethren, we might ask, What is there that is needful for the salvation of sinners that they do not receive of the fullness of Jesus? We have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of

God, "and ye need not that any man teach you: but as the same anointing teacheth of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Jesus died for his people while they were yet sinners, "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," all the waves and the billows of God's wrath passed over him, "he is brought as a lamb to the slaughter, as a sheep before her shearers is dumb, so he opened not his mouth," "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;" "by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." The foregoing is the work that Jesus has wrought for the salvation of poor and helpless sinners, and the following are the marks by which these needy sinners shall be known: they are poor in spirit; they are mourners; they are meek; they hunger and thirst after righteousness; they are merciful; they are pure in heart; they are peacemakers; they are persecuted for righteousness' sake; men revile and persecute them, and say all manner of evil against them falsely for Jesus' sake. Brethren, do we bear these marks? If we do, we rejoice and are exceeding glad, knowing that our reward is not in this world, but it is in that kingdom where the Prince of peace reigns. If we do not bear any of these marks, it is certain that we are not entitled to the blessing that is coupled with them, because we cannot receive the one without being partaker of the other. These peculiar characteristics are found only in God's people; they compose the church of Christ; they are his

body, and members in particular; they were chosen in him before the foundation of the world. As it is written "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." These we believe are what compose the church, the house that Jesus built upon the rock, and declared that the gates of hell shall not prevail against it. We do not wonder that all that are built upon this rock should exclaim as the apostle did and challenge the world, saying, "Who shall lay anything to the charge of God's elect?" God has declared by the mouth of Isaiah, saying, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Christ "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This wonderful being is our Redeemer; he is our Life and Light and Joy; he is our Passover, and he is our High Priest; "the pleasure of the Lord shall prosper in his hand." He came into the world to do the will of his Father, and Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and they include all that his Father gave him, and he is able to save to the uttermost all that come unto God by him. There is none other name given by which those that are heavy laden and weary must come unto God but the name of this wonderful Child, this Son that is given, this Counselor, the



mighty God, the everlasting Father, the Prince of peace. What more shall we say concerning the salvation of the poor, needy, weary and heavy laden? My dear brethren, we know of no better words to write you than the words of the apostle of our Lord and Christ that are recorded in the last two verses in the eighth chapter of Romans; he says, "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." This is a wonderful work, this work of Jesus. He said, "My meat is to do the will of him that sent me, and to finish the work;" and when that wonderful and mighty Being bowed his head and gave up the ghost, he said, "It is finished," he had satisfied all the demands of God's holy law, he was then accepted with God, and God has exalted him above all principality and power, and hath "given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." So let it be.

ZACHEUS M. BEAL, Moderator.  
JAMES E. HUBBARD, Clerk.

#### EXPLANATION OF DATES.

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

#### CORRESPONDING LETTERS.

*The Mt. Zion Association, now in session with Sardis-Bethlehem Church, Henry Co., Mo., Sept. 3rd, 4th and 5th, 1904, to those with whom we correspond, greeting.*

DEAR SAINTS:—Through the riches of God's all-abounding grace our lives have been spared through another year, for which we feel under renewed obligations to praise the great head of the church, and pray him to be our leader through the many trials that await us in our march through this dreary world. We feel to praise the Lord because of the coming of your messengers, who come to us bearing the glad tidings of salvation.

Dear brethren, we earnestly desire a continuance of your correspondence, and hope you together with your little sister may by faith look to him from whom all help must come, that we may live in honor to the cause that is clear to us. Come again, dear brethren, and may the Lord be with you and us until we meet again. Fare ye well.

M. R. AMICK, Moderator.  
J. W. RUSSELL, Clerk.

*The Mount Pleasant Association of Regular Baptists, now in session with the church at Beech Creek, Shelby County, Kentucky, on the 2nd, 3rd and 4th days of September, 1904, to the several associations with whom she corresponds, sendeth greeting.*

DEAR BRETHREN:—It is with joy we greet you with this our annual epistle of correspondence. The letters from the churches composing our body indicate that peace and harmony and sweet fellowship abound throughout our bodies and in our midsts, for which we give thanks unto the Lord our God, who is

the author of peace and not of confusion.

Dear brethren, our hearts have been made glad by the coming of your messengers and messages of love. We desire a continuance of the same. The ministers sent to us by the Holy Ghost are proclaiming nothing among us save Jesus Christ and him crucified, the way, the truth and the life, for which we feel thankful to the giver of every good and perfect gift.

The next session of our association, the Lord willing, will be held with the Cane Run Church, at Turners Station, Henry County, Kentucky, commencing at 10 o'clock a. m., on Friday before the first Sunday in September, 1905, when and where we hope to see your messengers and hear from you again. Till then farewell.

C. F. DUDLEY, Moderator.

G. R. TURNER, Clerk.

L. K. SMITH, Assistant Clerk.

*The Maine Old School Baptist Association, in session with the Bowdoinham Church, in Bowdoinham, Maine, September 9th, 10th and 11th, 1904.*

DEAR BRETHREN IN CHRIST:—By the eternal goodness and mercy of that God who has declared the end from the beginning we have been gathered together in association, according to former appointment, and to mingle our prayers and praises to him who hath saved us and called us according to his own purpose and grace, which was given us in Christ Jesus before the world began. Our meeting has been pleasant and harmonious, and we hope also that we have profited in meeting together. Your messengers and messages we have gladly welcomed, and we earnestly desire and fervently hope for a continuance of your correspondence with us.

Our next association, the Lord willing, will be held with the Whitefield Church, in Whitefield, Maine, commencing on Friday before the second Monday in September, 1905, and continuing three days, when and where we hope to be remembered by you, and welcome your messengers again to mingle their praises and prayers with us.

ZACHEUS M. BEAL, Moderator.

JAMES E. HUBBARD, Clerk.

### CHANGE OF ADDRESS.

SISTER S. J. Gainer has changed her address from Santa Rosa, Cal., to Sebastopol, R. F. D. No. 2, Sonoma Co., Cal.

### ORDINATION.

PURSUANT to a call of the Old School Baptist Church at Cow Marsh, Kent Co., Delaware, for the ordination of brother Benjamin E. Cabbage, a member of said church, to the full work of the gospel ministry, a council composed of the following brethren met:

Cow Marsh—Elder W. W. Meredith, pastor, deacons Benjamin C. Cabbage, John C. Gruell, Jacob B. Meredith, James Cabbage, Samuel T. Cabbage, Willard Cabbage, brethren Wm. W. Meredith, Ezekiel Meredith, Thomas L. Cooper, Alexander C. Meredith.

Harford—Elder William Grafton.

Southampton—Elder Silas H. Durand.

Little Creek—Elder A. B. Francis, brother Thomas J. Hastings.

Salem—Brother Jerome Frasher.

Bryn Zion—Elder W. W. Meredith, deacon David Cloud.

London Tract—Elder A. B. Francis.

Rock Springs—Elder Wm. Grafton.

The council organized by the choice of Elder W. W. Meredith, Moderator, and Elder A. B. Francis, Clerk.

The candidate, brother Benjamin E. Cabbage, was presented to the council by the pastor, in behalf of the church.

By request of the council he gave a relation of his christian experience and call to the ministry, which being entirely satisfactory to the council it was unanimously agreed to proceed with the ordination to-morrow.

Sunday, Sept. 25, 1904.

In accordance with the decision of the council, the ordination was proceeded with in the following order:

Ordination sermon by Elder A. B. Francis, from Matthew xxviii. 19, 20.

Laying on of hands of the presbytery, composed of Elders Wm. Grafton, Silas H. Durand, W. W. Meredith and A. B. Francis.

Ordination prayer by Elder Silas H. Durand.

Charge by Elder Wm. Grafton.

Right hand of fellowship by Elder W. W. Meredith.

Closed by singing hymn No. 613, and benediction by the candidate.

This young brother manifested to the satisfaction of those who have heard him that the Lord has called him and set him for the defense of the gospel; is of good report of them that are without, of exemplary deportment, and we bespeak for him a kindly reception and favorable consideration of those among whom in the providence of God he may be thrown.

W. W. MEREDITH, Moderator.

A. B. FRANCIS, Clerk.

## MARRIAGES.

By Elder H. C. Ker, at the home of the bride, Sept. 14th, 1904, William Corcoran, of Rome, N. Y., and Miss Abbie Collard, of Winterton, N. Y.

By the same, Oct. 5th, 1904, at the home of the bride, in Jersey City, N. J., John M. H. Coleman and Miss Hattie E. Dolaway.

By the same, Oct. 5th, 1904, at New Vernon, N. Y., Edwin H. Greenleaf and Miss Jessie P. Graham, both of Orange Co., N. Y.

## OBITUARY NOTICES.

**Deacon Hudson D. Plummer** departed this life at his late residence in Laurel, Del., July 28th, 1904, at the age of 72 years, 5 months and 23 days. He was married to Miranda Hitchens July 12th, 1854, and they had celebrated their golden wedding just sixteen days before his death. He with his wife was baptized by Elder Thomas Waters, in September, 1862, in the fellowship of the Old School Baptist Church at Broad Creek, Sussex Co., Del., of which church he continued a faithful and useful member until transferred from the church militant to the church triumphant. He served the church in the capacity of deacon and clerk for many years with great acceptability. In truth he was a very faithful man in everything that was required of him, constantly manifesting his love for his divine Master in ministering to the necessities of the brethren. He leaves a widow and seven children, five daughters and two sons, with a number of grandchildren, besides the church, to mourn, but not without hope, for we believe that when Christ shall appear, he will also appear with him in glory.

ALSO,

JULY 23rd, 1904, at her residence near Black Rock,

Baltimore Co., Md., **Mrs. Eleanor Cole**, relict of the late S. Howard Cole. She was not a member of the visible church, but we have no doubt was an experienced person, and by divine grace prepared for the change from this to a better, brighter world on high. She was a devoted wife, and conscientiously sought to fulfill the arduous duties of step-mother to the five children of her husband's by a former wife; she never had children of her own. She was the daughter of Samuel and Urith Shaul, who were in the organization and constitution of the church at Black Rock, in 1828, and were largely interested in and assisted in the building of the substantial stone meeting-house at that place. Mrs. Cole leaves two sisters, five step-children, all grown up, (of whom the present wife of the writer is one) quite a number of nieces and nephews, and numerous other relatives and friends, who all greatly respected her, but they have hope in her departure from this world of sin and sorrow.

The writer tried to minister the consolations of the word to the bereaved ones in both the above cases.

ALSO,

The little grandson of the writer, **Hoyt Barton Francis**, of congestion of the brain, August 31st, 1904, aged eleven weeks. His bereaved parents, Ernest and Marian Francis, have our sincere sympathy in this great bereavement in the loss of their firstborn. May the Lord comfort the hearts of all the mourning ones.

A. B. FRANCIS.

DELMAR, Del., Sept. 30, 1904.

**BROTHER J. G. Farmer** entered into rest May 15th, 1904, at the home of David Clark, his father-in-law, Clay Village, Ky. He was the youngest child of Silas C. and Huldah Farmer, born May 12th, 1843, near Farmdale, Ky. He had been a patient sufferer for a number of years, having had a severe sunstroke, shocking his system; then his stomach and pulmonary organs were attacked in chronic form, and though he had the patient and loving care of his devoted wife and friends, and the best of medical skill, he had to yield his mortal life to the will and power of his God who gave it. He was twice married; his first wife, Miss Edna Clark, was a daughter of Willet and Lizzie Clark, to whom he was married Nov. 19th, 1873; she departed this life July 10th, 1896. He was again married, to Miss Ida C. Clark, daughter of David and Jude Clark, June 28th, 1900, she being a double cousin of his first wife, to whom was born one son, Joseph Benedict, June 28th, 1901, and what a trial of his faith it must have been, knowing he must go away and leave him without an earthly father's care. Brother Farmer and his first wife were Old School Baptists, uniting with the church at Little Flock at the same time, and were baptized by Elder P. G. Lester, Dec. 5th, 1894, and were consistent, meek, exemplary and faithful followers of their Lord and Master, lovely, dutiful, humble members of their

church, and held the sweet fellowship of the entire brotherhood where known. Brother Farmer was during all his years an affectionate brother, a trusted companion, a conscientious, noble gentleman, a true neighbor, upright, honest citizen, a true, devoted husband, and in all these varied relations modest, retiring and charitable. Brother Farmer was a confederate veteran, belonging to the command of Gen. John H. Morgan, of calvary fame, making a true soldier; being captured he remained a prisoner for a time at Chicago, Ill. Brother Farmer had a long and severe conflict under the law; his reasoning powers and natural determination to succeed by the law caused days and nights of terrible struggle. He told the writer his whole vessel and armor of self-righteousness were, as it were, torn into shreds, and he only left amid the ocean of life, holding on to his little hope as an anchor to his soul, sure and steadfast, entering into that within the veil, whither he now realized Jesus his forerunner had gone. This and other like experiences and revelations he related to me in his earnest manner, showing his wonderful trust and perfect realization of the new and living way, the complete righteousness of Christ and his kingdom, were again and again shown unto him amid the struggles and conflicts of this life, and remained until he in the triumph of his faith fell asleep in Jesus. He leaves behind to mourn, but not as those without hope, the devoted widow and little son, two brothers, J. D. and G. M. Farmer, living near his birthplace, and a sister, Ann Ewing Sargent, of Missouri, besides the church and many relatives and friends.

Elder P. W. Sawin preached a comforting sermon at the Methodist meeting-house in Clay Village, where his widow's membership is, to a large concourse of brethren, relatives, neighbors and friends, and his remains were laid to rest beside his first wife in the family burying-ground at the home of sister Lizzie Clark.

By request of his widow I write this tribute of affection and obituary of my true and loyal friend of a lifetime, and faithful, loving brother in Christ, realizing I cannot do more for him, knowing he is enjoying that more glorious inheritance for which to die is gain, while I remain to again and again be taught to live in Christ.

Now may a merciful God guide and help us all, and be very near the widow and little son, is my prayer for Jesus' sake.

J. T. McCOUN.  
FARMDALE, Ky.

A YEAR ago we were called to suffer the loss of our only child, our darling little **Thirsa**. We had been strongly impressed that we could not have her with us long, and feel that our grief would have been greater had she been permitted to stay longer than the seven short weeks. She looked bright and well the last

month, until the last two days. She suffered severely a short time of stomach and bowel trouble. The Lord very mercifully gave us strength for the day when she fell asleep in the arms of her mother.

SAMUEL J. MEREDITH.

MARTHA GOODEN MEREDITH.

MORAN, Va., July 22, 1904.

## CHURCH RESOLUTIONS.

THE Old School or Primitive Baptist Church called Mt. Pleasant, at her regular meeting Saturday, Sept. 24th, 1904, passed the following resolutions:

Whereas, the death angel has again entered our fold and removed from among us one of our number in the person of **Edward Lancaster**, who fell asleep, as we hope, in the blessed Savior, June 9th, 1904, be it

Resolved, That the church, in the death of our beloved brother, has sustained a loss which we deeply feel, and we extend to the family and friends our condolence and sincere sympathy.

Resolved, That these resolutions be published in the SIGNS OF THE TIMES and *Messenger of Peace*, and that a copy be sent to the bereaved family, and that the same be made a part of the records of the church.

J. M. AMSBERRY, Church Clerk.

## R E C E I V E D

IN RESPONSE TO AN APPEAL OF BRETHREN TO RAISE  
A THOUSAND DOLLARS  
TO CLEAR THE "SIGNS OF THE TIMES" FROM DEBT.

Previously acknowledged.....	\$974 15
Mrs. U. J. Peck, N. Y., \$3.00; Mrs. E. C. Candler, N. Y., \$2.00; Elder I. N. Newkirk, Wash., \$1.00; J. C. McAlpine, Ont., \$3.00; A. McGugan, Ont., \$1.00.—Total.....	10 00
Total to date.....	\$984 15

## M E E T I N G S .

THE Salisbury Old School or Predestinarian Baptist Association will hold her annual session this year with Snowhill church, in the town of Snowhill, Worcester Co., Md., commencing Wednesday after the third Sunday in October, (19th) 1904, and continuing three days, when and where we hope to meet and greet a goodly number of brethren, sisters and friends. We extend a cordial invitation to our ministering brethren to come and see us and behold our order. We bid all lovers of truth a welcome; do not shrink for fear that we will be overburdened, for we feel amply prepared to make all comfortable that wish to come. We think this one of the good points for the association. We are not prepared to inform you how the trains run, or when they leave certain points, but get tickets on Tuesday before the meeting for Snowhill, arriving in the afternoon, and the train

will be met and all cared for. If any should come on any other train and are not met, inquire for Mary R. Pernell or George Coulburn.

T. M. POULSON, Pastor.

JOHN H. TRUITT, Clerk.

A YEARLY meeting will be held with the Olive & Hurley Old School Baptist Church the last Wednesday and Thursday in October, (26th and 27th) 1904.

JAMES H. BEVIER, Clerk.

A TWO days meeting has been appointed to be held with Cammal Old School Baptist Church, the Lord willing, the last Saturday and fifth Sunday in October, 1904. A cordial invitation is extended to all lovers of the truth. Those coming from the south will take the New York Central train at Williamsport, and those coming from the north will also take New York Central train. Ample accommodation for all who live out of town. Trains will be met on Friday and Saturday morning. Elder John McConnell, of New York city, Elder J. T. Rowe, of Baltimore, Md., and our pastor, Elder D. M. Vail, will be present.

ALVA B. CALLAHAN, Clerk.

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

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

Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 72. MIDDLETOWN, N. Y., NOVEMBER 1, 1904. NO. 21.

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## CORRESPONDENCE.

### THE UNFOLDING OF THE BOOK OF LIFE.

WHEN you open a book hitherto unread by you, and peruse its pages from beginning to end, the book is not in the least changed since its contents are unfolded to your understanding. No matter how you may receive its sentiment or its theory, the plan of the author, as it was conceived in his mind, remains the same. So far as that book is concerned, it never can undergo any change. Although the author may rewrite the same work, revising it, and making changes therein, yet the original book will remain unchanged, so long as it is in existence. The minds of men are subject to change, but the Author and Writer of the book of life is unchangeable. With him “is no variableness, neither shadow of turning.” During the ages that have passed since the beginning of time, the leaves in the precious book of life have been, day by day, turned over, and will so continue until the end of time. Looking back over the many events that have transpired, in their proper time and order, and observing those which have

endured, and distinguishing between the perishable and imperishable, our mind lights upon one object in particular that has withstood the contumely of every passing age; that object is the Bible. It is the oldest literal book in existence, and its pages record events from the beginning of time to the end of time. All the means of men have been brought into play to banish it from the face of the earth, yet the light of its testimony grows brighter and brighter. It has been hidden, and buried, and burned, yet its lustre has not been dimmed. Enemies of the truth of God have assailed it in every conceivable way, yet without avail. It is the book of the testimony of Jesus Christ, and while it belongs exclusively to the church of Christ, yet it is useful in the world, because of the great moral power and influence it wields over an ungodly and unregenerate world. There is no book that has ever passed through the hands of a printer that is in any sense like it. All other literature has its use in this world, but the Bible, written by holy men of old as they were moved by the Holy Ghost, stands alone, because its record and testimony do not belong to this world, but to a kingdom which is

above all worlds. Yet the Bible is *not* the "Book of Life." It is the letter of the word, and not the word itself. Jesus is declared to be the word of God, in *him* is life. Therefore the "Book of Life" is the work and substance of Jesus, embracing all the salvation of God. The Bible is a transcript of that wonderful book whose pages are written in indelible characters in the hearts of the children of the living God. In this natural life we are creatures of time, and the reading of the pages of life's treatise is subject to time conditions, and understood throughout the passage of time in the life of each saint. The name of each and every child of God, with their individuality, is recorded in the Book. To the world, (with its learning, its science, and its knowledge in natural things) the "Book of Life" is a sealed book. With all the power of cunning reasoning possessed by the mind of man, he has delved and searched and pondered, but the key to unlock this storehouse of the riches of the wisdom and knowledge of God he has never been able to find. The secret, to whom power and worthiness was given, to open the book and to loose the seven seals thereof, was revealed unto the apostle John, on the Island of Patmos, of which he says: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not:

behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Now the Lion of the tribe of Judah, the Root of David, is Christ Jesus the Lord, who hath undertaken for us, and prevailed, becoming the victor over death, hell and the grave, giving his life a ransom for us, that we might behold all the beauties of holiness and grace in that book which he was found worthy to open. And now, as we turn its leaves and read therein, we behold Jesus set forth on every page, for by that life of himself which he has vouchsafed unto us, we are enabled to read and behold his gracious work. This great wonder of wonders is made manifest in the truth that it is in our own hearts that this great work has been accomplished. As we read along we note with joy and gladness the changes in condition and relationship which take place in the pilgrimage journey of the children of our great King. Every man who enters within the portals of this natural world is the offspring of natural parents, and as they are born into the world the relationship of father, mother and child begins. Even those natural children, who were before the foundation of the world ordained to eternal life, are simply children of the flesh, for they are not yet born of God, and the relationship of father and son cannot exist until the child is born. Therefore as we begin to scan the pages of the "Book of Life" we see at the outset of the natural life of each name that is recorded in the book, that they were the children of wrath even as others, and as says the apostle: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the



world." Is it any wonder then that Nicodemus could not believe when Jesus said unto him: "Marvel not that I said unto thee, Ye must be born again"? So, as has been said, the changes of condition and relationship are made manifest along the journey, and each change is recorded in its own proper time and order. Does it not behoove every one of us who have hope in God's mercy, to walk softly before the Lord all the days of our life? For Jesus while preaching to his disciples said: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." The first condition, then, finds the foreordained subject of God's grace enshrouded in nature's darkness, living and revelling in all manner of sin, and boasting of his evil propensities; he is satisfied with his surroundings; he knows no god save his sensual appetite and selfish desires. It is his own country and the only home he knows, his friends are there, and the seductive woman beckons him to her house. But in a moment, in the twinkling of an eye, the scene changes, a gleam of light breaks in upon his soul, it pierces the darkness, but the darkness in his soul becomes so deep and dense that it can be felt. The light is the light of truth, which enlightens him as to his true condition under the violated law of God, and presents him justly condemned under that law; the polish and glare of his old life in nature has faded, and now he is looking for an intercessor between God and himself; his heart searcheth for a "days-man" that might come betwixt them, and lay his hands upon them both. Great waves of sorrow pass over his benighted soul, and in his agony he begs

and appeals for mercy. He cannot cry to a loving father, as a child who can claim a father's love, but he sees only a drawn sword demanding justice. The same voice that spake to Abram in Chaldee spake to this soul, telling him as he did Abram, to leave his native country, and go to a place that he would show him. So he begins his troublous journey, and he wanders down into Egypt, and while there his burdens becoming almost unbearable, the Lord delivers him from thence, and brings him into a vast wilderness, yet under the frown and terror of the law. He is not yet under the care of his heavenly Father, but under the watch-care of the God who loves him and cares for him night and day, who leads him about and instructs him; and the leading in this wilderness journey-brings him to the "ends of the earth;" in other words, to the end of all his creature strength and self-confidence. And again the scene changes, a bright page in the book of his life is opened to view, a great flood of light has come into his soul, he has found the Intercessor for whom he has been looking through all the dark and fearful night, the Sun of righteousness has arisen in his soul, Christ is revealed to him as his gracious Redeemer. He finds now, that "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." Now he has come into the full light of the liberty of the gospel of Christ, he is born again, born from above, he is now a child of his heavenly Father, who is God over all. He is born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." He is born of incorruptible seed, "by the word of God, which liveth

and abideth forever." Now he can say out of a full and thankful heart, rejoicing in the spirit, with his gracious Redeemer, "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." He is now a recognized member of the Father's family, and does approach the throne of grace with humble boldness and much assurance, saying, "Our Father who art in heaven," &c. Yet there are times in the experience of the dear soul when he seems to be forsaken of God, that he cannot say, Father; it would seem that he dares not utter the name. Jesus, when he hung upon the accursed tree, and all had forsaken him, even he could not call upon his Father, but said: "Eloi, Eloi, lama sabaethani? which is, being interpreted, My God, my God, why hast thou forsaken me?" But while he was in the garden, and his soul was exceeding sorrowful unto death, he fell on the ground and prayed, and he said, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."

It would take volumes to tell of the many perfections of beauty to be found in the Zion of our God, and in the record of the pages of the "book of life." A few of the important changes have been noted in passing; the experimental relationship also has been set forth, that our pure minds may call to remembrance some things that have occurred to us in the passage of time. May our souls be refreshed with the dews of heavenly love from time to time.

I will close by calling your attention to hymn number 1037 (Beebe's collection.)

"How strange is the course that a christian must steer,

How perplexed is the path he must tread!  
The hope of his happiness rises from fear,  
And his life he receives from the dead.

His fairest pretentions must wholly be waived,  
And his best resolutions be crossed;  
Nor can he expect to be perfectly saved,  
Till he finds himself utterly lost.

When all this is done, and his heart is assured  
Of the total remission of sins,  
When his pardon is signed and his peace is procured,  
From that moment his conflict begins."

B. F. COULTER.

PHILADELPHIA, Pa., Oct. 5, 1904.

SOUTHAMPTON, Pa., Sept. 7, 1904.

DEAR KINDRED IN A PRECIOUS HOPE:  
—Again will I share a portion of the letters received within the past few months from our invalid sister, Mrs. Edwards, of Georgia. It is never without hesitation that I send for publication anything that is personal. But this dear sister, on a bed of languishing from day to-day, till the days have passed into years, her thoughts going out to her kindred in Christ, has no other way of communicating with them, as she uses a pencil and writes with difficulty. She has lately expressed a desire that those who write for the SIGNS should know how they had comforted her, and what sweet companionship she had found in their epistles of love. I have no doubt there are many who can participate in her expressions, and sympathize in her afflictions, and thus they will come together in fellowship, which is a comfort, for often out of the deepest sorrows spring the sweetest joys. What a blessed boon has the SIGNS OF THE TIMES been to many who are shut in from the common walks of life, and also to those who are scattered and dwell far from the assemblies of the saints, and cannot with them listen to the gospel's joyful sound. When the view of some helpless one is confined to a little patch

of sky, or a glimpse of some distant mountain, through a pane of glass, the mind cannot be confined in so small a compass. The inner view broadens, gathering in all of like precious faith, and the heart is filled with longing to meet once more in the courts of the Lord and join in songs of praise in the sanctuary of God.

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

With these pantings for the water-brooks, what a glad welcome does the little household messenger receive. Those afar off are brought nigh, and they in spirit are sitting together in the kingdom of God, telling of his wonderful works and talking of his power, which is without limit, and his love which is infinite. How sweet this union and communion among those who have been gathered together in the name of Jesus, for they have the assurance that he is in their midst. What a traveler the mind is, reaching out over land and sea, folding in one fond embrace all who love the truth which is so dear, and who are "heirs together of the grace of life." How often we read communications which bring the writers very near, and our hearts go out in tenderness to many we have never met; and is not this "the tie that binds our hearts in christian love"? Sometimes the writer is aged, and by faith looking with longing over into the promised rest, having come through great tribulation, is about to enter that blessed home where there is fullness of joy and pleasures for evermore. Often we read the lisps of a child who has just entered the fold of Christ, the great Shepherd, with joy to be enrolled with that people to whom it is said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In the SIGNS for July 15th there appeared some verses by Lizzie McCollum, of Ontario, which seem a very clear expression of that love which is better than wine, a sweet song of praise to our blessed Redeemer, and I have heard that this dear young sister is shut out from the light of day, but she must be blessed with an inner radiance that is beyond the sunshine of earth. Some there are among these "hidden ones" who have greater affliction than physical pain, a night time of the soul, and they feel shut away from these heavenly courts, where they once entered with gladness and unspeakable joy. With them there is a constant cry from the depths of the soul, "Restore unto me the joy of thy salvation." And O what a bitter experience to feel with Jeremiah, He hath covered himself with a cloud, that my prayer should not pass through. He hath hedged me about with hewn stone. But how the scene changes when again we are favored to realize with David that "God is our refuge and strength, a very present help in trouble;" that he maketh the clouds his chariot, and walketh on the wings of the wind. Surely,

"The Lord can clear the darkest skies,  
Can give us day for night;  
Make drops of sacred sorrow rise  
To rivers of delight."

O that we could always "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."

With the greeting of love to each of this scattered family circle, I remain unworthily your sister,

BESSIE DURAND.

LE GRANGE, Ga., Nov. 11, 1903.

BELOVED SISTER:—Your letter is received, and you know my appreciation without my trying to tell you. How

good of sister Lawshe to think of me so kindly. Please thank her for me, and I pray the Lord will bless her. I know she is his, for "By their fruits ye shall know them." Her contribution came so acceptably, for soon after I wrote you last I was taken very ill, and have been so weak, until the last few days, that I could scarcely turn myself in bed. I am suffering now every day, and have no relish for food. I wish, dear sister, that I could always welcome pain, but I cannot. I feel sometimes that I am perfectly reconciled to my condition, but the more I suffer the more I shrink from it; yet I know that to be brought into communion with my precious Savior I must follow all the way.

Your last letter was a great comfort to me. I was glad to hear what you said of the meeting, and how you enjoyed the good preaching. How I have longed to go to the house of God once more. I have many precious visits from the dear ministers, and have heard many sweet sermons, but it does not give the full satisfaction like mingling with the saints at the meetings. But I trust there are other blessings that come into my life to make up in a measure for these happy privileges which are denied me. I often think of my home church, and the many sweet seasons spent there. When I united twenty-nine years ago it was composed of nearly one hundred members. It will hardly number twenty now, and there are but four living who were members when I joined. How sad the decline, yet I love to think of those happy bygone days.

"I have been there, and still would go,  
'Tis like a little heaven below."

Dear sister, I would love to be able to write you many things that come to my mind, but am too weak. What a pleas-

ure it would be to hear the sound of your voice and feel the pressure of your hand. What shall I render unto the Lord for leading you across my pathway of life? Remember me to your brother and family, and to our aged sister Miles. I hope it will be light with her at evening time.

With more love than I can express, I am still your afflicted sister in hope,  
NANNIE B. EDWARDS.

JANUARY 1, 1904.

WELL, dear sister, we have been spared to see the dawn of another year, and I feel an endless gratitude to our heavenly Father for bringing me thus far, and I desire to live nearer to him in the future than I have in the past, but O how prone to wander I am. It does seem like I have suffered enough to have purified the greatest sinner in the world, yet I feel more imperfect to-day than ever before, and my cry is, Lord, be merciful to me, a sinner. During the past week I have gone through a world of retrospection, and in this I feel that my life has been almost a complete failure. In all my reflections not one good thing could I see that I have ever done; my whole life seemed to be nothing but leaves. I know that we have no merit of our own, and I am glad that it is so, but I often yearn for a life of usefulness. Is this ir-reconciliation, or just the longing for a better life? I hope I am reconciled, for I know I am filling the sphere that God sees best for me, or it would not be this way.

Dear sister, I began this yesterday, but had to lay it aside, and to-day I feel less like writing than I did then. While it is a great task for me to write a letter, I consider it a labor of love to try to write to you.

I learned this morning that one of the

most prominent citizens of our town died last night. Yesterday he was on the street in perfect health, and was stricken last night with paralysis of the heart. What a mystery is death; it is a problem that none can solve, yet all must succumb to its power. Often in thinking of death I am made to exclaim, O Savior, am I thine? I wonder if the waters will be chilly when I am called to die. I have stood at the death-bed of some of the best saints I have ever known, and it seemed to me that Jordan overflowed its banks, and this fills me with trembling to think of the close of this life. But doubtless,

“Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Could fright us from the shore.”

Pray for me that at evening time it shall be light.

Wishing you all a Happy New Year,  
your loving sister,

NANNIE B. EDWARDS.

MARCH 21, 1904.

I HAVE been very, very sick for the past three weeks, and O, my dear sister, I cannot tell you what I have suffered, and such a sadness would come over me when I thought of leaving my loved ones. My cry is, Lord, reconcile me to thy will. I am reconciled to my afflictions, but am not reconciled to die, and this one thing gives me so much trouble. I loathe sin, and sometimes think it would be so sweet to depart and be with Christ, where all is tranquil and serene. I realize that I cannot remain much longer without a change in my condition. The Lord knows what is best for me, and I do hope to be resigned to his will.

I would have been so glad to have met your brother when he was south, for I do enjoy his communications so much. You

do not know what a comfort the SIGNS are to me. I wish its correspondents knew how much I love them. Often while reading their communications I long to tell them what a responsive chord they touch in the heart of an invalid sister, if such I may call myself, lying day after day shut in, mingling her tears of sorrow and joy with theirs.

I was grieved to learn of brother Benton Beebe's death. They rest from their labors, and their works do follow them. My father has been sick, but is better; he will be eighty-two in June; he is so precious.

I cannot write more. I long for a letter from you, and hope to get one soon.

In much weakness and tenderest love,  
NANNIE.

JUNE 30, 1904.

SINCE I wrote you last we have moved. This is the first time since Vera was an infant that we have lived by ourselves, and you can imagine our loneliness for quite awhile after moving, especially at night. But, dear sister, we are not alone, for God is with us; I know he is not confined to multitudes, and there is a sweet consolation in the thought. I pass through many dark hours, and wonder if ever any one felt as sinful as I do. Here I have been on the bed of affliction nearly sixteen years, and feel more imperfect than when first taken sick. I was telling a dear brother, a few days ago, how I felt, and he said, Paul felt to be the chief of sinners, and that ought to comfort me. I used to feel that when I drew near the grave I would be ready to go, and better prepared to meet death, but time has only added more sin to my imperfect life. How often on my bed have I exclaimed, Purge me, and I shall be clean: wash me, and I shall be whiter than snow.

The circumstance of a sickness you once had and related to me in your letter, written in March, was such a comfort to me, where a sister told you that when death came you would be reconciled. I do hope it will be thus with me, and sometimes I believe it will. I often find myself repeating, "How vain are all things here below," and "Here have we no continuing city, but we seek one to come."

I have been a long time writing this, and now it is unsatisfactory. In love and thankfulness, your little sister.

N. E.

JULY 18, 1904.

WHEN your last message reached me I was in great gloom, and had tried to pray all that morning for some evidence of grace, and while pondering over our spiritual, physical and temporal welfare, my husband came in and handed me your letter, and while reading it I was made to rejoice, and could say, "Surely the Lord is in this place, and I knew it not." If I only had the confidence in myself, sister Bessie, that I have in you, I think I should never doubt again. Like you, I do not behold the light of his countenance as in my early experience, yet I, too, trust that my faith is stronger; that is, knowing God has all power in heaven and in earth, that what he does is for the best, and none can stay his hand or say unto him, "What doest thou?" Believing this I am trying to wait patiently on him, and think, "Though he slay me, yet will I trust in him." And while I do not understand his dealings with me now, I hope to know hereafter.

"Till then I would his love proclaim  
With every fleeting breath,  
And may the music of his name  
Refresh my soul in death."

Yes, sister Bessie, I met brother Morgan Brown about eight years ago, which I think was soon after he was ordained. He spent a night with us, and preached at our home church. I am glad you enjoyed his preaching. I was not well enough to have him preach for me, yet his talk was all preaching, I thought.

I forgot to tell you how I enjoyed Elder Leffert's communication in the SIGNS. How wonderful for one so young to be led so deeply in the Scriptures.

Love to you and every member of your household, and may the Lord bless you, is the prayer of your afflicted little sister in hope,

NANNIE B. EDWARDS.

WILTON, Maine, Sept. 4, 1904.

DEAR BRETHREN:—It has been more than thirty years since older members, who have long since passed away, requested me to write for publication what I hope have been the dealings of the Lord in bringing me from nature's darkness into the marvelous light of the gospel of Christ. Many times I have attempted to comply, and have destroyed what I had written.

I cannot remember when so young that I did not have serious impressions about the salvation of my soul. When a small child, if left alone for a short time, I would play meeting, and go through all the forms of service. When a little more than six years old my dear mother was taken to her last and longed for home, leaving me alone with my father. The days of my childhood were somewhat sad and lonesome. I thought to attain to true happiness by living a good moral and religious life. Often did I read the Bible, and go through forms of prayer, but could never be as good as I had anticipated. I was constantly doing and

saying many things wrong, but thought that when I got older it would be easier to do right, and then I would atone for all my past sins.

At that time there was an Old School Baptist church in Jay, of which my father was a member. Elder Joseph Macumber was the pastor, he was old and feeble and soon passed away. The church was then supplied by Elder Whitehouse, Elder John A. Badger and Elder J. L. Purington. I often attended with my father, and could discern that the preaching was like that of Christ and the apostles. Yet I thought that they were not as charitable toward other denominations as they ought to be. When no Old School Baptist preacher came, I would go to other meetings. I never united with any other church, but I did join in the Sunday School, thinking to make myself better, yet I found that all the good that I could possibly do was less than my evil words and deeds. My father taught me to reverence the God of heaven and earth as my Creator and preserver; also he taught me that every blessing came from his bountiful hand, and that without any merit of my own. At one time my father said to me, "I do not care how much you read the Bible, but do not think that reading the Bible and going to Sunday School will make you a christian, for it never will." To me then, this seemed a hard saying, but years after I felt it to be a true and wise admonition. I think then, young as I was, that it was the earnest desire of my heart that I might have grace to discern between truth and error, and to be led experimentally into an understanding of the word of God. Still I was ignorant that grace was a free and unmerited gift, and thought that if I would, or rather, could obey every command, then I would obtain the blessing

that I so much desired.

Thus time rolled on until I was nineteen years old, when I went to Massachusetts to seek employment, fully determined to have religion, and that I would not wound my father's feelings by attending other meetings. Yet I went first to the Methodist, then to the Baptist, (so-called) then to the Congregationalist meetings, but no gospel sound could I hear. I was all the time getting more and more discouraged and dissatisfied with myself, and with all that I could do; instead of becoming better, I seemed to be daily getting worse; sin was mixed with all that I did, and all my good resolutions were broken; I had transgressed God's holy law, and I read that whosoever offended in one point was guilty of all. In vain did I search the Scriptures for comfort, and often would I close the Bible feeling, "This is an hard saying; who can hear it?" It was a sealed book, and I had no ears to hear. I was then in Woburn, Massachusetts. I had heard there was an Old School Baptist church in that place, and I felt that I would like once more to hear an Old School Baptist sermon, so I inquired where the place of meeting was. I was told that I would not care to go to that meeting, as they were not popular, or hardly respectable, but they could not tell me where their place of meeting was. Some days after I heard the person I had inquired of, ask a lady where the "Jug Baptists" held their meetings. The answer was, that it was in a distant part of the town. In going there I would have to pass four other meetings, and here my pride came up; could I be seen going to a place that was not respectable? Then it came to me that the church of Christ had always been persecuted, and I resolved if God would give me strength, to go there the

next meeting. Sunday came, and my feelings I cannot express. I had no strength of my own, but most earnestly did I ask the Lord to lead and guide me to that place where the gospel of Christ was preached, and that he would give me ears to hear and a heart to understand. I started in great weakness, and walked on until I came to the house, but could see no way of entrance. I soon saw an old man coming from the opposite direction, and felt sure that he was one of this people, and so followed him around and up the stairs. Yet I felt that I could not go in, feeling that this was a band of true worshippers of the Lord Jesus Christ, and that I was not fit to go among them, but some one saw me and took me in and gave me a seat. About this time the minister read, "Lord, to whom shall we go? thou hast the words of eternal life." This was just my desire and asking; it seemed that every word was spoken directly to me. I cannot recall the faces or any one of the members present. I could not raise my eyes from the floor, and as soon as the service ended I hastened out and home, feeling sure that the truth had been spoken, and that I must go again in the afternoon. The ice had been broken, and I was glad. As I reached the home where I had been stopping, I was asked if I had been to the Baptist meeting, to which I replied, "To the Old School Baptist meeting," with no fear of reproach of finite man; my trouble was with my own wicked heart. I was not fit to mingle with the people of God, and to go with the world's people I could not. I often wandered in a secluded pasture, where no human form was to be seen, nor human voice heard, and there I would listen to the singing of the birds, and look upon the beauties of nature, only to return with the burden of sin in-

creased, if possible. I would open the Bible, hoping to find some word of comfort, but it all seemed a sealed book. I had no ears to hear, no heart to understand; I believed that God was a holy and just being, and that he could save his people with an everlasting salvation. With much force the words would come to me, "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." I felt that these chosen ones were safe, but I had no evidence that I was among the number.

Week after week passed in this way, and all I could say or do was to beg for mercy. After a time I felt to rest, and to leave it all with him whom I believed was too wise to err and too good to be unkind. One day the words of the leper came to me: "Lord, if thou wilt, thou canst make me clean." Then came the desire, O, if I only could hear the reply, "I will; be thou clean." I retired in a calm, peaceful frame of mind, and lost consciousness in sleep, soon to awaken with the assurance that my sins were all washed away in the blood of the Lamb. It appeared that the Spirit of Christ was there in my room, giving me this assurance, and all that I could do was to rejoice in this glorious salvation. I had no desire to sleep, my whole being was filled with praises to my Savior and Redeemer. The hours passed quickly, and soon the day dawned, and the birds of the air were praising their Maker; the sun was soon shining in all its splendor and beauty. This was Sunday morning, and all my work went easy, and as I went to the chapel the faces of all looked so happy that I wanted to say, Surely you can rejoice with me. This ever-to-be-remem-



bered and joyful day was in May, 1853. Then came the desire for a home with the people of God, but my unfitness, and the fear that I might be deceived, were in the way. Now and then some word of encouragement would be applied, such as, All the fitness he requires is to feel the need of him. Surely I did feel my need of him, and had long done so. I had long felt my utter helplessness and dependence upon the God of all wisdom and power, and in his great mercy he had saved even me, the chief of sinners. It was my almost constant cry to God for guidance, that if I was indeed a subject of his redeeming love he would give me strength to go and tell the church what I hoped he had done for me. Most earnestly did I ask that the church might not be deceived in me.

Thus the days passed until July, when I with fear and trembling started out and called upon one of the sisters, who asked me if I was not going to the chapel. I replied that I feared that I had nothing to say. She said, "You can go and hear the others." Thus encouraged I went on. To my great surprise, as soon as the meeting was open, the minister, who at that time was Elder Leonard Cox, asked me to tell the brethren the dealings of the Lord with me. I could not speak until some one asked when I first thought about these things. Then all fear was gone, liberty of speech was given me, and I do not know how long I talked or what I said. I was received and baptized the following Sunday, July 3rd, 1853. But that day to me was not what I have heard of others enjoying. The hymn sung at the water begins, "Jesus, and shall it ever be." The next day, July 4th, in the evening I had occasion to go to the post-office, and as I was returning the fireworks were over my

head, but in them I could see no real beauty; in one little star I could see more beauty than in all the works of man. The mercies of the Lord looked so wonderful and precious to me, and the words came to me, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." I could not think that sin would ever trouble me as it had done, but still sin is mixed with all I do. "In me, (that is, in my flesh,) dwelleth no good thing." I still have to cry, Lord, save, I perish.

My unworthy name is still on the Woburn church book, and that place is still dear in my memory, and I hope that it may again be my privilege to meet there with the few scattered ones, and to hear the name of Jesus exalted above every name. O if there are any lambs outside the fold, may they be gathered in and find a home.

If any portion of this narrative should be published, will all who read cast over it the mantle of charity, and at the throne of grace remember a poor, weak, helpless sinner, whose hope is in sovereign grace alone?

MARTHA K. HUBBARD.

REIDSVILLE, N. C., Sept. 23, 1904.

DEAR BROTHER CHICK:—I feel my inability to say anything to the comfort of the children of God, but it is my true desire to glorify God in my body and in my spirit, which are his, although there is such infirmity in every part of me that actually there is not one sound spot. Last Sunday I was comforted while speaking, in the thought that the bed which the infirm man, whom the Lord had healed, carried, was the bed in which he had lain in his infirmity. Even so this body which I now carry is that same body in which I have had all my troubles and

sorrows since I was seven years old, or for forty-four years, yet I have to carry this bed of infirmity wherever I go. Like that poor, helpless and friendless man, I could not go if the Lord had not said, "Arise, and take up thy bed, and walk."

I do not know just how others are, but as for me, I am as passive in the hands of the Lord to-day as I was before he gave me a hope in his blessed salvation. The expression, "We are the clay, and thou our potter," certainly did not cease to embrace me as soon as my burden of sin was taken away. Here also I have found comfort in fellowship with Jesus our dear Savior. He said, "Of myself I can do nothing." Again, "My Father worketh hitherto, and I work." He came to do the will of his Father. This shows that even Jesus was passive in the hands of the Father, and surely his followers have gotten ahead of him, and become leaders now, if they are living and active, except as he lives in them and moves them to action. The apostle Peter tells us that "holy men of God spake as they were moved by the Holy Ghost." Here the Holy Ghost was the actor, and the holy men of God were the passive matter acted upon, and as they were moved by this active power, so they wrote and so they spoke. Their teaching has always been of great use to the household of faith, because it was not made up of words of their own, but of the words which were dictated by the Spirit of God in them. If all the teaching we have among us to-day was by those who spake only as they were moved by the Holy Ghost, how good and how pleasant would be our dwelling together. However those things have ever been in the church, Paul had them to contend with, and the Lord said they should be, and we know they are. This world is not the christian's

home, but he seeks a country, a building not made with hands. The Lord said, "My kingdom is not of this world;" therefore the children of God need not seek it here. Adam is of this world, for of the ground did the Lord make him. What need we to expect of Adam but to be always looking downward, from whence he came? Could he look upward, nature could rise above itself, the Ethiopian could change his skin and the leopard his spots; the brier could become a lily, and a world of chance would be supreme. But there is no such thing in any part of our makeup; we are of the earth earthy, and in that direction we must look till this veil be rent and we delivered in our Mediator, Daysman. For this cause we cannot look to Adam for any good thing. Christ Jesus the Lord is all and in all to the christian. It is he who performs all our works in us, and by the moving of his Spirit we work out our salvation, to the praise, honor and glory of him who worked it in us. All is done for his mercy's sake, therefore the praise is all his, while we receive the benefit. This is the hope in which I live, and can see no place where I can take any honor to myself.

I have been trying to preach in the name of Jesus for thirty years, and if there is any difference, I feel more dependent to-day than I did in my first attempt. As I grow older I see more infirmities in myself, and feel more the need of mercy to forgive, and of the justifying blood to cleanse me from every foul stain of which I am so full. I am made often to pray the Lord to quicken me from every dead word and work, and give me life and light to do his will. I feel a desire to thank the Lord that he has given me companionship with his children, for I know that this blessing

can be enjoyed only in Christ Jesus. Adam must be crucified with the affections and lust of his flesh, but if the Spirit of Christ dwell in us we shall be neither barren or unfruitful. His Spirit is the moving power, and thus we serve in him.

I have had many crosses since last we met, for they are almost daily occurrences with me. I often think I see Peter's spirit in my own life. The Lord had said, "All ye shall be offended because of me this night." Peter was quick to dispute this divine word, and declare that he would go with Jesus even into death. How often it has been so with me; I have been in deep trouble and the dear Lord has delivered me; how soon I have said, I will never doubt him again, I will always trust him; even in death; it may be no sooner said, than a trial comes, and of much less magnitude than the former one, and I am found shrinking again. I think of that look the Lord gave Peter when the cock crew the third time, what a rebuking he felt in his heart; how severe and yet how kind; the goodness of God led him to repentance, and he wept bitterly. Even so the chastisement of the Lord is our peace, and thus another evidence is written in the heart that I am the Lord's. Praise his holy name forever.

The Lord bless you in your labors of love, and may he make you of quick understanding as the servant of God.

Your brother in hope,

L. H. HARDY.

OAK LANE, PHILADELPHIA, Pa., July 20, 1904.

TO THE OLD SCHOOL BAPTIST CHURCH AT HOPEWELL—DEAR BRETHREN AND SISTERS:—I can hardly realize that another year is so nearly at a close since I wrote you last. But as it is, and I cannot be with you at this time, it is my desire

to let you know that I have not forgotten you. I send greetings to you in love and fellowship, and desire for you that peace and harmony may be found in your borders, with each one in love with the others, and with no strife and confusion among you to disturb your order. How sweet it is to see brethren dwelling together in unity and peace. May no enemies invade your borders and carry away your little ones, or tear them from the truth, or from their firmness in the Lord. May all things be done among you decently and in order, and may you be able to give a "thus saith the Lord" for all that you believe and practice. If there should come any misunderstanding among you may you look to God for understanding, for it is said that if we ask of him in faith, he gives liberally.

Once more death has taken one from your number, but I believe that it was gain to her. May it be the divine will to give you strength in your losses, and submission to his will, and also may he loose the chains from the prisoners and set them free to come and ask a home among you. May you be delivered from all temptations, for there are so many on every hand. May you see clearly the work of man and the work of God, and give no glory to man, for man is as the flower of the field, which soon is cut down and dies, while the work of the Lord is eternal.

It seems to me that I have never seen the handiwork of the Lord as I have for the past few months. I have at times been made to exclaim aloud, How wonderful! How wonderful! Some time ago I was filled with admiration while looking upon a tree, and through it my mind was taken away back to the formation and creation in the beginning. All seeds must have been in the earth, for in the

beginning the Lord made all things, and all these years has kept them, and the seasons have come and gone and have given to the trees growth. As I thought of it I felt to say with David, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." But when so filled I can only say, "Great and marvelous are thy works, Lord God Almighty." Then at times I am made to see how gracious the Lord has been to this poor, trembling vile one, in that he has shown me these wondrous things. As I think of it I can only compare it to a vile worm partaking of angels' food. At times I am greatly melted when I can see how his loving-kindness has favored me all my journey; how he has given me opportunities of gathering with his loved ones, times of hearing and understanding, and also times of praise and of prayer. Sometimes, and indeed very often, my hope is so low that it does seem out of sight, and I am made to mourn, and to turn again to him to know if I have a good hope at all. In his own time and way some precious promise he gives me, which imparts renewed strength and hope, and then I can see that it has been from an all-wise source that I was made to turn and to seek his mercy, for thus all trust in self was taken away.

Yesterday brother B. E. Cabbage was with us at the hall and spoke for us. He read the thirty-fifth chapter of Isaiah, and spoke from nearly all of it, to our edification. Elder Purington used this chapter, the three or four last verses, twenty-five years ago, on the Saturday that I was permitted to come before the church. Elders Mellott and Lefferts were also with us and took part. At noon, at brother Coulter's, the subject was chiefly religion, and in the evening, as we met at the home of Frank and Rosa

Frazier, the same theme was continued. Several of the brethren and friends took part, and it was one of the good times when we can say, I am glad that I am here. It seemed that all were speaking of the Lord and his great mercy, his care and his protection. I came away with delight that I had been permitted to be gathered with them. I do believe that it is our real desire not to forsake the assembling of ourselves together, and that thus love's chain is knit closer and closer.

Just now, (as I was thinking, What shall I say next?) I looked in upon you in memory as you come together, and O the number that I missed of those good faces that we all loved so much. But the Lord is too wise to err and too good to be unkind, and I feel sure that he has but taken them to himself. May it be the will of God that a good name may follow us all, as it has those who are gone. May we all evermore earnestly contend for the faith. May we never be ashamed of Christ, let us be where or with whom we may.

It seems as though I have written much and said very little. Should there be in it a word to the weary, a word of encouragement to any, a word that shall call out some feeling of love in return, to God give all the praise, for in him all fullness dwells, and from him it all comes. May the Lord be with you in your down-sittings and uprisings. If there be any who feel a desire to ask a home among you, may they be gathered in, if it be the will of God. If it be a feeling of nothingness that hinders them, I am sure that they are just the ones who have a right to come, and whom the church wants to receive. Should any say, "We feel worthy to come," the church could not receive them. If any are waiting for a better assurance, remember that we can-

not in this world live beyond hope. May your pastor, who goes in and out before you, be sustained and supported by the love, mercy and power of God. May you help to stay his hands, for he must often grow weary. May you grow nearer and dearer to each other as the time passes onward; if so, you will help each other to bear all burdens.

Now, to one and all I send love, and desire that the blessing of God may be upon each and every one of you. Mr. Terry joins in love and fellowship to you all.

Unworthily, your sister,  
MARY HILL TERRY.

NEWARK, Del., Sept. 15, 1904.

READERS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—As I sat reading the good old SIGNS this evening I felt a strong impulse to write. The next thought was, What shall I write? And even now that I am writing I have not a thought upon my mind to express. Did any of you, dear readers, ever have an experience like this? Did you ever feel impressed to write, and yet have nothing to say? I do wonder where this impression comes from. I have thought that the best way to try the spirits, whether they are of God, is to watch the result of the spirit or impression. No doubt the Lord's dear people have many impressions that are not of the Spirit of Jesus, and they do not always know what spirit they are of. The spirit of the flesh will often be found in our prayers, and the way to try what spirit we are prompted by in prayer is to watch whether the prayer is answered. If not, we must have asked and received not, because we asked amiss that we might consume it upon our lusts.

I have heard brethren say that they did

not think of the Lord for a whole day at a time; this has not been my experience. Every day, and many times a day, I have felt to look to the Lord in prayer. I feel daily and hourly the need of his guidance and providence and protection. But the question with me often is, whether I am praying for self-aggrandizement, or for self-abasement that Jesus may be glorified. I fear it is too often the former, and seldom the latter. But I cannot manufacture true prayer, and neither can I avoid my desires going out to God for things to make me comfortable and happy in this life. Brethren, is this your experience?

I love to talk with those brethren whose religion goes right along with their every day life, and not simply on Sunday or meeting day. It is true with us all, perhaps, that we become more animated or stirred up when we get with the brethren, or hear good preaching. This is one reason why we should meet together, and it is good and profitable to do so. We need stirring up once in a while, yet communion with the Lord is not any more in effect at such times than at other times, as it appears to me. It may be that we are not in communion with the Lord as much when together as we are at times when alone. We do not commune with the Lord, but the Lord communes with us, and this at such times as he sees fit. How often when partaking of the Lord's supper have we tried to fix our thoughts upon Jesus, who loved us and gave himself for us, and our mind, like the fool's eye, was wandering to the ends of the earth. At other times, while at our work perhaps, or lying on our beds, our hearts are softened, and the tears begin to flow, thinking of his great love to us vile sinners. Sometimes we mourn on account of our indifference, and our blindness and

ignorance in spiritual things, and yet at the same time we may have the Bible in our hands looking for something to stir us up. If our brethren then were to see us they might think how spiritually minded we are. For instance, they might say, See brother Eddie, how constantly he reads his Bible, how spiritually minded he is. But this does not mean anything, for unless we can realize that the good Shepherd is leading us, we wander about like lost sheep, and refuse to eat though we may be in a good pasture. The most desirable thing that a christiau can have is to know that the Lord is leading him; then he can say, "The Lord is my Shepherd; I shall not want." Therefore it is useful and highly important that we should investigate and scrutinize ourselves, whether our spirits and desires and impressions are of God. If we find that they are, then we can honor the Lord with our substance, and then our barns will be filled with plenty, and our wine-presses will burst out with new wine. In other words, if we know the Lord is our preserver and benefactor, and are made to confess that all we are and all we have is from him, then we can say, It is enough, I want no more. He has, and I hope will, fill my barns with plenty, and cause my wine-presses to burst out with new wine.

I have written as my mind has been led, I submit it to your judgment whether it be of God.

Your brother,

EDWARD ROUNDS.

PRENTICE, III.

DEAR BROTHERS AND SISTERS IN CHRIST:—As I sit in the twilight my heart goes out in christian love for the precious saints scattered over this broad land, and how I would love to see them

and talk of God's love and goodness, instead of writing these words. O, dear ones, could you only know how unworthy I feel as I tremblingly write, but I want to tell you all how I love you, and how much I enjoy reading your sweet words of comfort in our family paper; may it be God's will for you to continue to write for the comfort of his tried children while in this world of sorrow. When we are sick and deprived of meeting with the saints, it is then our drooping hearts are made glad while reading your communications. For nearly a year I was not able to go to my meetings, but God in his mercy blessed me again with health and strength to meet with the saints; after so many long months of darkness and gloom I was made happy by God's love and presence. What a feast it was to my poor, hungry soul; surely God was with his servants, and the gospel was proclaimed in its purity, and was a sweet pleasure to those who love the joyful sound. O if I could express the fullness of joy I had while at that meeting, as I thought of the many blessings God bestows upon his children.

He has blessed us with a precious gift in our young pastor, John L. Scott, who is indeed a soldier of the cross; living far from us, he comes through heat and cold, preaching sound doctrine from first to last, in meekness and lowliness of spirit. I felt that I could not praise God enough for his goodness in putting it in the hearts of the dear brethren to leave homes and come to preach for our comfort the riches of God's grace. While I was happy in listening to the blessed gospel, my heart was sad to see the vacant places. I longed for the dear absent ones; words fail to tell how much I miss them. I never knew how dear they were to me until I was deprived of meeting

with them. Often have they told me how they had missed me, and how dearly they loved me, and I felt so unworthy I could not tell them how deeply those kind and cheering words sank into my poor heart, and how happy I felt when they would come so far to see me. Then for a few fleeting moments I could feel that I was a child of God, for I could see a beauty in the Scripture, "We know we have passed from death unto life, because we love the brethren." Twenty years have passed since dear Elder I. N. Vanmeter led me down into the watery grave, and as we came up out of the water I realized the true meaning of that blessed Scripture. O how lovely those dear ones looked to me as they stood on the bank, and how I loved them. I felt so happy I said to Elder Vanmeter, Will I ever have any more sorrow? How true his words, "Tribulation will be ours as long as life lasts." His kind and comforting words I hear no more, and how I do miss him, but sometimes have a hope that when time is with me no more, I shall see face to face, and know as I am known, in a sweet home where the golden chain of love will never be broken.

Dear brethren, may God in his mercy bless you with his grace, and may it be his will that we shall love one another more and more, cause us to forsake this fleeting world of care when meeting time comes, and make us love to sit at his feet and worship in spirit and truth, refreshing us with his love.

Christian love to each and every one.  
Affectionately your sister,

ELLA PARROTT.

#### EXPLANATION OF DATES.

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

#### CIRCULAR LETTERS.

*To the Elders, messengers, brethren and sisters of Hazel Creek Association.*

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—Another year has passed with its joys and sorrows, and we are yet permitted to meet in an associate capacity, for which we feel to praise the God of the universe for sparing us for a purpose best known to himself.

As the Association has said that I should write the Circular Letter, I will call your attention to Revelation xxi. 3: "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." Now, brethren, we understand that this is speaking of the church that our Lord and Savior set up while he was on earth. Again, he says, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Now, brethren, I feel the blessed assurance that the enjoyment that we enjoy here on earth is a very small foretaste of what is to follow. Now, brethren, I understand that the spiritual life we now live, is the same life that our Lord and Savior gave to his disciples, and he said, "I give unto them eternal life; and they shall never perish." We understand that the church is all that our Lord and Savior came on earth to save, and he has said that he finished the work he came to do, and ascended up on high and sat down on the right hand of the Father, having the same care of his church that he had when he was on earth. We know that he has all power in heaven and in earth, that having the care, we feel the blessed assurance that his people will be safely

housed in the kingdom of ultimate glory. No wonder David said, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Again, David says, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Again David says, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion." "God is known in her palaces for a refuge." "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture." Now, brethren, is not this enough? The Lord is not slack concerning his promises, every word will be fulfilled in due time. "In your patience possess ye your souls."

Brethren and sisters, remember us in your prayers."

S. B. JONES, Moderator.

J. M. CATE, Clerk.

*The Lexington Old School Baptist Association, convened with the church at Schoharie, Schoharie County, N. Y., October 5th and 6th, 1904, to the churches composing the same, sends greeting.*

DEAR BRETHREN:—We have abundant reason, amidst the lo heres and lo theres, to be grateful to our heavenly Father for his kind protection in the preservation of our lives, and for permitting us once more to meet in an associate capacity.

Now, dear brethren, we will mention for this time for our consideration, that which was spoken by the angel of the Lord to Joseph: "Thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of

the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 20, 21. We find that this Jesus that shall save his people from their sins, was prophesied of a long time before he made his appearance here, that he should come to redeem his people from the curse of the law that they were still under. "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: \* \* \* which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 8-10. But when he cometh into the world to put away sin by the sacrifice of himself, "then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Now, brethren, this is he that shall save his people from their sins. We read in the prophecy of Isaiah, forty-third chapter: "This people have I formed for myself; they shall shew forth my praise." It tells us in the same chapter: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. \* \* \* For I am the Lord thy God, the Holy One of Israel, thy Savior." Then "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; [O yes] I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth. Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." Isaiah still brings this child to view as the Son that has all power in heaven and in earth to do the will of his Father, saying, "For unto us a child is born, unto us



a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord will perform this."—Isaiah ix. 6, 7. So, brethren, we find that this was prophesied of what should come to pass or take place for the comfort of the people of God. Now we find in Paul's letter to the Romans xv. 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." We also find in this same chapter, twelfth verse, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." This is he of whom the angel spoke to Mary, and told her: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." "For there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." "As he spake to our fathers, to Abraham, and to his seed forever."—Luke i. Now we find it written in the third chapter of Acts, how Peter exhorted the people, telling them that it was not by their own power or holiness they had made this man to walk; having faith given by him who is the author and finisher of faith, "and his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." And we find

that Peter wrote in his first epistle and first chapter to the strangers scattered throughout Pontus, Galatia, &c., "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Now, dear brethren, in conclusion, may we ever prove all things, and then hold fast to that which is good; "in all things shewing thyself a pattern of good works; in doctrine shewing uncorruptibleness, 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;" and that we may adorn the doctrine of God our Savior in all things; to as many as walk according to this rule, peace be multiplied.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

*The Juniata Old School Baptist Association, in session with the Fairview Church, Fulton Co., Pa., October 7th, 8th and 9th, 1904, to the churches and associations with which we correspond, sends christian greeting.*

DEARLY BELOVED:—We are once more privileged to meet in an associate capacity, to enjoy christian greeting and the sweet fellowship of God's poor and afflicted people, to strengthen and encourage one another as we journey through this wilderness of trials and afflictions. "Bear ye one another's burdens, and so fulfill the law of Christ."

As it has been a long standing custom at these meetings to prepare what we call a Circular Letter, you will expect the same again.

What is the hope of the christian? Is it not the blessed hope of the resurrection of this Adamic sinner? It seems there were some in Paul's day that denied the resurrection of the dead, which stirred the apostle to write such a strong defense of the resurrection of the dead: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." As Christ is the life of his people, his obedience to the law of God, his death on the cross, his burial and resurrection from the dead, are all imputed to his people. When Christ arose from the dead his people were raised with him from under the condemnation of the law. Receiving the spirit of this first resurrection, it enables us by a God-given faith and hope to wait with patience, "to wit, the redemption of our body." Paul, in writing to the Corinthian brethren, says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 12-20. The same power that raised the body of Jesus will raise our bodies from their graves, for Jesus says, "The hour is coming in 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." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." David says, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Psalms xvii. 15. "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. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 13-18.

A. MELLOTT, Moderator.

J. E. GORE, Clerk.

*Virginia Corresponding Meeting of Old School Baptists, in session with the church at Ebenezer, Loudoun Co., Va., to the churches composing the Association, greeting.*

DEAR BRETHREN:—Because “the Lord is good concerning Israel,” and “his mercy endureth forever,” we are permitted to assemble again in this year 1904, at old Ebenezer, as in the days of old. We hope for a pleasant meeting with all of you, and we want to ascribe all the glory to the Father for whatever good may result and whatever christian fellowship may be manifested. Many changes have come into our lives here since last we met, and death has taken some of our best and brightest from our earthly fellowship, and sometimes Job’s query, “If a man die, shall he live again?” comes plainly before us, but we have glimmering lights, even in nature, pointing the soul to an endless life beyond what we can by reason see or know.

The ants are a people small and frail, but we see them toiling on while sunny summer days endure, bearing their precious burdens home, and yet the ant has no reason to know of the coming winter night of the year, when summer days are done. “The conies are but a feeble folk, yet make they their houses in the rocks.” They can know nothing of weakness or strength, although by instinct—faith, they make their homes in craggy clefts, where they can safely hide their timid heads. The bee has no reason, and has made no improvement or change in its manner of labor or construction through all the ages, nor was it taught its wondrous building art in any school. The bees that found the honey stores of the blossoms in Eden’s bowers knew just the same art of storing their sweets as do those of to-day. Many years ago the

Indian roamed the valley of the Potomac, and the whole land was his; he had never heard, as we so often have, the gospel of Christ preached from the pulpit; no minister had ever told him of the crucified Christ and the resurrection, and yet his faith taught him of “Manito,” (God) who had created for the just (elect) a home beyond this life, and bright visions of “happy hunting grounds” stretching away in endless charm, where softest breezes blow; where forests are always green; where the dreamy radiance from the throne of his God sheds always a delicious light, and the season was an eternal rosy June. What was the foundation and where the fountain of his faith? Did not he, the simple-minded child of the woods, know quite as much, and from the same spring, as did the polished philosopher, Plato, whose visions of eternal life embraced a heaven of thought where the good and wise would hold unending converse beneath the splendid skies and stars of paradise? The same glimmering light has danced along the path of all the children of Adam, and their wanderings have led them over every mountain, valley, plain and ocean of this earth, but through it all they have never lost their faith in a brighter land, or home, than this, beyond the bound of time, nor their hope of rest eternal after all; this has remained with the race from the beginning, giving faint but sure answer to the question, “If a man die, shall he live again?” But the glory, streaming from the cross, and the new tomb of Joseph, where our Lord and our Redeemer suffered, died, was buried and rose again, reveals to us the answer, and opens this heaven in our hearts, we “know that our Redeemer liveth,” and because of that we live also. “For if we believe that Jesus died and rose again, even so them also which sleep

in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." How sweet to know this: "that the Lord is good concerning Israel;" that Israel's (his chosen, call it election if you choose,) ways are "ordered in all things and sure," and salvation is certain, by the power and mercy of Israel's God.

We miss the bright and precious ones who met us unfailingly at these meetings, but they are not far from us, and the chain of holy love which bound our hearts to them here still holds, no matter if their mortal bodies be "buried at dear old Mt. Zion," or elsewhere. "The Lord is good concerning Israel," and though our precious ones during this time year have been brought by disease and bodily infirmity to the shore of death's river, so close that its waves have lapped their feet, we thank the God of all grace and love that those strong ones in the gospel, Elder White and Elder Badger, are with us yet for a little longer on earth. Do we not know that the "Lord is good concerning Israel," and that "his mercy endureth forever"? Forever with the Lord. And now, closing, let us add the words of the apostle to the Thessalonians (1 Thess. iv. 9): "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."

Our meeting, while to many pecu-

liarily sad, has been peculiarly sweet, and the preaching has been in demonstration of the Spirit, and with power, to the glory of God and the upbuilding of his people on their most holy faith.

Our next annual meeting is appointed to be held, by divine permission, with the Bethlehem Church, Prince William Co., Va., to begin on Wednesday before the third Sunday in October, 1905.

J. N. BADGER, Moderator.

G. G. GALLEHER, Clerk.

*The Salisbury Old School Baptist Association, in session with the church at Snowhill, Worcester County, Maryland, October 19th, 20th and 21st, 1904, to the churches and messengers composing the same, sendeth greeting.*

DEARLY BELOVED IN THE LORD:—Time with its rapid wheels has brought us again to the anticipated time of our annual meeting in an associated capacity, and if we follow the line marked out by our fathers, and observed from year to year by this association in preparing this Circular, we shall have to cite you to some portion of the word of God, and to what we may discover it contains for the help of the Lord's people. To this end we will refer you to the first, second and third verses of the fourteenth chapter of the gospel of the evangelist 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." These sayings of Jesus no doubt were intended to minister comfort to his disciples after he should be taken away from them in person. He knew what was in store for

them, though they did not, any more than a heaven-born soul does to-day, while yet in his earliest love. Jesus knew that the time was coming when the disciples would be overwhelmed with disappointment, and that this would involve them in trouble. They were to be soon driven from their present mansion, which was one of hope, of rest and perfect peace; for their hope was that he would redeem Israel literally, though not by the shedding of his blood, but in some other way. So he speaks these words to them as an antidote when it should be needed by them. When their present hopes were gone, and the sun of his presence was blotted out, and they came into a second mansion, what wonder and surprise seized upon them. They could not mourn before, but now they could do nothing but mourn over their sad experience in passing from the first to the second mansion. Now they can remember that he said to them: "Let not your heart be troubled." Why? For "ye believe in God." That is, ye believe in what holy men have written concerning him; and these holy men spoke of my sufferings, and the glory that should follow. We understand the mansions spoken of to represent the different dwelling-places of the disciples all the way through this life; and not only of the twelve, but also of all his disciples in all ages of the world. "In my Father's house are many mansions." The number will not stop with the two that we have named, but there are many. The disciples must be reminded that these mansions are all in the house of God, and are not found anywhere else, and all they that are in that house are they that dwell in these mansions, and each one must at times dwell in all of them, even though they are many, in order to have fellowship, and to be one in experience.

We judge that when the scales, as it were, fell from the eyes of the apostle Paul, he never thought of any other mansion, for he saw the glory of God, and went right on preaching what he had seen. But how soon was he brought to see another law in his members, warring against the law of his mind, which made him cry out, "O wretched man that I am!" Here is another dwelling-place, another mansion. And the same man was caught up to the third heaven, above the legal and the gospel heavens, into the full consummation of it all. What a delightful mansion. These things are spoken with reference to frames and feelings. In taking up the history or testimony of Paul during his life, see what a description he has given, not of one, or two, or three, or five, or twenty-five different conditions of mind, but of unnumbered conditions, forming the many mansions wherein he had dwelt. He does not say how long in each. Also take the life of the psalmist David, and see the many mansions or dwelling-places of which he speaks. All the holy men of old are still living examples of this, and all these dwelling-places, and all who dwell therein, are in the hand of God.

We do not think it would be instructive or edifying to the people of God to present these mansions as though one mansion applied to one child and another to another child. This would be to say that each one dwells but in one part of the house of God. Why is it that the Lord's people are brought so closely together and become so endeared as they give an account of the road they are traveling, and of their different dwelling-places? It is that each one's heart responds, and says, I have dwelt there and there. Here is one of the ways by which we find out that we are in the house of God. We

have found so many dwelling-places when faith is triumphing and Jesus is near. What blessed mansions are these. But when one is left in a state of questioning and unbelief, what a different mansion. When one's path seems to be lit up with the light of life how beautiful does the way appear. There is a mansion when darkness, such as can be felt, falls upon us. Then how desolate we feel, and we say, There is no one like me. When all know more or less of these things for themselves then each is a witness, and the same gospel is glad tidings to each one. Then having these marks invisibly when the visible house is in order, and its order is declared, each one finds himself or herself dwelling there, having passed in and out, each in his measure, in all these different mansions.

The author of this writing, during the fifty-three years of his pilgrimage, has been in and out of all these peculiar dwelling-places, sometimes rejoicing, sometimes mourning, sometimes believing, sometimes doubting, sometimes the spiritual sky clear and beautiful, and at other times dark and fearful, sometimes caught up to the third heaven, and seeing the glory of God beyond the power of tongue to express, and at other times feeling that the pains of hell have taken hold on him, sometimes wanting to read the Bible and yet cannot, and at other times no interference can hinder, sometimes seemingly in prison and unable to come forth by all the effort that he can make. These and many other changes to our mind make up the many mansions, and if we did not believe, as we have for a long time, that these different places constitute the finishing of the house of God, we should have sunk in despair. So much for the mansions.

He said, "I go to prepare a place for

you." We do not think that he meant here the heaven of immortal glory, but to open the way by which we are prepared for that world. Heaven has been the home of the elect of God from all eternity, as was Canaan the home of the seed of Abraham. But the law with its demands must be met, and the sword of justice taken out of the way, and then the Spirit begins to make its call, "Arise, shine; for thy light is come, and the glory of God is risen upon thee." Now the house of God is set up within these scattered pilgrims and strangers in the land; he has come without sin unto salvation to set up or establish the place which he has prepared for them; we call it the church of Jesus Christ, the pillar and ground of the truth. There he has established his name as a King who shall reign in righteousness, and here he has authorized his twelve princes to rule in judgment. His glorious reign and the sweet decisions or judgments of his princes, form the drawing magnet of the place thus prepared; and this magnet has more power or control over the circumcised in heart and ears than all the pipe organs and well arranged music can ever have to the natural mind, because Jesus is there; and Jesus lives in them, and walks in them, and dwells in them. Thus he is fulfilling his word, steadily drawing and receiving them unto himself. While his church is in the world it is not of the world, but is separated from it. These sorrowful strangers are brought together, and find that their lives for a certain length of time have been alike, dwelling in tabernacles, as it is declared, with Abraham, Isaac and Jacob, and with each other in all these varied mansions. How they love to talk with each other of the glory of these places to which they have been brought, and also to speak of

the power which has caused this great wonder to appear with might. The psalmist said, Beautiful for situation is Mount Zion. All these things, brethren, does God do for his people here in time to bring them and to keep them in touch with the fullness of his glory, that glory which awaits them in the realms of immortality, when he shall finally bring them to himself. They come to remain, for his glory holds them as the magnet does the needle; they cannot get away from the magnet. They are drawn by the power of God, kept by the power of God, and all will terminate in never-ceasing praise to his great name.

T. M. POULSON, Moderator.

JOHN H. TRUITT, Clerk.

GEORGE W. ADKINS, Assistant Clerk.

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**CORRESPONDING LETTERS.**

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*The Lexington Old School Baptist Association, in session with the Schoharie Church, October 5th and 6th, 1904, to the associations with which we correspond, sends greeting.*

THIS, another session of our association about to close, has been one to be remembered by us as blessed of the Lord, and we are spared to again send you our epistle of love and fellowship, and unto that God who neither slumbers nor sleeps, and who has promised to be with his little ones to the end, be all praise, honor and glory. We are, as it were, only a handful of believers, poor, weak and ignorant, but our only hope and trust is in that great and wonderful God who has all power both in heaven and earth, who speaks, and it is done; commands, and it stands fast. Our meeting has been, on the whole, harmonious, and the spirit of brotherly love has prevailed throughout. Your Minutes have been received, and we

desire a continuance of your correspondence.

Our next session is appointed to be held with the Lexington Church, Greene Co., N. Y., on the first Wednesday and Thursday in October, 1905, where we hope to meet your messengers again.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

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*The Juniata Old School Baptist Association, to sister associations with whom she corresponds, sendeth christian salutation.*

DEARLY BELOVED IN THE LORD:—Through the goodness and mercy of God we have been permitted to meet together in an associate capacity. We cannot cheer your hearts, dear brethren, by informing you of great additions to our churches, yet we rejoice to know from God's precious word that he will not give his glory to another, and that all power is in his hands. We do earnestly desire a continuance of your brotherly love and fellowship. Brethren, pray for us, that the blessed Lord will raise up and qualify able ministers to come among us, of the New Testament to proclaim the faith once delivered to the saints, relying upon the promise that the Lord will be with them to the end of the world.

Our next association, if God will, is ordered to meet with the Providence Church, Bedford Co., Pa., on Friday before the second Sunday in October, 1905, where we hope to meet in christian love.

A. MELLOTT, Moderator.

J. E. GORE, Clerk.

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**CHANGE OF ADDRESS.**

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ELDER H. J. Redd has changed his address from Riverview, Ala., to Jacksonville, Ala., where his correspondents may address him.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1904.

Entered in the Middletown, N. Y., Post Office as  
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**BRIEF REPLIES TO CORRESPONDENTS.**

ELDER A. R. McPherson, of Jasper, Ark., has written desiring some thoughts with regard to the parable recorded in Luke xviii. 1-8.

The intent of the parable is declared in the first verse of this chapter. It is to the end that men ought always to pray and not to faint. Whatever difficulty there may be in understanding the different expressions of the parable, this one thought is the uppermost, and we will add, the only thought in the Savior's mind when he uttered it. It is clear that it is intended as an encouragement to the tried, tempted and persecuted children of God, who in their sorrows, burdens and trials are driven to God in prayer, and who do not find deliverance at once. Often they become discouraged, and vile unbelief suggests that God does not hear, that he is indifferent to his children, that he does not concern himself with the affairs of men, that even if this be so, they themselves are not the special objects of his care; Satan suggests to them that God has forsaken them, or that they never knew him, and that he never knew them as his children. If they were known of him why does he not heed their cry,

and come down and deliver them? Like the psalmist, their souls are cast down within them, while the enemy says continually to them, "Where is thy God?" With the disciples then, and for generations afterward, there was bitter persecution, and they were subjected to the loss of home and property and friends, to imprisonment, or banishment, or death, and in these straits they often cried unto God for help and for deliverance, which yet did not come to them. Unbelief would say, What is the use of prayer? It is all in vain that we cry to God in our distress. Surely he has forgotten to be gracious. At such times the disciples needed all the encouragement which the word of the Redeemer, spoken in this parable, could give. And Jesus, knowing all these trials which should come to them, with compassion on their sufferings and weakness spoke these gracious words to them, and under the illustration of the poor widow and the unjust judge he sets before them the certainty that God does hear and will hear when his distressed children cry to him, that he is not unmindful of their petitions, even though his response may seem to them to be long delayed, and teaches them that God will help them, and that right early.

In the parable is described a judge, unjust, regarding not man and fearing not God, and a poor widow on the other hand, unknown to the judge and of no account in his sight. If he regarded not man, certainly he would have no regard for this poor widow, who could not possibly have any influence with him. A striking contrast is here drawn between the judge and the poor widow. Yet this judge, hard, selfish, careless of the rights of others, mindful only of his own advancement or ease, is driven into hearing her cause against her adversary, because poor



as she is, weak as she is, without friends as she is, she ceases not to importune him. In his heart he is represented as saying, Though I fear not God, nor regard man, yet because she wearies me I will avenge her. He is represented as deciding to avenge her of her adversary for the sake of his own ease, and not because he desires to do her justice, or even because he has any sympathy for her. A hard, unfeeling man is urged into taking this step solely out of the desire to avoid her importunity. Now if this hard, unjust judge can be moved by the continual crying of this poor widow into acting as she desires, and avenging her of her adversary, how much more will the merciful, kind, loving Father hear his children when they cry unto him. Though the answer may seem to be long delayed, and though many of them suffer even unto death for the faith that is in them, they may be sure that deliverance will come, that he will indeed avenge his own elect which cry day and night unto him. His people cry not unto an unjust judge, but unto a loving Father and Friend, who is represented as bending down his ear to hear their cry, as one who listens that he may hear what to him is most precious. All this is most encouraging to the afflicted and distressed. Yet how unbelieving are we all. This is expressed by the Savior's solemn question, verse eight: "When the Son of man cometh, shall he find faith on the earth?" That is, this kind of faith, the faith that waits for the Lord, and is patient under the great tribulations of the way. How sore is the conflict between faith and unbelief, between the flesh and the Spirit. How much we need continued encouragement, and how tenderly does the dear Redeemer minister that encouragement in times of need.

BROTHER Riley Bean, of Siller, Oklahoma, desires some reflections on the words found in Hebrews ii. 14, 15.

The meaning seems to be, that the people of God are men and women of Adam's fallen race, and as such are partakers of flesh and blood with all the rest of mankind, so that all are by nature alike children of wrath, deserving of death and everlasting punishment. There is no difference by nature between the elect and the non-elect, all are alike earthen vessels, but all are not vessels of mercy. The words also teach that as the people of God are men and women, and thus partakers of flesh and blood, and as in this flesh and blood they sinned in Adam their head, and also have sinned personally and actually, and are defiled altogether; in order to redeem the objects of his love and his choice it was needful that Jesus also should become a man, and be clothed with flesh and blood, that he might bear their sins and suffer in the flesh for their sins. As they had sinned in the flesh, so must the penalty be inflicted in the flesh, and he who suffered freely for them must therefore suffer in the flesh, that he might redeem his vessels of mercy from death and hell, that they might be justified freely by his grace and live forever.

It is through his death that he conquered death itself in behalf of his chosen, therefore death can have no dominion over them. He took not on him the nature of angels. This is all a great and wonderful mystery, but it is the plain testimony of the word of God, and it is true, and must be received in faith. What a deliverance is here presented; they who are partakers of this grace are delivered from the bondage of sin and death, and from fear, and from the power of Satan, unto God. All this is wrought

through the one atonement of the Lord Jesus Christ, who thus has abolished death, and brought life and immortality to light through the gospel. This is the sum and substance of the gospel message; it is gracious and glorious, and upon it the hope of the believer rests. This it is that upholds him in the present trials, and that gives him the victory over death; it is in this that he hopes under all the temptations and trials of this life, it is this that alone has power to cheer the sick and dying. Jesus has, through death, conquered death, and conquered it for the poor, vile sinner. Hence the apostle could say, "O death, where is thy sting? O grave, where is thy victory?" To the believer in this salvation death ceases to be dreadful, and comes to be desired, as one who is weary desires sleep, sleep from which the weary awake refreshed when the morning of a new day shall come. It is this hope of waking again that robs death of its terror. This hope we have through the atoning work of the Redeemer. The Scripture referred to by our brother contains all this and more than we could say were we to continue to write upon it at much greater length.

Is it the duty of all men to repent and believe the gospel?

Some time since this question was asked in our hearing, and ever since then we have felt like saying a few things concerning it. We are not sure that we know just what the question signified in the mind of the friend asking it. We have seen it stated all our life, in Arminian publications, that this was the duty of all men, and that the one thing that finally condemned men was that they rejected the gospel and did not repent. Of late we have seen it asserted by some

who bear the name of Old School Baptists, in some sections, that the above assertion of Arminians is true, and that it is the duty of all men to repent and to believe the gospel. We can but judge, as repentance is named as a duty, that it is intended to assert also that it is the duty of all men to accept the gospel, and that by "believing" the gospel it is intended to mean "to accept" it. In other words, the meaning must be that the non-elect are in duty bound to believe that Christ died for them after performing the duty of repentance. Men are thus told that it is their duty to become sorrowful for their sins, and to turn away from their sins, (for repentance means this) and then that it is their duty to believe or accept the gospel, which of course must mean that they must accept the work of Christ in the redemption of sinners by his death and resurrection from the dead, for the justification and final salvation of his people. This must mean that the non-elect are in duty bound to believe a falsehood, since Christ did not die for the non-elect, and it can be no man's duty to believe a falsehood.

The question as to whether repentance is a duty or not for the non-elect, does not seem to us to belong to the ministry of the gospel at all. To preach the gospel is to preach a finished salvation in and through our Lord Jesus Christ; and to preach the gospel is to preach that salvation is a gift from first to last. In this gift of salvation is included repentance and faith, according to the testimony of the word of God. These things are for the elect alone. God does not give repentance, the remission of sins and faith to any but his chosen. Those who preach the gospel are in so doing to declare the lost condition of all men by reason of transgression; they are to preach not that

all men will be lost if they do not repent and accept the gospel, but that all men are already lost, already condemned; no man of all Adam's race is awaiting future condemnation, but is already condemned. There never has been a greater perversion of the word than that which declares that there is any condemnation outside of the law of God; it is to pervert the very design of the gospel to say that there is any provision in it to condemn any man. Men are not lost, and do not perish for not believing the gospel, but because they are already under the curse, and have been so ever since the fall of their first father, Adam. To rightly understand this is needful before any one can understand or preach the gospel. He who seeks to place the element of condemnation anywhere in the gospel, seeks to destroy the very essence of the gospel, and takes away all liberty from it. The gospel is thus made to appear another yoke of bondage. By this teaching every gospel principle is eliminated from the gospel, and only a dry and dead husk remains. The swine will eat this husk, but the poor prodigal will starve upon it. The fact that any man does not believe the gospel, and finds no beauty in it, shows that he is still abiding under the condemnation of the law, which he has been under all the time. But when God shows a man his need of salvation, through the work of the law upon his conscience, then he is prepared to receive the glad tidings of full and free salvation through Jesus Christ, as presented in the gospel. Then as he comes to believe and rejoice in the gospel, it is manifest that he is no longer under condemnation, for he has been redeemed by the blood of Christ, and has passed from death unto life.

It seems clear that it is not the duty of

any man to believe what is not true, neither is it the duty of any minister or believer to exhort men to believe an untruth. Therefore it is not, and cannot be the duty of any man to say to another, You must believe that Jesus died for you, because Jesus did not die for all men. If any man not chosen to salvation is induced by any human argument or excitement to believe that Jesus died for him, he is not therefore a child of God. To so believe does not prove that it is so, but that he is deceived. But when the gospel comes as glad tidings to a sorrowing sinner, there is evident the work of the grace of God in his elect, and there is full testimony that Jesus died for that one, and that his faith is of God, and is not in vain; the hope of such an one is not the hope of the hypocrite which perishes.

It is not the duty of the gospel minister to preach morality to the dead in sin, but the gospel to the living in Jerusalem. It is not a part of the ministry which God has given to his ministers to urge natural men to practice morality. Moses has those who preach him continually, even in this age of the world. Let the followers of Moses attend to this work, but let gospel ministers preach the gospel of salvation. Let the followers of Moses continue to bind heavy burdens on men, but let the ministers of the gospel continue to show forth him who has borne all burdens and all sorrows for us. Let us preach deliverance to the captive, and the opening of the prison to them that are bound, through Jesus Christ.

If it be the duty of unregenerate men to repent, it is sure that they cannot perform that duty. God's own living children know that if it be the duty of themselves to repent, they are not able to fulfill it, hence they rejoice in the glad tid-

ings that Jesus is exalted a Prince and a Savior to give repentance to them. Be it their duty or not, they know that they can never repent until it is given them of God, and it seems but reasonable to say that if the living children must have repentance as a gift, else they will never repent, much more is it impossible for the dead in sin to repent and believe. All these good and perfect gifts are in Christ for his elect people, but all the rest of mankind are justly left to perish because of their sins, as without Christ and his glorious work of redemption the chosen would also perish, being by nature the children of wrath even as others. If these seem to be hard sayings, they are the sayings of God in his word, and if any have any quarrel with them, their quarrel is with the God who has spoken them, and not with those who reverently receive his words.

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### MARRIAGES.

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By Elder John McConnell, at the home of the bride, June 15th, 1904, Louis F. Higinbotham and Miss Katherine J. McConnell, both of New York city.

By Elder T. M. Poulson, at the home of the bride's parents', near Wango, Wicomico Co., Md., August 11th, 1904, Elmer J. Johnson and Effia E. Lenord.

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### OBITUARY NOTICES.

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**Ann Wheatley Byrd** departed this life at the home of her grandson-in-law, near Atlantic, Va., Sept. 15th, after a lingering illness, since July, with dropsy and heart trouble, aged about 80 years. She told me that as her physical powers grew weaker, her faith and hope grew stronger. She filled her place well as a companion, mother, neighbor, and also in the church, as long as she was able. She had been a member of the Old School Baptist Church at Messungoes, Accomac Co., Va., fifty-nine years, being baptized by Elder Thomas Waters. The SIGNS was one of her loving companions. Thus the Lord is removing his children from the church militant to the church triumphant, leaving now only one that was a member when the poor writer of this notice joined, in the year 1852. When one drops out we miss them so much from our little company, but we want to be

submissive and say, Thy will, O Lord, be done. We have hope that she is taken from the evil to come. She leaves to mourn their loss one daughter, one son, three grandchildren, two great-grandchildren, with the church.

The funeral services were conducted by the writer; text used, 1 Peter i. 5, after which her remains were laid to rest until the resurrection morn.

T. M. POULSON.

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It becomes my sad duty, by request of relatives of our sister, **Indiana Wyatt**, to send a notice of her death for publication in the SIGNS OF THE TIMES.

Our sister was born in Louisville, Barbour Co., Ala., May 25th, 1852, and died in Upshur Co., Texas, Sept. 15th, 1904, making her stay on earth 52 years, 3 months and 21 days. Her maiden name was McCleendon. She was married to George F. Wyatt, June 18th, 1868, who still survives. To them were born thirteen children, two dying in infancy. Sister Wyatt joined the New School Baptists in Alabama at the age of fifteen, but becoming dissatisfied with them (having with her family moved to Texas in 1877) she united with the Old School or Primitive Baptists at Beulah church, in Lee Co., Texas, in 1877, and was baptized by Elder S. R. Woods. We are informed by her husband, brother Wyatt, that she continued steadfast in the faith of salvation by grace alone until death ended her mortal career.

For the comfort of the bereaved I would drop the thought, that one who believes in salvation by grace alone must themselves have felt the need of, and personally experienced, grace in salvation; must have seen and felt themselves lost, ruined and undone, utterly without power to relieve their distress, and in this extremity the hope of pardon administered by the holy Spirit is the first experience of grace. When one joins and is received into the fellowship of the Primitive Baptists, having failed to find a resting-place elsewhere, it is evident that they have a personal knowledge of salvation by grace. Then if this be true, it is evident that they are special objects of God's love and mercy, heirs of God and joint-heirs with Christ, who has prayed for them thus: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24. At the grave of Lazarus Jesus thus addressed his Father: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." If Jesus has thus prayed for all his, and his Father always hears him, and they have left us abiding evidence that they are his, can we not comfortingly believe that they are now in spirit at rest with Jesus? And though we mourn our loss, we may still rejoice in the hope and belief that in spirit they are at rest, and in the day which God hath appointed they shall

awake in the likeness of the blessed Jesus, no more to bear the image of the earthly, but to for evermore bear the image of the heavenly. We are told that our vile body shall be changed, that it may be fashioned like unto his glorious body. (Phil. iii. 21.) Again, "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."—1 Cor. xv. 51-53. When all this has been accomplished, then shall be manifest the truth of the saying, that "death is swallowed up in victory." The world to which we pass is not a natural one, but spiritual, hence we are no more to know and be known as fathers and mothers, wives and children, and brothers and sisters, for our relationship to this natural world ceases when we lie down in death. But we awake in the resurrection day which God hath appointed, in the likeness of the risen Savior; then shall we be satisfied.

May these and like thoughts comfort those who mourn.

H. B. JONES.

Mt. VERNON, Texas, Oct. 12, 1904.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., NOVEMBER 15, 1904. NO. 22.

## POETRY.

### OUT OF THE DEPTHS.

OUT of the depths of the weakness of sin,  
Where I am quickened to wrestle in prayer,  
Lord of my heritage, let me begin  
Sweetly to rest in thy guardian care.

I am polluted in action and thought;  
Thou art most holy, supremely benign;  
Thine is the merit for all thou hast wrought;  
Base and deceitful this nature of mine.

Out of the depths of this woe I would call,  
Hear me, O Lord, from thy glorified throne;  
Thou in thy righteousness rulest o'er all;  
Let me thy kingdom and sovereignty own.

Teach me, submissive, to love thy decree  
In this vain earth, as in heaven 'tis done,  
Giving this day daily bread unto me;  
Through thy shed blood is the victory won.

Father, forgive me, in meekness I call,  
Teaching me patience and pardon to give  
Freely for trespass and debits to all,  
E'en as thou grantest this debtor to live.

Out of these depths I must constantly call,  
Weak though my thoughts are and faint my desire,  
Halling and weeping, though daily I fall,  
Weakness and needs my petitions inspire.

Out of the darkness when heaven seems barred,  
Shut from my hope by the clouds in the sky,  
Still my petitions they cannot retard,  
The voice of my pleading thou hearest on high.

Let but thy sweetness of mercy be shown  
Here in the shades of the valley of death,  
Then are the gleamings of light from thy throne  
Piercing the darkness that hovers beneath.

Still from these depths I incessantly call,  
Till the last shadow shall break in the sky,  
Then shall I see thee, dear Sovereign of all,  
Unveiled in thy glory, eternal on high.

Thine is the glory and kingdom and power,  
Thine be the praises of angels and men;  
Thine be the worship each infinite hour,  
Thine be the glory forever. Amen.

[SELECTED.]

## CORRESPONDENCE.

BALTIMORE, Md., Oct. 16, 1904.

ELDER F. A. CHICK—DEAR BROTHER  
IN CHRIST:—I have some manuscript  
which I wish to send you for publication,  
and I find it necessary to write a few  
lines in explanation as to how it came to  
be in my possession.

Dear sister Lizzie Grafton met with a  
severe accident nearly two years ago,  
since then she has not been able to go to  
meeting. Elder Rowe is a faithful pastor,  
and preaches at her home once in awhile  
on the night of the fourth Sunday. Last  
April, on the night of the fourth Sunday,  
many of us were there, and he spoke from  
the hymn, “Come, thou Fount of every  
blessing,” and we all could say, It is good  
to be here, for we realized it was a  
heavenly place in Christ Jesus. It re-  
minded me of the words of Joshua when

he spake to the children of Israel: "And thou shalt remember all the way which the Lord thy God led thee this forty years in the wilderness." Yes, to this poor sinner, who it seemed to me had been shut up in gloom, and almost without hope and without God in the world, and had almost lost sight of the waymarks of the past, and without a sign that the Lord would ever again be gracious or show unto me the joy of his salvation, it was an opening of the prison doors, giving liberty to the captive, and was like a blessed, refreshing shower to the thirsty ground and withering grass. As he began to speak from the words of that beautiful hymn, the darkness began to melt away, the gloom dispel and the waymarks came again in view, and I could say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." It was this discourse that was so sweet to sister Grafton that she had to write to her kindred and tell them some of her feelings; the letter which she wrote was published in the SIGNS of August 1st. It was one of the most pleasant of meetings to all present. Elder Rowe was at my home a few days after, and as we were speaking about it, I told him I wished I could have it written; I did not think of such a thing as to ask it of him. He said it came in his mind that morning (before he preached that evening,) with very much sweetness, and he could not get it off his mind, and that was why he spoke to us from that hymn instead of taking a text from the Bible. Some time after he was here it came to his mind again, but not with the same sweetness as before, and then he wrote it for me. He did not know that I wanted to send it for publication. This is not exactly the same discourse, but the substance is the same. He talked, I think, very nearly an hour,

and this is only a short sketch on the same subject, but it is very good and comforting to the weary, and I hope you will think proper to give it a place in our household paper, the dear old SIGNS OF THE TIMES. This paper has been wonderfully sustained by the Giver of all good, for as one faithful soldier of the staff after another has been called home God raises up others, so the dear old paper is still kept up to its first standard, and may you, its present editor, long be spared to the cause, to wield "The sword of the Lord and of Gideon," is the hope and prayer of your most unworthy sister, if such a sinner dare claim spiritual relationship,

(MRS.) P. J. DRYDEN.

"COME, thou Fount of every blessing,  
Tune my heart to sing thy grace."

The poet must have known something of the fullness of God, for he is indeed the giver of every good and perfect gift, and he alone can come to a poor sinner, for he is the only true and living God; and he who sees his fullness and glory desires to praise him, but seeing his own weakness and sin realizes that his heart is out of tune, and therefore the prayer: "Tune my heart to sing thy grace." How often we have desired to join in his praise and could not, even though others right in our midst were full of his love and praise; but our hearts were so humbled we cried to him in our low estate to restore unto us the joy of his salvation, that we might indeed praise him for his grace.

"Streams of mercy, never ceasing,  
Call for songs of loudest praise."

Yes, as we look back over the past, we see that his mercy has been one constant stream, and how fitting it is that we should continually bless and praise his holy name. So we ask him again to



"tune our hearts to sing his praise," for we now see how true it is that without him we can do nothing, no, not even to praise him for the mercy we daily receive. His untiring love calls for the loudest praise. This does not consist in loud noise and false pretense, but in perfect devotion in walk and conversation, which is impossible without the presence of his gracious Spirit, which makes our hearts merry and sets our tongues at liberty, and then our souls go away in songs of praise, and our feet delight to walk the path that the lowly Jesus trod.

"Teach me some melodious sonnet,  
Sung by flaming tongues above."

This acknowledges our ignorance, and shows our feelings of dependence upon our God to teach us to sing the glory of his blessed name; and when the Lord enables us for a moment to get away from self and fleshly desires, Jesus is in our souls and we sing as do the flaming tongues above, God is glorified, and his will is now done in earth as it is in heaven.

"Praise the mount! O fix me on it!  
Mount of God's unchanging love."

Is not this a mount indeed to be thus raised up from dust and ashes by God's almighty and loving hand? Praise the mount, for it is Christ in you the hope of glory. Peter, James and John found it good to be here, and wished to stay in this lovely place. Yes, they wanted to be fixed on it, for it is the mount of God's unchanging love. He who has loved thee, poor sinner, will love thee to the end.

"Here I raise my Ebenezer;  
Hither by thy help I'm come."

It is in this mount of God's love that we can raise a song of praise, and nowhere else, because we realize that it is alone by the good pleasure of Jesus our Lord that we have come to this mount of his

love and his name is now glorious, and having done such great and glorious things for us, as saith the apostle, he hath delivered, he doth deliver, and in him we trust that he will yet deliver us. Hence the saying:

"And I hope, by thy good pleasure,  
Safely to arrive at home."

Though many storms and tempests rise Jesus will be with you always, even to the end. His power is over all flesh. He has conquered all the powers of darkness, and has said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." He says, "Because I live, ye shall live also." Then whatever may oppose, his children shall arrive safely at home.

"Jesus sought me when a stranger,  
Wandering from the fold of God."

O what a wonder! Yes, wonder of wonders, that the perfectly holy God should love vile and imperfect man, a stranger to his grace, wandering from his fold, saying, We will not have the man Christ Jesus to reign over us; and yet he, the God of the heavens and the earth, comes as a man, saying, "The Son of man is come to seek and to save that which was lost," and because of his everlasting love, his cleansing blood is applied, and ye are no more strangers and foreigners, but fellow-citizens with the household of faith, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. For

"He, to save my soul from danger,  
Interposed his precious blood."

Which blood cleanseth from all sin, and as there is nothing in our hands to bring, the Father is pleased with nothing else. How glad we are, and ought to be, that Jesus died for us. Bless his holy name.

"O to grace how great a debtor  
Daily I'm constrained to be."

With what force this expression strikes

the child of God who realizes his many short comings. O how far short he does come, and cannot give thanks and praise equal to the many mercies he daily receives from the hand of God. He feels that he owes himself and his all to the meek and lowly Jesus who has done such great things for him. He died and rose again for him, that he might have eternal life, and sustains life by giving himself to the poor sinner as his bread, water and raiment. Could his mind be always on the goodness and mercy of his Savior, and his tongue always speaking his praise, he could never make equal returns for the great love wherewith the Lord has loved him; he would still feel to be a debtor, unable to pay, and therefore would pray in all his prayers,

“Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.”

O that the grace, love and truth of our God would fetter our hearts, bind them closer to the dear Savior, and keep them from wandering away on foolish and unprofitable things as they often do, to our shame and the dishonor of the blessed cause. Let Jesus and his wonderful love be our theme while in this world we stay. “Lord, to whom shall we go? thou hast the words of eternal life;” “with the mind I myself serve the law of God; but with the flesh the law of sin,” hence the feelings and exclamation:

“Prone to wander, Lord, I feel it!  
Prone to leave the God I love.”

This is awful in the mind of the child of grace, that he should in any way or for any cause be inclined to stray from such a loving Father of mercy; the thought often makes him sigh, and say, “O wretched man that I am!” Yes, in this tabernacle we groan, being burdened, but there is hope for such a miserable sinner. All men in their nature are prone

to wander from God, but all men do not feel it. Then to feel it is a sure evidence of life, and life is the gift of God, and the life that God gives to the sinner is eternal life; it is Christ in you the hope of glory. Do you see yourself far separated from God by wicked works? Do you see him just and holy in your condemnation? Do you see that if you are saved it is purely his mercy? Then blessed are your eyes, for they see. Do you hear the sentence of death in yourself because of sin? Do you hear the kind words of Jesus speaking to you, saying, “Come unto me, all ye that labor and are heavy laden”? Then blessed are your ears, for they hear. And O what a comfort to know that our God knoweth all things. Then as well as knowing your proneness to wander from him, he knows that deep down in your heart you love him and hate the sin that makes the breach between you and your Savior, and he, being tempted, is able to succor them that are tempted. He feels your infirmities, and says, The spirit truly is willing, but the flesh is weak. He is so kind in every way: he bears our sin and pleads the merits of his blood before his Father, that we say, and feel the power of our words in a heart overcome by love,

“Here’s my heart, Lord, take and seal it;  
Seal it for thy courts above.”

This can but be the feeling of every child of God, since he must leave this world of sin and tears, where in the midst of all this sorrow and pain, disappointment and sin, the dear Lord sometimes shows us his glory, on the mount of his unchanging love. If the manifestation of his love is so full of joy and peace, and makes us forget our misery as it sometimes does, what must the fullness of that glory be that eye hath not seen nor ear heard? The heart then could say nothing more

pleasing than Take my heart and seal it for thy courts above. Sometimes the question arises: Are such glories as these for such sinners as we? Yes, "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." Sinners lost and ruined by the fall; deaf, dumb, blind, and dead in sin; but "you hath he quickened;" glorious thought, made alive in Christ, and Christ lives in you, and you shall live in and with him forever. Holy and reverend is his name. Amen.

J. T. ROWE.

[THE former article from brother Pace, in which he gave such an interesting account of his experience of grace, will be remembered by our readers we doubt not. That which here follows was sent to us in connection with the former, but as both together were too lengthy to appear in the same number, we have delayed this to the present time. We trust that brother Pace will excuse us.—ED.]

As a starting point I will begin with June 1st, 1903. This you will remember was a little more than two months after I had realized deliverance from my burden on account of a felt sense of sin. I cannot describe the joy that possessed me all that day. About 10 o'clock, as well as I can remember, the impression came to me that the Lord required me to comfort his people with the comfort wherewith I was comforted. At first I was startled, then the thought of rebellion came into my mind. I tried to put away the impression, but it grew stronger and heavier the more I tried to get rid of it, until I was compelled to say, Lord, I am willing, only enable me to do the work whereunto thou hast called me. Then was my joy

full, and for a time I could hardly keep about my work. While at work my mind was upon the things of God continually, and I was never at a loss to bring to memory any passage of Scripture I desired. In this exercise of mind I was often lost to the things of this world, and would have no thought of the work I was doing. (For more of my experience along here see SIGNS OF THE TIMES for July 15th, 1904, page 433.)

After joining the Primitive Baptists I realized my weakness and unworthiness more than ever before, but I was still confident of my calling, and felt that the Lord would enable me to go forward in the discharge of my duty. Our pastor, Elder W. M. Bryan, was in very low health when I was baptized in August. In September he was hardly able to come to our meeting, and a few days before our meeting in October the thought came to me that brother Bryan would not be able to preach at that time, and I felt sure of being called upon to say something. While these thoughts were in my mind, the first verse of the fortieth chapter of Isaiah came to me, and I thought, If I were only at the church I could speak much to their comfort. I thought it would be the greatest privilege and blessing ever bestowed upon man to be enabled of God to speak in his name to the comfort and edification of his beloved people. So the time of meeting came, and brother Bryan was not able to be there, and I was called upon for the first time to exercise my gift. I made the attempt, but soon had to sit down. I felt that I was such a failure, and not receiving a single word of encouragement from the brethren I was discouraged, and after that whenever called upon I would refuse. The more I thought of their manifested indifference toward me, the more

cast down I felt, and I sank lower and lower until I could not realize the blessed assurance of my Savior's presence, and could no longer feel the impressions which were once so clear to me. O the troubles that came upon me from every hand. How often would I say to myself in grief that was too deep for tears, "Behold, and see if there be any sorrow like unto my sorrow." In this sad condition I determined to speak no more in the name of the Lord until I obtained greater evidence that the Lord was guiding me, and that his everlasting arms were beneath me. I had about concluded that I was deceived in my calling, and sometimes I felt that I had never known the Lord. Eight months in sorrow passed by without my making another effort to talk in public. On Saturday before the third Sunday in June, 1904, the brethren manifested an unusual interest in me, and I was persuaded to make my second attempt to speak to an assembly of people. I stood but a few minutes, and was left in the same darkness and unfeelingness of mind I had been in all the time. I tried to be content in this joyless state of mind, but there was no quietness for me. We had no meeting at our church in July. I had found no relief from my troubles when I wrote to brother Chick on Friday night, August 12th. After folding what I had written to him together with the first part of this letter, I lay down with a burdened heart, and my troubles were so great I turned on my face and began to unburden my soul unto the Lord. My supplication was, Lord, if I am deceived in my calling, and thou hast not put this burden upon me, undeceive me and deliver me from all my troubles. But if not deceived, and thou hast called me unto thy work, strengthen my evidence and deliver me from this

spirit of rebellion, and enable me to go forward in the discharge of my duty. My supplication continued until I was in a deep sleep and was dreaming. I was at a place of meeting where I recognized only two men: Elders J. A. Hill and W. S. Dotson. When the preacher had read some Scripture he sat down, and from some cause I was deeply impressed to speak, but I had been standing only a short time when my mind was left in darkness, and I stood there in silence. While thus standing I realized that in my hand was a table of stone, which I felt was given me as a sign of my calling. I had no thought as to when it had been given me, but I was assured it was given me by the Lord as an evidence that he had called me to declare his gospel. While realizing these things I heard brother Hill talking to brother Dotson in regard to the interest they had manifested toward me. I do not recall the words of brother Hill, but brother Dotson's reply was: "Yes, we were intending to liberate him at our August meeting." By this time I was ready to speak on two passages of Scripture (Dan. iv. 35, and Jer. xvii. 7,) which came into my mind, but before I could quote them I awoke from this part of my dream. I was yet asleep, but felt that I was awake, and began to rejoice because the Lord had given me the assurance that my impressions were his dealings with me. I was shouting aloud and praising God for this revelation and deliverance, and I remember only these words, which I repeated several times: Lord God of heaven and earth. My joy was full; I was happy in him once again, and I felt that I would ever be willing to speak in the name of the Lord if he gave me utterance. While in this joyful state I came to another place of meeting, and the first man I recog-

nized was Elder E. W. J. Adams. I was so glad to meet him, and wanted to tell him my joyful deliverance. The last time I had heard brother Adams preach my mind was in such a state of darkness I could not enjoy his preaching. I had heard him preach only three times before this, and it was the best preaching to me I had ever heard. But when I heard him on Saturday before I began this writing on Monday, it was not comforting to me as his preaching was before. I make mention of these things that you may know why I was so glad to meet brother Adams at that place of worship, and this was why I wanted to tell him of my joy. He seemed to know my feelings, and wanted me to take his Bible and begin talking at once. I did not want to take his Bible at first, but when he insisted I took it and was going to read the two passages of Scripture which appeared to me in my dream. But I was interrupted as before when I was going to speak from these Scriptures. I awoke and found that I had been dreaming all the time. At first I wondered what it all could have meant, for I had never had a dream to leave such an impression upon me, but I realized my troubles were all gone, and my doubts and fears were no more, and I felt to rejoice that this was the dealing of the Lord with me. My first thought was to thank God for deliverance, but I could only say, Lord, thou art righteous, for I have rebelled against thy commandment, and began to weep for joy. My wife was disturbed, and wanted to know what was the matter. I tried to tell her my feelings, but could not. I told her I had been dreaming, and then said, "You know the burden that has been upon my mind for some time; I have been trying to get rid of it. I wish I could tell you some of

my feelings now. O, I wish brother Adams was here;" and again I began weeping for joy. This was the first time in my life that I was so full of joy I could not control myself. It is useless for me to attempt to describe my happiness at that time. This was the first change of all my experience (except the impression I received June 1st, 1903,) which was sudden enough for me to tell when and where it took place. The impressions I received over a year ago came upon me suddenly, but I have been denying this call whenever I have said I could not tell the time and place of the changes of my experience. This rebelliousness caused me a great deal of sorrow, much more than I am able to tell, but I trust it was for my good, and for the good of God's people, because I was thereby brought into fellowship with others who are cast down, which could not have been done in any other way, since this is the way the Lord had determined to make his power known in delivering me out of all my troubles. This was just a week before our August meeting, but it seemed a month to me. I was anxious to meet the brethren, and I wanted to tell them of my rebelliousness, my burdens on account of it, and my wonderful deliverance. Time seemed to pass so slow, yet I was happy all the day long. I realized my weakness and unworthiness as much or more than ever, but I rejoiced to feel that the Lord had manifested his loving-kindness and tender mercy toward me once more, and I was willing to take up my cross and follow him wherever he led, trusting in him alone for support and the ability to do his will. Not that I expected a reward for what I might do; the very thought of such a thing was as far from me as the doctrine of conditionalism is from the doctrine of grace, but

my desire was to praise God and honor his holy name for what he had already done for me. In this blessedness and peace I spent the long-to-be-remembered week. Brother Adams came to our meeting, and I was again comforted by his preaching, after which I related some of my experience, speaking from these words: "The Lord is righteous; for I have rebelled against his commandment." The church then formally declared my liberty to speak in public wherever the Lord directed me. On Sunday I attempted to speak from the Scriptures which appeared to me in my dream, but was not enabled to say much, and I felt that what I had spoken was unprofitable. But the Lord will see to that. I trust I shall ever be reconciled to the failures I may make, knowing that "All things work together for good to them that love God, to them who are the called according to his purpose." I know I am nothing, and without him I can do nothing, but my heart's desire is to be used of God to the comfort and consolation of those who are strangers and pilgrims here in this world, trusting I may be traveling with them in the footsteps of the flock.

Brethren, I deserve nothing at your hands, neither at the hands of the Lord, but I humbly ask your sympathy, your prayers and your forbearance in my weakness and sinfulness.

Your little brother,

ROBT. S. PACE.

WARWICK, N. Y., Oct. 22, 1904.

DEAR EDITOR:—Some of the brethren wish me to write and send my experience to the SIGNS, so I will inclose what I wrote to Elder Wm. M. Mitchell in July, 1881. Do with it as you see proper.

WARWICK, N. Y., July, 1881.

ELDER WM. M. MITCHELL—DEAR BROTHER IN CHRIST:—I enjoyed your

epistle of christian love, which I received yesterday, so much that I took it to our little meeting to-day, and read it to the brethren and sisters who had gathered together for worship; they also enjoyed it with me.

I sat down thinking I might try to write some of my first experience. I cannot say, like some, that I ever hated the old order of Primitive Baptists. Some years ago, when they were in church trouble, I tried to hate them as others seemed to do, but could not. This makes me think perhaps I never had a christian experience. I cannot tell when I first began to love the dear people of God. Ever since I had any religious reflections or impressions, I have had a great desire to be an Old Primitive Baptist, if I ever should be anything. But trouble came among those churches with whom I was best acquainted, and I began to go among other sects; I loved to hear the truth preached from any of God's under-shepherds. At times it would come to me with great power, and I desired to cast in my lot with the poor and afflicted people of God, but it would be suggested: You are not fit, you will bring reproach upon the cause. I was waiting, thinking to get better, but that time never came. When the church here at Warwick was passing through sore trials, some fourteen years ago, previous to 1881, I went to many different places to see if I could find a place among some of them, as those with whom I had desired to live were in trouble; I found no resting-place. At one time I concluded that I was doing nothing; that if I wanted the Lord to save me I must begin first to do something for him. Some of the "do and live" people rather urged me to take a Sunday School class, and I began to think that I should do so, as I must do some-

thing, and here was a good opportunity to do that something. My sister in the flesh had a class; she was doing and I was not, so I remarked to her one day that I must take a class also. But she said, "If you take a class I will have to give mine up." Mother's health was not good, and one of us was needed at home to perform home duties. I saw that it was better for me to stay home and let her continue her class. It also occurred to me that I was myself in great need of a teacher to instruct me, so that I might be competent to give right views of the Scriptures. I went here and there seeking a home, hearing some say, "Lo here," and others, "Lo there," but still no rest for me. Time rolled on until between Christmas and New Year's of 1866 and 1867, I went with a lady friend to Middletown to spend a gay season of two weeks. I had great plans and expectations laid out to fill, and the first part of my visit was a gay time. New Year's morning I met with Elder J. Bicknell, and I was very glad to meet him, as I had not seen him since I was a small child. After a little conversation with him I returned to my gay companions, and he went to organize a few members into a church that had left the Middletown church. This little body, newly organized, seemed to be in peace. I felt a great desire to be with them. I had anticipated a delightful time in the vanities and gayeties of the world, but in my mad career of sin I was arrested and convicted under a sense of guilt. The Lord, I trust, brought me out from the world, and placed my feet upon a rock, and established my goings, put a new song in my mouth, that I could cry, Bless the Lord, O my soul; bless his holy name. Then these words came to my mind: "Come unto me, all ye that labor and are heavy

laden, and I will give you rest." Also these words: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "The Lord is my Shepherd; I shall not want." But all these hardly seemed to be sufficient for me, as mine was an outside case. I was as a ship tossed by the angry waves, and it seemed that I could do nothing to extricate myself, but must sink to rise no more. But as that little company expected to have baptism on Sunday, I did not go home, but attended their meeting. One or two related the dealings of the Lord with them, and I found myself in the number, and they received me as a member. What I said I do not remember, and I little thought that they would receive me. Sunday morning came, and I had not had much sleep for a week past. After having a short, refreshing nap I awoke; the sun was shining in my face. It seemed as if I awoke in newness of life, and that everything was praising God. With great force these words came to my mind:

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

I felt that I could not stay alone any longer; it seemed that the appointed time for me to walk in the delightful way of the Lord had come. I was baptized January 7th, 1867, and for two years I was satisfied, and felt that I had a home, until Elder Walker was called as pastor; I could not vote for him, as I did not think him to be sound in the faith. About this time the church here at Warwick gave brother J. N. Badger a call, and arrangements were made for his ordination as their pastor. I attended his ministry and ordination, and enjoyed his preaching much better than where I was, so I gradually stopped going so often to Middletown, and went to hear Elder J. N. Bad-

ger. Very soon I had a desire to have a home in the Warwick church, and could not see why they should not fellowship me at the communion table, as my sentiments were the same as theirs. I asked the Lord many times that I might know what stood in the way. While on my way to the Delaware Association, in 1875, Elder Badger and I had a long and to me a pleasant talk. Arriving in Jersey City we met with Elder G. Beebe, and we also had a long talk together. It was then and there made plain to me that my baptism was not valid, as the administrator was not in order. I could see it was necessary for me to put my case before the Warwick church, and obey the commandments of the Lord. The last Sunday in June, 1875, I was led into the liquid stream by Elder J. N. Badger and baptized. He spoke that day from Isaiah xxxv. 10. If those who are living in disobedience could only see what great and blessed privileges they are denying themselves, I do not think they would tarry long, they would arise, be baptized, take up their cross and walk in the delightful path marked out for them in the Scriptures. Since I have made a public christian profession I have had many things to try my faith, many afflictions and sore trials, but yet in a certain sense the Lord has thus far made the burden light; it is nothing compared with the burden of sin and guilt which loaded me down before I received a hope in Christ. In my deepest distress I am comforted to feel that "the Lord is my Shepherd." For that reason, "I shall not want." "He leadeth me beside the still waters," and "maketh me to lie down in green pastures." The Lord is always very near and precious to his dear people in times of trouble and sorrow. They may go to him in confidence, and he will pity them

as a father pitieth his children. As to being fully satisfied, I never expect to be until I awake with the likeness of Jesus.

May the Lord be with you and all the household of faith. Others often write my own feelings better than I can myself; so write on, brethren and sisters, you know not by whom your writings are read and appreciated. I beg you to remember me, a poor, unworthy worm of the dust, in your prayers. I wish to be remembered by all the dear writers of the dear old SIGNS.

In christian love and fellowship, very affectionately your sister in Christ,

M. E. SAYER.

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#### DANIEL III. 17.

"If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king."

The special point set forth in the text is the strong faith of the three Hebrew children, that God was able to deliver them out of the hand of the king, should it be his will to do so. When they informed the king that they would not worship the golden image that he had set up, the king was filled with fury, and commanded the furnace to be heated seven times hotter than it was wont to be heated, and commanded that the three faithful servants of the Lord be bound and cast into the fiery furnace. But we see verified the truth of the Scripture that the wrath of man shall praise God. The king is soon convinced that there is no god that can deliver like the God of heaven. He is astonished to see four walking in the midst of the fire, and the fourth like unto the Son of God. And he calls to them to come forth, and they came out with not a hair singed or the smell of fire upon their garments. Again we see in this wonderful book of Daniel



the ability of God to deliver, in the case of Daniel himself. There had been a plot fixed up by those in high places to have this faithful servant of the Lord destroyed, because he faithfully worshiped the God of heaven. But see how wicked men and devils unwittingly work their own destruction. Although the king was an actor in this plot against his wishes, he seems to have been blessed with faith to believe that God was able to deliver Daniel, for after Daniel was cast into the den of lions he comes early to the mouth of the den the next morning, and asks, O Daniel, is thy God able to deliver thee from the mouth of the lions? Daniel is quick to confess that his God is able, for he says, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths." Then the king commanded to take Daniel out of the den, and that his enemies be cast into the den, and they were immediately destroyed ere they touched the bottom of the lions' den. Thus we see in these two cases, and in many others recorded in the Scriptures, that God is able to deliver his people out of all their trials, and from all of their enemies. He has delivered them through all the ages past, he does deliver them in this age; he will deliver them through all ages that may be yet to come, for his work he never forsakes; for says Jesus, "Lo, I am with you alway, even unto the end." To the end of the mortal pilgrimage of each one of his people, and to the end of time with all of his people; not one will ever be lost or plucked from the almighty hand of the Father. Again, when we look over the wonderful prophecy that the Lord showed unto his servant Daniel, and see the exact fulfilment, we see that God rules over the kingdoms of men, and sets up over them whom he will. The swift he-goat with the notable

horn was undoubtedly Alexander the Great, and on down to Julius Cæsar. The God of heaven would set up a kingdom that should never be destroyed, but should break in pieces and destroy all other kingdoms, and should stand forever. This kingdom of our Lord and Savior was set up on the day of Pentecost, and it stands to-day, and will continue to stand until the angel of the Lord says that time shall be no longer. Then shall all earthly kingdoms be broken in pieces and destroyed, for then will have been accomplished the purpose of Jehovah in their creation. When the historian looked over the rise and fall of nations, and thought how fleeting a bubble is all earthly glory, he said, Alexander after having conquered the world and wept that there was not another to conquer, died in a drunken revel. Hanibal, after having crossed the Alps and defeated the Romans, and stripped three bushels of gold rings from the fingers of her slaughtered knights, died in a foreign land by poison administered by his own hands. Cæsar, after having crossed the Rubicon and defeated his enemies in a pitched battle, returned to Rome and was stabbed to death with daggers in the hands of those whom he thought to be his best friends. So profane history with all its volumes hath but one page, the rise and fall of nations. It is a fact that all flesh is grass, and all the glory of man as the flower of grass; the grass withereth, and the flower falleth away, but the word of the Lord endureth forever. Hence the kingdom of our God stands, all the subjects of his kingdom are securely sealed, for the Lord knoweth them that are his. He is their deliverer, their strength, their high tower, their everlasting all and in all; he will bring them off conquerors, and more than conquerors, through him

who loved them and gave himself for them.

With love to all who love our Lord in sincerity,

WM. F. SLOAN.

CLAY VILLAGE, Ky., August 14, 1904.

LOVELAND, Colo., Sept. 11, 1904.

DEAR BROTHER CHICK:—This morning I have a desire to write to the dear saints scattered abroad who are readers of the SIGNS, but my mind is wavering as to what I should write. I know and feel to realize my departure from this time world is near at hand, that this earthly house of mine in which I have been tabernacling for seventy years will soon be dissolved, but I have a hope that I have an interest in that building of God, that house not made with hands, eternal in the heavens. If I had not such an hope I should be of all men most miserable. It seems natural that mankind should desire to live in this world as long as they can, and often seem to forget that they cannot live always, but I feel this morning that I can truthfully say, I am glad I cannot live always in this world. I have no terror in the thought that I must die, I know that then I will be free from all the turmoil of this world, free from all aches, pains and sickness of body and sorrow of mind, and above all, free from temptations and sin. Then why should I not "desire to depart, [from this life] and to be with Christ; which is far better"? When I look back over the seventy years of my life, I see many things that I have done that I ought not to have done, and many things that I ought to have done I have not done, and yet I have no desire, were it possible, to live my life over again. During the early part of my life, after I made a public profession of my hope in Jesus as my Savior, I had many pleasant seasons of joy and rejoicing,

which I can look back to as the bright spots in my life, and they are pleasant for me to think of in my old age, and especially so, as I have no hope that I will ever be permitted to enjoy such joyful seasons again among the true followers of Jesus. Three weeks ago to-day I had a little taste of the refreshing seasons of years ago: a true, genuine Old School Baptist brother, whom I never had seen, visited me. Some one sent him a copy of a paper which contained a letter I had written, and he hunted me up. It has been years since I spent so pleasant, and, I trust, profitable a time as I did with this young brother the two days and nights he visited with me. This brother, A. G. Johnson, is a licentiate preacher from a church in Michigan of the Old School Baptist faith and order. He came to Colorado two years ago, on account of his poor health, and having to some extent gained better health, has concluded to remain. Although he is located where he is isolated from his Baptist brethren, he is preaching in his vicinity, the Lamb of God as the Savior of sinners, while he has no knowledge of a single one among his hearers (save his wife) who knows or loves the truth as it is in Jesus. Truly such an one needs encouragement; I must confess that he has more courage than I ever possessed. Jesus said unto his disciples, "Ye believe in God, believe also in me." It seems that all my life I have been too much like two of the disciples of Jesus (Luke xxiv. 25,) "Slow of heart to believe." Sometimes I think that my most besetting sin is my unbelief. One of the greatest desires of my heart has been that God would make known unto me my duty to him, that he would lead me in the path of duty. This has been my continued prayer all my life, and yet in the face of continued mani-

festations of the blessed Master's approval I have been found doubting.

Dear brother Chick, the foregoing is at your disposal, if you think any of the readers of the SIGNS will receive a crumb of comfort from it, publish it, otherwise cast it aside. It is not what I thought to write when I took up my pen.

Pray for a poor sinner, who if saved must be saved by grace and grace alone.

J. H. YEOMANS.

SHELBYVILLE, Ky., Sept. 20, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—I inclose a letter from brother Nuckols for your better judgment, and if of interest to the household of faith publish in the SIGNS. His membership is with a little church some 120 miles away, which I visit twice a year, spring and fall. This is all the meeting they have, except some one is passing that way. Though so few, they are a lovely little band of true, devoted believers. It is one of the places to which I go that there is meeting from the time I get there till I leave, as all try to be together.

Our associations passed off very pleasantly. While the attendance of either brethren or Elders was not as large as in former years, yet all was peace, love and fellowship, and the attention to preaching most profound. We are hoping to see you at our associations again.

I will not trouble you with an extended letter this time. Our family is well. My dear, aged mother (ninety-six next Friday) is with us. While very feeble in body, her mind is strong and clear.

With much love to you and yours, I am most sincerely,

P. W. SAWIN.

CAVE CITY, Ky., Sept. 11, 1904.

ELDER P. W. SAWIN—DEAR BROTHER:—I arrived home safely on Monday and

found my wife a little better than when I left, for which I desire to be very thankful to our God.

Dear brother, I would love to write you some of my thoughts on the fellowship of the saints of the most high God, into which they are called by the gospel of his grace as ministered to us through Jesus Christ, our dear Elder Brother, in whom are hid all the treasures of wisdom and knowledge.

As a starting point I will take the Savior's language to his disciples, who were believers, called out of the Jewish family or nation, who had received the stewardship of God under the law, and were unfaithful in it as a nation. And the time had come for the stewardship to be taken from them, and for the establishing a better covenant upon better promises. Now he says to his believing children who were called out of that old covenant into the new: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." This is to say to them: I have broken down the middle wall of partition between Jew and Gentile, thus to make of twain one new man in Christ Jesus, thereby making peace. Now his instruction is to preach the gospel of this new covenant to the Gentiles, thereby making friends of them, that they may receive you into the everlasting habitations of the fellowship of the gospel of the grace of our God. This instruction of our Master was manifestly obeyed when Peter went down to the house of Cornelius and preached unto them Jesus, and they did receive them into those everlasting habitations of fellowship. Dear brother, I would love to write you, if I could, of some of the joys of the saints in dwelling together in those

heavenly mansions that Jesus said he went to prepare for them, that where he is, there they might be also. Then they have the sweet assurance when they are dwelling together in love and fellowship that Jesus is in their midst. For, says he, "Where two or three are gathered together in my name, there am I in the midst." It is the spirit of love and fellowship that gathers them together in his name. The apostle John says, "And truly our fellowship is with the Father, and with his Son Jesus Christ." And again, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Methinks it is the spirit of fellowship and oneness in the gospel that gathers the saints in their meetings to worship God in the beauty of holiness, they having no confidence in the flesh. It is this that caused me, a poor sinner, to leave my sick companion and take my journey to your association, that I might meet in the assemblies of the saints with those of like precious faith, that we might be made to sit together in heavenly places in Christ Jesus, or in those everlasting habitations of love and fellowship. And truly there was a sitting together in love, for everything was done in love, and I, poor sinner as I am, felt much comforted and strengthened to bear the afflictions and trials of the way.

Dear brother, I must close lest I worry you with my poor, scattering thoughts. Please remember me to each member of your dear family, and to all the dear saints that you meet. If you think this poor, rambling letter would escape the waste-basket, you can send it to the SIGNS. I will submit it to you, it is yours.

In love and fellowship, I am the least of the little ones,

J. A. NUCKOLS.

HALLWOOD, Va.

ELDER D. M. VAIL—DEAR BROTHER IN CHRIST:—It is with a degree of timidity, after a silence of about three years, that I again attempt to address you, but feeling very lonely, as my wife and children are absent, I venture to make the attempt. I hope that you will pardon me for this intrusion, for it is often the case with me that I have misgivings when attempting to address any of God's ministering servants, and especially yourself. I was engaged in corresponding with you longer than with any other who is a stranger in the flesh, and this gave me opportunity to make manifest to you my weakness in the flesh. While your letters were always highly appreciated, and tended greatly to my comfort and encouragement, yet I felt myself to be so weak, little and insignificant, that many times I thought it better for others that I should be silent and not annoy them with anything that I might say or write; but I cannot always thus content myself.

Brother Vail, it does indeed seem strange to me, yes, it is indeed a mystery, why such an unprofitable sinner as I should be drawn towards the people of God, as I sometimes feel myself to be. If I were only like them, and not like myself, there would be nothing strange about it; some are so much more Christ-like, so much more like their Master, who went about doing good. But everything before me looks dark, I am afraid to take one step by myself, and I am so hedged in that I can turn neither to the right hand or the left, and to go forward seems utterly impossible. But if it is ever his will to speak the word, then I know all will be easy, for if I really am a child of grace, I think I know by past experience that when it is his pleasure to direct any of his children, and cause them to take up

their cross and follow him in the discharge of any duty whatever, they do find that his yoke is easy and his burden light; but sometimes all is so dark and vain and wild that I fear I really know nothing about these things. Still there are other seasons to which I can look back in my past life, at least more than twenty-six years of it, and say, The Lord has been my helper. For he it is who called me by grace; who has caused me to follow him; to run and not be weary; to walk and not faint; who alone caused me to choose the way I once abhorred, and who caused me to do things that nothing but his own almighty power and goodness could have caused me to do; things which were averse to my own nature, and carnal way of thinking. After this was done what sweet peace and comfort I found. It was a peace that this vain world knows nothing about; a peace that passes all understanding. O how glad I was then that it was not left to my own understanding, but that it was the grace of God that caused me to walk in wisdom's way, which is indeed as Solomon declared, a way of pleasantness and a path of peace. But O, I find myself so much of the time out of the way, and that darkness follows which is felt only by the subjects of God's grace. In this darkness we must remain until the Sun of righteousness arises with healing in his wings. O how very merciful he is to us poor, miserable sinners, who have never done any good thing to merit his favor, but only his righteous displeasure. Yet he it is who forgives all our sins and passes by all our imperfections, and loves us freely for his own dear name's sake. When we are enabled to contemplate these things, and what a loving and merciful God is ours, is it not enough to cause us to consider what manner of per-

sons we ought to be in all holy conversation and godliness, and to create a desire within us to walk humbly and uprightly before God all the days of our life? Yes, my brother, if I really know anything about these things as I ought, I believe it is the desire of my heart, and of every heaven-born soul, to be found living in obedience to each and every command of the Master, their King and Lawgiver. This is not in order that he might bless them with eternal life and happiness, but because they are already blessed.

But I must stop right here. Forgive me for intruding on your time and patience. I cannot ask you to write to me, for I know your cares must be many. May the Lord direct you according to his will.

Yours unworthily,

MARTIN D. FISHER.

PENDLETON, Ind., Sept. 17, 1904.

DEAR ELDER CHICK:—Inclosed please find post-office money order for two dollars, my subscription for the SIGNS for another year. It was a sorrow to me indeed to learn of the death of brother Benton L. Beebe, a true soldier of the cross. I thought, O, what will become of the SIGNS OF THE TIMES? but my next thought was, The Lord will provide, underneath are his everlasting arms. I have passed through the greatest sorrow of my life in the past year, and have often felt to sing,

“Jesus, lover of my soul,  
Let me to thy bosom fly.”

“Other refuge have I none,  
Hangs my helpless soul on thee.”

I have been in great darkness and distress of mind at times, until I could not read the Bible, the SIGNS or anything of the kind, yet I have clung to the hope that I am a saved sinner. Blessed be the

grace of God that passeth understanding. I was often made to feel that "All things work together for good to them that love God," and I tried at all times to feel, "Thy will be done," though I was crushed to the very earth sometimes, and my burden seemed heavier than I could bear; however at last I received great comfort and peace of mind. I had heard no preaching by Old School Baptists for about three years, until in June I visited a church not far from Carmen, O. T., where brethren J. F. Beeman and J. M. Duley (both writers for the SIGNS) belong, beside thirteen or fourteen other members, who helped to make my stay among them a refreshing season long to be remembered and appreciated as one of the bright spots in my life. As I traveled by private conveyance from one side of Woods county to the other, I often thought, O how fortunate are they who are permitted to live in such a mild, pleasant climate, where the winters are so short, and the sunshine is seldom obscured by clouds for more than a day or two at a time. They are abundantly blessed this year with crops of wheat, oats, alfalfa, native grass hay, the finest of vegetables, melons of all kinds, corn, broom corn, cane and many kinds of stock food. The country is filled with a thriving, industrious set of people, who seldom if ever have entire crop failures. The country is full of railroads, sometimes two running parallel for miles, and only a few miles apart. Many thriving towns are being built, where three or four grain elevators towering above all else can be seen for miles around.

I visited a few weeks at Perry, Noble Co., Okla. Then I attended the great World's Fair. After a short visit at Springfield, Ill., I came to the old home of my grandparents, Henry and Jane Riggs, who were both Old School Bap-

tists, as were also my other grandparents, Elder J. F. Johnson and wife. I shall make my home with a widowed cousin here, and a happy home it bids fair to be, but no Old School Baptists unless I learn of some.

Now if you have room in the SIGNS to publish this or a part of it, I hope any Old Baptists living near Indianapolis, especially east, will write to me and let me know of any association or regular churches near me; I will try to visit them occasionally. I only know of one church near here, and that is old Lebanon, near Springport, that I intend to try to visit some time this fall. There I joined the church seventeen years ago, but many changes have taken place since then, and many of its members have died.

I pray earnestly for the continuance of the SIGNS in the same old steadfast way of setting forth the plain truth as given us in the Scriptures. May the editor, publishers and readers of the SIGNS be made to feel that "All things work together for good to them that love God, to them who are the called according to his purpose." May we not be forgetful to show our appreciation of all earthly blessings, and may we continue to worship God in truth and in spirit. God grant that his children everywhere may be greatly blessed.

Yours in the love of Christ,

(MRS.) EFFIE J. BOLTON.

SACRED HEART, Okla., June 26, 1904.

ELDER SILAS H. DURAND—DEAR BROTHER IN CHRIST:—Although a stranger in the flesh, and living a great distance from you geographically, yet your name is very familiar to me, having heard from you time and again through the SIGNS, and I hope well acquainted with you in the Spirit, and living very near

you in that sweet love and fellowship that the dear Lord blesses all his children with, which the world knows not of. I have often thought that I would try to write to you or dear brother Chick to let you know how your epistles of love fly almost across our continent and comfort some poor hearts, and make us feel that we are one family though scattered.

Dear brother, I have long since desired to see you and hear from your own lips the news of the wonderful works of our wonderful wonder-working God. My hope and faith is that the Lord will in some unexpected way bring us together before we are gathered together in death. When I read the good letters in the SIGNS from the dear saints in the east, my mind crosses the broad expanse of prairies, and mountains, and dales, and dwells with you for days, unknown to you. May the Lord bless you and keep us all humble; for without him we can do nothing.

As this is my introductory to you, I will try to tell you some of my travels. I once lived with, and tried to preach for, the New School Baptists, and had as high aspirations for worldly renown as any one, and it seemed that fortune smiled on me, and I persecuted the Old School Baptists and said hard things about them, never dreaming that one day my lot would be cast with them. But somehow the Lord, I hope, tamed my rebellious spirit, and humbled my proud heart, and gave me such a love for his dear people that I could not rest day or night until I went to those same people whom I had persecuted and maligned, confessed all, surrendered and begged a home with them. They freely forgave, and gladly, it seemed, took me in, and O how humble I felt, and I hope have until this day, about twelve years since. I have been trying to preach that same power and

love that I hope subdued me ever since. Is it any wonder then, brother Durand, that my love seems to embrace you all, east, west, north and south?

Dear brother, whence cometh all this confusion among us? Is it not of the flesh? Yea, it truly is. But thanks be to God, we are permitted to live in peace, our little church is enjoying some sweet seasons. The Lord is adding to us at almost every meeting. We baptized a precious brother at our last meeting, and a sister the meeting before. We number in the forties. Our association is "The First Association of Oklahoma," and meets on Friday before the fourth Sunday in August.

I will close lest I weary you. Remember us at the throne of grace. It may be some time I will try to write some for our beloved SIGNS if the Lord will enable me to write something worth the space.

Love to all who love our God.

G. M. SNIDER.

### I PETER II. 2, 3.

"As new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."

The new birth is a new principle within this earthly house of flesh and blood, and all that pertains to natural life. All things in nature are typical of the spiritual. We see what the new born babe is when its eyes are opened to this sinful world. Its little, weak existence here is solely dependent on a stronger one; its language is only a cry. What is more helpless than a little infant? We come forth in this world and are dependent on others for help, nourishment and all that sustains life. So when the new birth is made manifest in the flesh we are as helpless to do anything or get nourishment as in nature. We cry to God for help; the milk of the word is here meant

as the food that can nourish the life that is before prepared to receive it.

When our eyes are opened, or the new birth takes place, what a desolate condition, a new born babe without a home, it looks around with a cry, it sees all the horrors of sin. God alone can minister to the wants of this new born babe, and until he reveals himself as a loving Savior how desolate the condition. Every heaven-born child knows how weak and helpless they felt, and how far from God they seemed to lie.

There are many quotations with regard to this meek and child-like spirit, such as: Except ye become as a little child ye cannot enter the kingdom of heaven; out of the mouth of babes and sucklings God hath perfected praise; suffer little children to come unto me; a little child shall lead them; and a young child shall lay its hand on the hole of the asp. A little babe is the strongest of the family, all of the others are in subjection to its wishes, because of its weakness. Goodness is stronger than evil, so is light stronger than darkness.

Jesus said, I thank thee that thou hast hid these things from the wise and prudent and hast revealed them unto babes. We know that in our flesh there is no good thing, but at times our carnal nature is in subjection and we are at peace; the lion lies down with the kid. Jesus is in every vessel of mercy, and he must reign till all is subdued unto himself. To read this might sound like an outside thing, and that he was reigning over the universe with vengeance, but his gentle Spirit reigns in our hearts, overcoming the lusts and the evil of our nature; all through life he must reign till he shall have put all enemies under his feet, the last enemy is death. This is the oft repeated story, but it is sweet to

us only as it is realized in our own hearts. It is the meek and lowly Jesus in the heart that is strong to conquer, and he alone can overcome; without him we are depraved and helpless.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." It does seem that we could be kind to this child and not grieve the holy Spirit, but our natures are prone to evil, and are continually doing that which grieves the holy Spirit within us. This is Christ suffering in the flesh. He was not at home in the body. And it is said that if we are at home in the body, we are absent from the Lord. This new creature cries and groans for the manifestation of Jesus and his gospel to overcome the flesh, which is opposed to all it requires to nourish and strengthen.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled;" and "If we suffer, we shall also reign with him." The flesh must be crucified, and instead of becoming great and mighty, we are made humble and brought low.

Who of us have not watched by the bedside of a dear departing friend and marked their helpless, child-like spirit? They seem to be resting in the arms of the blessed Redeemer. O may it be my lot to become as a little child at that sacred hour, and be resting on his bosom. What a wonderful thing is life; we are brought forth and then return to our mother dust. Our life is not "altogether vanity," because all things are in the purpose of God. Ye must be born again to see the kingdom.

I wrote the above some weeks ago, and I have just read the editorial, and in it I read the following: "It is sure that God does not invite men dead in sins to arise and live; he speaks and they live.



Neither does he invite the living to eat and drink, any more than a mother invites her new born babe to eat and live. The mother gives food to her babe, and the child eats, as provided for of God, and grows and thrives. God gives heavenly consolation to his little children, and they eat, and drink, and live, and grow, and thrive. Should they live on earth a thousand years, they are all the time little children; God gives to them, and they receive what he gives." How it strengthens our hope when we in doubt and fear speak what we hope we have realized for ourselves, to read the same thoughts and feelings expressed by those whom we are sure are the servants and ministers of the sacred things of the kingdom; this is sweet fellowship indeed.

Your little sister,  
(MRS.) G. B. MELSON.

WARRENTON, Oregon, Oct. 15, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—I am like one alone in a desert land, and long to hear of, read of, or see some of those whom I love so much, the dear Old Baptists, who are the most blessed people on earth, for they are the chosen of the Lord, and so long ago, even before the world was made, or time began. How I love to think of this blessed people, unconditionally chosen and caused to approach unto their Lord and Master, and who were by nature the children of wrath even as others, but in God's time were brought out or separated from the world. And the world hates them, and persecutes them, and knows them not, because it knows not their Father, and has not been caused to approach unto the Lord as those whom he has chosen and led in a way they had not known and in paths they had never trodden; and loud for joy they sing the new song which they had never known before. To be led by the Father does indeed drive away every fear, and at which

times there is no stumbling along and falling, and blundering over all the rough and thorny places in darkness and doubt, for he is the life and light of his children, and makes the crooked straight, and rough smooth, and when they find him near their joys are supreme, and their strength is renewed, and hope brightened for heaven and immortal glory. To feel the assurance that I am one of that blessed number would bring unspeakable joy to my lonely heart, and to know that the Baptists had love and fellowship for me would be a comfort, unworthy although I feel I am, for I am alone in my belief here in this far western coast, in sound of the Pacific Ocean, where I never hear the gospel preached, and very seldom see the two sisters who live elsewhere in this county. It is over thirty years since I attended meeting, that is, what I believe to be the true church of God, and where the gospel is preached, and where the dear ones meet to sing and pray with and for each other, and talk of and hear of the goodness of God in bringing them from nature's darkness into his marvelous light, giving them all the blessed privileges which they can most enjoy in this dull mortal life. You blessed ones in the eastern States, O remember us who are deprived of so much which you enjoy, the hearing of the gospel preached regularly, and meeting each other in church capacity, grasping the hand of each brother and sister, and watching over each other for good, and helping to bear one another's burdens, and so fulfill the law of Christ.

O that brotherly love may continue, and peace abound among all the dear people of God, is the earnest wish of my poor, sinful heart.

Inclosed is a money order to pay for the SIGNS OF THE TIMES the coming year. I feel like it would be a comfort to read the dear old SIGNS, and ever wish it well, with future prosperity to all; and may God help and keep us all for Christ's sake.

Your sister in hope of immortal life,  
S. L. H. STUART.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 15, 1904.

Entered in the Middletown, N. Y., Post Office as  
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*Middletown, Orange Co., N. Y.*

**MATTHEW XXV.**

SOME little time since, sister Sarah B. Pearce, of Lancaster, Ohio, made the request that we should give such thoughts as we have upon the parable of the ten virgins, recorded in Matthew xxv. She wrote as follows: "The five foolish virgins had no oil in their lamps' vessels. They had lamps. It seems that all ten trimmed their lamps, and that all ten slumbered and slept till the hour of midnight, when the cry went forth, and then the lamps of the foolish virgins had gone out. The word virgin means pure. Oil is the grace of God. Where did they go to buy it? is the query."

Since then sister J. F. Jordan, of Dardanelle, Ark., has written, seconding this request. She says: "Dear brother, pardon me for intruding myself into the already crowded number of your correspondents and questioners, but I want to second the request of the sister who asked you to give your views upon the parable of the ten virgins. As sister Pearce says, they all had lamps, but the foolish had no oil. They that were foolish took their lamps, but took no oil with them. But the wise took oil in their vessels with their lamps. This seems to be about the only difference between the

wise and the foolish. There is nothing said in the narrative about the foolish having any vessels with their lamps. They all slumbered and slept, and when the cry came, Behold the bridegroom cometh, they all arose and trimmed their lamps. It seems to me that the inference is that they all had access to the oil, or could have taken it, for it just simply says that they took no oil in their vessels with their lamps, and while they went to buy, behold, the bridegroom came. Afterwards they came, saying, Lord, Lord, open to us. Again the inference is that now they had the oil, but did not have it at the time that they needed it. But enough on that line; the first verse of the chapter is what I feel most anxious for you to write about: 'Then shall the kingdom of heaven be likened unto ten virgins.' In what sense is the kingdom of heaven like the foolish virgins? I have no doubt in my mind that John the Baptist made the cry when he came preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand; and the midnight spoken of was the winding up of the legal dispensation, though I may be mistaken about it. I would not presume to know anything about the Scriptures, but am an anxious inquirer for their true meaning. I close in humility, but with hope of life beyond the grave."

Very many different views have been set forth regarding this parable; in all the different things which we have seen written about it there has been much that has commended itself to us. We cannot hope to so write about it as to bring all to the same conclusion as to its meaning. In fact, like all the Scriptures, it no doubt opens out into many different fields of truth, and so all who have written or spoken about it may have been given

some one or more consoling truths, differing from all the others, and yet all in harmony, in the sense that none really were in contradiction of the others. Yet in honesty we must say that some things written about this parable which we have read have seemed to us mistaken and far-fetched. Sometimes we have believed that truth has been written, but not the particular truth set forth in the parable. Surely when a Scripture is used as a text it is not enough that truth in general be presented, but the special truth of that Scripture ought to be set forth. Every sentence in the Bible is intended to set forth some one particular truth; we ought then to seek for that one truth, and when speaking or writing about that text confine ourselves to the one truth set forth by it. With all our care we shall often, no doubt, make mistakes regarding the meaning of Scripture, but this is what we ought to strive for, at least.

From the reading of the first verse in this parable, it is clear that the application of the parable is in the future, or was in the future when the parable was spoken. It was spoken not long before the crucifixion of the dear Redeemer; it could not then relate to things which were already past. This parable, for the above reason, could not apply to any period under the old dispensation, for that was all in the past; it could not apply to the coming of the forerunner of Christ, John the Baptist, for that was already past also; it could not apply to the time when Jesus sent forth his disciples, two and two, to preach the gospel of the kingdom, for that also was already past. The parable reads, "Then shall," this is future time always. Again, the phrase, "kingdom of heaven," or "kingdom of God," never is used in the Bible with reference to the old Jewish economy, or the

old legal covenant; in all the Old Testament Scriptures it is spoken of as in the future. When John the Baptist came he declared it to be in the future, though in the near future. When Jesus sent forth his disciples while he was yet in the flesh, to preach, this was also to be their testimony: The kingdom of heaven is at hand. It was not yet, but was near by. It seems a mistake to ever apply those parables which speak of the kingdom of heaven to the old covenant, or to the people under that covenant; the kingdom of heaven or of God was not yet. This is no denial that our sovereign God reigned from the beginning, and especially ruled among the people of Israel, but yet that rule is never called the kingdom of God in the word, and therefore we think that it is a mistake to so apply the phrase at any time.

Many things are said in the New Testament of the kingdom of God or of heaven: it is "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" it "is not in word, but in power;" it "cometh not with observation." It is like many things, as for instance, "leaven in meal;" "as if a man should cast seed into the ground;" and in the text, like ten virgins, five of them wise and five foolish. It is always the kingdom of heaven that is compared to all these things, and we must not go outside of the kingdom of heaven to find their application and meaning. Some of the things said about this kingdom present the inward power and life of the kingdom, and some present the working of that power and life in men, and manifesting itself among them outwardly. In this outward working the weakness of the flesh appears, and the kingdom of heaven is but dimly seen. "It doth not yet appear what we shall be." So in the

manifestation of this kingdom in the lives of men, some are foolish and some are wise; some manifest the indwelling of this kingdom more than others; Christ himself is manifest in some more than in others; this is because of human infirmity and weakness. The kingdom of God is not weak. Why this kingdom does not appear so manifestly in some as in others, we have no need to discuss, from the testimony of the Scriptures and from daily observation we know that it is so, and we know that this arises out of the weakness of the flesh. So in the parable, the one difference between the virgins (that difference which gave rise to the different courses of conduct pursued by them) was that five were wise and five were foolish. Because of this difference, which was innate in them, they differed in their conduct. But we desire to call attention to this one thing, viz: that the words wise and foolish do not mean on the one hand absolute knowledge, or on the other hand absolute ignorance, but rather, the one word signifies thoughtfulness, prudence or carefulness, while the other word means dullness, slowness, thoughtlessness, or want of prudence. How dull and lacking in prudence the children of God very often show themselves to be. As among men in the things of this life, there is a vast difference between him who is a fool and him who often acts foolishly, so here the foolish virgins are not said to be fools, but foolish. Indeed, they knew many things; they expected the coming of the bridegroom, they knew the need of the oil to burn, and where it could be obtained, but they were not prudent or careful as were the others. Confining our thoughts to the mere narrative of the wedding, all can readily see that this was true, all were alike interested in the wedding festivities, and all alike were

the friends of the bridegroom, but all were not alike prudent. So far as the incidents narrated in the parable are concerned, they are all perfectly natural, and such as would be likely to occur at any wedding festivity.

Now the blessed Lord applies this to his coming as the Bridegroom in the coming kingdom of heaven. To his disciples, and to them alone, he said at the close of this parable, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." He had said the same words in substance at the close of his prediction concerning the destruction of Jerusalem, verse forty-two in the preceding chapter. He had said practically the same to them in verse forty-four of the same chapter, and now again, as said before, he repeats the same admonition. Mark especially that he said this to his disciples who had come to him, as recorded in verse three in the chapter before, asking to know when the things of which he had been speaking were to come to pass. All this preceding chapter and all this chapter is a response to these questions of the disciples. It is all addressed to them, and it all belongs to disciples, and to no one else. And clearly the words at the close of the parable of the virgins belong to disciples, and to no one else. To them he says, "Watch," &c. If then disciples may not be as the foolish virgins are described, why any need of this admonition to "watch therefore?" The Jewish people, as a people, were not here bidden to watch, neither were Gentiles as such bidden to watch, but disciples, both Jews and Gentiles, are addressed. No doubt especially do these words apply to the twelve who had come to him with their questions which he now was answering, but the twelve stood not alone in the

kingdom as disciples, and what belongs to them belongs to all disciples, each in his own place, and each under his own peculiar circumstances of trial, of temptation or of weakness.

Now, returning to the preceding chapter, it seems clear that the Savior intended to convey to their minds that soon all that had belonged to the old dispensation, together with the city of Jerusalem and the Jewish nation, was about to pass away forever, and that another order of things was about to be ushered in. This he calls the coming of the Bridegroom to his waiting bride. The Jews always looked for the Messiah to come to them. Jesus now says he is coming, but at such a time as ye are not expecting. He is coming, but not in such a way as you have expected his coming. He comes to establish a new kingdom, not to re-establish the old. The kingdom of heaven is at hand. The disciples had some dim visions of this new kingdom upon the mount, and when they said, "Thou hast the words of eternal life," &c., still their minds were not clear as yet. In this sense they were all dull and heavy of understanding. Some were ready to say, Is he coming at all? And growing doubtful, they were slothful and faint-hearted. Now to these disciples, who all needed his words, Jesus said in substance, The Son of man will come; the promise of his coming is sure, watch therefore. It may be now, it may be in time to come, it may be earlier, it may be later, but he will come, and as ye do not know the day nor the hour, give heed and watch. While this parable no doubt relates to the time of the first setting up of the kingdom of God on earth, yet this kingdom is spoken of as coming, continually coming. In Hebrews it is said, "We receiving a kingdom." The word receiving implies con-

tinuation, not completed action, and John in Revelation is said to see the holy city "coming down." Here also is implied that which continues to come; and so the kingdom of heaven is coming all the time. Therefore this parable specially relates to the setting up of this kingdom in its beginning, yet also it will apply to the kingdom of heaven all the way along down to the end of time. In the kingdom of God always are the wise and the foolish. Probably there is not a church in the world to-day in which this is not exemplified. Some members are wise or prudent, and some are unwise or imprudent. This is the one thought, as it seems to us, that the Savior intended to enforce upon our minds. The parable is intended as a warning to the unwise, and in fact to all the children of God; if not, why should he have said to his disciples at the close of the parable, "Watch therefore"? There seems nothing in the words of the parable that would contradict this conclusion. The foolish took their lamps as well as the wise, and they all had oil in their lamps. Whatever the lamps and the oil may specially signify, they all had them. If the lamps signify a profession, as some have thought, all made the same profession. If the oil means divine grace, then all alike had that in their lamps at the first, and all alike went out to meet the bridegroom, and accompany him into the wedding feast when he should come. Thus all were regarded as his friends. All alike slumbered and slept, the wise as well as the unwise. Thus far no difference is to be seen between them, and there is no intimation that any of them were wrong in thus slumbering or sleeping; if there were wrong in it, all alike were guilty. When the cry went out, "Behold, the bridegroom cometh," all alike awakened and trimmed their lamps.

But now in this one thing that follows appears the difference between the two classes, the wise and the unwise. We said, if the oil meant divine grace, all alike had it in their lamps. Many have thought that this is what the oil signifies. It has not seemed so to us, because divine grace is not in the keeping of men, but keeps them. It has seemed to us that here the oil signifies not indwelling grace, but the manifestation of that grace in believers, in providing things needful to the good and well being of the church of Christ, and needful to the manifestation of indwelling grace; it is the working out of the inward salvation with fear and trembling, and all carefulness and prudence. Perhaps it might express the thought to say that the oil represents divine grace as it manifests itself in the solemnity and thoughtfulness, and in the anxiety of believers to walk consistently and worthily in this heavenly calling. But how often we fail in this carefulness, and are forgetful of the things of the kingdom, and so very often the lamp goes out. That is, the outward profession grows less and less, until in some cases even the profession is lost. There has been a decrease of zeal and earnestness, and carelessness of heart and mind has grown up, and soon even the light of profession goes out. Where is there a church in which it cannot be said some who did run well have ceased to run?

But now in the parable there is an awakening. The cry that the bridegroom comes is that which awakens. This cry comes when it is not expected. All were slumbering and sleeping, yet some have been thoughtful, and have oil in their vessels with their lamps, and so the lamps are supplied again, and they are ready to receive the bridegroom, and to go in with him to the wedding. There comes a time

of refreshing in the church; Jesus makes his presence manifest to his people. Some enter in and rejoice in the joy of the Bridegroom, and some do not; some cannot enter in. It is along these lines of thought that we will find the real meaning of the parable. The words, "Watch therefore," apply to the church to the end of time.

Some difficulty has occurred in the minds of many children of God by the use of the words, "Go to them that sell," and buy, but this would be the proper course in the literal event depicted in the parable, and the words do not at all imply that anything belonging to the grace of salvation can be bought by any price that men can pay. The words under consideration are no more difficult of understanding than the words in Revelation: "I counsel thee to buy of me gold," &c., or the words in the prophecy: "Come, buy without money and without price." The words imply only this, go and obtain it in the only available way. This oil must come to you, or be obtained by you, as it was obtained by us. The wise could not impart it to the foolish; neither the one nor the other could obtain it in any other than the one way. "If we sow to the flesh, we shall of the flesh reap corruption." They that sow to the Spirit and reap life everlasting, cannot remedy the ease of those who sow to the flesh; they cannot impart this life everlasting to the others. So in the parable, the wise cannot remedy the folly of the unwise. Pity may be indeed in their hearts, but they can only point out the one way in which any of these blessings can be obtained.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### EXODUS XIII. 17, 18.

"AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea. And the children of Israel went up harnessed out of the land of Egypt."

When God delivered the Hebrews from the house of bondage and broke the Egyptian yoke of their captivity, his wisdom as well as power was most strikingly displayed. Such is the unlimited power of God that he could have released his people from bondage by the waving of his hand, or the utterance of a word; he could have instantly crushed the power of Egypt, and stripped the imperial throne of Pharaoh of all its regal strength, or he could have softened the heart of Pharaoh as easily as he could harden it: but his wisdom, as well as his omnipotence was to be demonstrated before the world. And having humbled Pharaoh and effected the release of the Israelites, he was able to conduct them in what way he pleased to their final destiny in the promised land. Having all power and all wisdom he was abundantly able to execute his design in any way that seemed good in his eyes. But in the redemption of Israel from the house of bondage, and their conduct through the wilderness, and their ultimate possession of the promised inheritance, God evidently designed to show forth the redemption of his chosen people from the bondage of the law and their ultimate entrance into the glorious liberty of the gospel. He therefore chose to lead them about. Instead of selecting the shortest route, or that in which the least impediments to their journeyings would require to be encountered, it was

his pleasure, for a purpose worthy of himself, to lead them about in a circuitous and meandering course, which would constantly require the display of his power and wisdom, his cloud by day and his fire by night, to guide and protect them, and to show their entire dependence on him in every step of the way. Thus setting forth in the figure, first, that the salvation of his chosen people was in a way by him ordained, and their redemption from the curse, the bondage and dominion of the law, from the guilt, pollution and consequences of sin, and from the powers of death and hell, was altogether above the wisdom and power of men, and in a way in all respects baffling the wisdom and humbling the pride of the sons of men; showing that it is not in man that walketh to direct his steps. Second, agreeing with the experience of all the saints, every saint can witness with the inspired psalmist that when God broke their yoke of bondage and released them, in a spiritual sense, from the grasp of Pharaoh, and set them free from their bondage; when he took them up out of the horrible pit and miry clay, and put a new song in their mouth, and set their feet upon a rock, that he also established their goings. Had he allowed us to choose our own way, perhaps we would have desired to be conveyed by the nearest way, and on flowery beds of ease, immediately to the mansion of glory. Perhaps all the saints have struggled more or less against the way the Lord has been pleased to lead us about, especially when he has led us by the hand of Moses by the way of the Red Sea, hemmed in on every side, the sea before us, the enemy in hot pursuit behind, and towering mountains at the right and left. We, too, have murmured when led to the bitter waters of Meribah, and we were terribly afraid

when he led us near to the mountain that might be touched only on pain of being thrust through with a dart, or destroyed. Like the Hebrews, we have feared that we were brought thus far to be destroyed, but still God has led us in a way which we knew not, and in paths we had not known. Truly he has found us in a waste howling wilderness, like Jacob, and he has led us about and instructed us, and yet he has kept us as the apple of his eye.

“God led them [the Hebrews] not through the way of the land of the Philistines, although it was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.” The Philistines were a people with whom Israel was never on good terms of friendship, they were enemies, and always on the alert to draw them into difficulty, and bore about the same relation to Israel that the Arminians do to the church and people of God; and although, according to the natural geography of that country, a straight line from Egypt to Canaan would cross the land or territory of the Philistines, it was not the pleasure of the Lord to lead them that way, as it was a way of temptation too strong for the resistance and fidelity of the Hebrews, therefore to avoid the influence of the Philistines on the Israelites which God foresaw would have a tendency to ensnare them, and to bring them again into bondage, he led them by another way. How happy for the children of God is the lesson here taught, that God has established the goings of his redeemed people, and that he knows exactly what amount of temptations his grace shall enable us to bear, and orders our course accordingly. So it is said of the saints, “There hath no temptation taken you but such as is common to man:

but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”—1 Cor. x. 13. God provides against all *peradventures*, chances or uncertainties, in all the provisions which he has made for the deliverance and salvation of his people. This form of expression cannot imply that there are *peradventures* or uncertainties with God, but that he has provided infallibly against them. He knew, as he only could know, what would have been the consequences if he had led them through the land of the Philistines: they must have seen war, and they would probably have been tempted to repent that they had left Egypt, and inclined to return thither. So in the way of life and salvation through our Lord Jesus Christ, God has ordained that none can come to him but by Christ, who is the way; there is salvation in no other way. Men cannot be justified in God’s sight by any works of righteousness which they have performed, by any obedience to the law which they have or can render. When they are delivered from bondage and the yoke of their captivity is broken, the saints frequently show an inclination to lay their course through the land of the Philistines, that is, they have in them a natural inclination, after having received the Spirit, to be made perfect by the works of the flesh. The Arminian conditional system presents to their inexperienced eyes a smoother path, a shorter distance, and there are many allurements to draw them into the popular thoroughfares of the legal system, but God by his Spirit never leads his people in that way. Paul said to the Galatians, “This persuasion cometh not of him that calleth you.” If for any purpose God suffers his



children to become entangled with the yoke of bondage, and to sojourn in the land of the Philistines, they always see war; for as certainly as the Spirit of truth is in them, they will find a principle of opposition to the corrupt principles and works of the flesh, and all the hosts of the Philistines will oppose the law of the Spirit of life which they possess, and all the powers of their flesh will adhere to the legal tendencies of the Philistine or Arminian doctrines, and, as the poet has very justly remarked, they

“Strive with a Do this and live,  
To drive them to Egypt again.”

“But God led the people about.” He leads them, it is not his method to drive them. When he putteth forth his own sheep, he goeth before them, and they hear his voice, and they follow him, but a stranger they will not follow, for they know not the voice of strangers. As God led the Israelites from Egypt, and through the wilderness, going before them in the clond by day, and the pillar of fire by night, so he goes before his spiritual Israel, by day and by night. Instead of scaring or lashing them along, after the Philistine or Arminian fashion, uncapping hell, and showing them the horrors of the damned, to urge them on, he goeth before, and causes them to behold in him such irresistible attraction that they feel sweetly constrained to follow where he leads. He gives them such confidence in his wisdom to lead them, that they desire no other leader, and their experience enables them to say, He leadeth me into green pastures, beside the still waters. But he leads them by the way of the wilderness of the Red Sea, not because that way is the nearest, or smoothest, or most flowery, but because in that way he will be glorified, and his people shall be taught many important

lessons which they could not so well learn in any other way. What important lessons did he give them in the wilderness and at the Red Sea? How was his mighty power and discriminating grace displayed, when he made a path for them through the Red Sea, on dry ground, and when the same miracle by which their deliverance was accomplished, destroyed all their enemies? As he led the Hebrews, so he leads his spiritual people, often into wilderness trials, where the beasts of the forest prowl, and where their howlings sometimes alarm them, and to the sea where their way seems, to all human sight, cut off, the enemy advances, and they are hemmed in, and they think there is but a step between them and death, but how seasonably his help comes; his rod is extended, the sea divides, the way of escape is opened, and a song of deliverance breaks forth from their joyful tongues.

“The children of Israel went up harnessed out of the land of Egypt.” Not in the panoply of military warfare, for God himself fought their battles, and gave them victory. The manner of their harness is described in chapter xii. 11, “And thus shall ye eat it [the passover]; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord’s pass-over.” In this manner of harness they ate the passover, and immediately left the land of Egypt, and their harness did not become old, or require to be repaired or replaced during the forty years of their pilgrimage in the wilderness. Here again we have a vivid figure of the way in which the Lord strips his people for the race, and in which he harnesses them for the christian warfare. They are not clad in the armor of men, in coats of mail, nor armed with implements of car-

nal warfare, for they are not to fight against flesh and blood; the warfare is a spiritual warfare, and their weapons are spiritual, and mighty, through God, to the pulling down of strongholds. They are well harnessed at the outset, for they have on the whole armor of God, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the gospel of peace, and, above all, taking the shield of faith, wherewith they shall be able to quench all the fiery darts of the wicked; and the helmet of salvation, and the sword of the Spirit, which is the word of God. (Eph. vi. 13-17.) As the Israelites went up out of Egypt harnessed, and wore the same harness all the way in which the Lord their God did lead them until they had accomplished their whole journey and entered the promised land, so the redeemed family of God whom he has redeemed from sin, death and hell are called to be marshalled under the banner of the great Captain of their salvation, and all their armor is of God, their weapons are spiritual and mighty through grace, and they cannot decay or wax old, nor will they ever require to be superseded by any newly invented armor. As the Hebrews went up harnessed out of the land of Egypt, we may rest assured that not one of all the sons of Adam shall ever go up out of the land of Egypt, or be delivered from the house of bondage, in any other harness, nor without this harness. True, men may make profession of religion, they may display much zeal and courage, they may impose on the saints, but until God breaks their yoke, and puts on them the harness, they have no discharge from bondage, and can never know experimentally the glorious liberty of the sons of God; they are all Ishmaelites, and under the covenant that gendereth unto bondage.

MIDDLETOWN, N. Y., March 1, 1862.

## CORRESPONDING LETTERS.

*The Salisbury Association of Old School Baptists, in session with the church at Snow Hill, Worcester Co., Md., Oct. 19th, 20th and 21st, 1904, to the several associations and meetings with whom she corresponds, greeting.*

DEARLY BELOVED IN THE LORD:—We take pleasure in addressing you this our annual letter of love and fellowship, in which we desire to express our gratitude to God, our heavenly Father, for the abundance of his mercies toward us as an association. Our meetings have been well attended, the interest manifested has shown that the Lord has given the preparations of both tongue and heart, enabling his servants to declare the word, not with enticing words of man's wisdom, nor with excellency of speech, but in demonstration of the Spirit and of power. Our present session is one to be long remembered by all who have attended, for the ability and power with which the word has been proclaimed, the large attendance, the earnest attention paid to the preaching, the comfort and joy realized by the saints, the loving hospitality of the brethren, sisters and kind friends of the Snow Hill church and congregation, and the exceptionally pleasant weather, all of which has been evidence to us of the kind care of our gracious Ruler. We regret that the severe illness of his dear companion has prevented the attendance of our esteemed brother and faithful minister, Elder Silas H. Durand, who has for years served the Salisbury church as pastor, and has rarely missed a session of this association for the past forty years. We tender to him our sincere sympathy, and hope and pray the Lord may have mercy on him in restoring our dear sister to health.

The next session of our association is

appointed to be held with the church at Salisbury, Wicomico Co., Md., to commence on Wednesday before the fourth Sunday in October, 1905, when and where we hope to meet and greet you by messengers and letter again.

T. M. POULSON, Moderator.

JOHN H. TRUITT, Clerk.

GEO. W. ADKINS, Assistant Clerk.

**ORDINATION.**

PURSUANT to a call of Bethel church, Prowers Co., Colo., for ordained help to set apart to the full work of the gospel ministry David B. Nowels, the following churches responded by sending Elder J. J. Rowland, of West Liberty, Haskell Co., Kansas; Elder G. M. Fetter, of Shilo, Colfax Co., N. M.; Elder W. C. Perdue, of Bethel, Prowers Co., Colo.; Elder J. B. Hardy, of Kingman Co., Kansas; Deacon H. Burch, of Bethel, Prowers Co., Colo.

The said churches of the Predestinarian or Old School Baptists, by their ordained help, did assemble according with said call at Hatton, Kansas, at the home of brother Henry Holdren, where said church did by action appoint her said meeting.

The council chose as her moderator, Elder J. B. Hardy, as her clerk, Elder G. M. Fetter.

The call for the candidate was responded to by Deacon H. Burch, presenting the aforesaid David B. Nowels. The relation of his christian experience being satisfactory, he was then called upon to relate his call to the gospel ministry, which he did to the satisfaction of said council.

The council chose Elder G. M. Fetter to offer the ordination prayer, and Elder J. J. Rowland to deliver the charge of the gospel ministry, which was done in gospel order to the best of their ability.

After the right hand of fellowship was given by said council, the hymn, "Awake, my soul, in joyful lays," was sung, and the right hand of fellowship was given by the church and sister churches present.

We desire this to be known by all churches of our faith and order, praying that the God of heaven may bless our brother's labors wherever his lot in Providence may be cast.

Dated this 16th day of July, 1904.

Elders { J. B. HARDY.  
J. J. ROWLAND.  
W. C. PERDUE.  
G. M. FETTER.  
Deacon H. BURCH.

**CONTRIBUTIONS FOR THE "SIGNS."**

Mrs. Lydia C. Ray, Texas, \$3; Mrs. W. W. Darby, Md., \$1.

**APPOINTMENTS.**

By request, Elder J. G. Eubanks will fill the following appointments: Harford, Nov. 20th; Warren, Nov. 22nd; Broad Run, Md., Nov. 23rd; Nov. 24th as brethren may arrange at Leesburg, Va.; Hughesville, Nov. 25th; Frying Pan, Nov. 26th and 27th; Bethlehem, Nov. 29th; Broadrun, Va., Nov. 30th; Mt. Zion, Dec. 1st; Ebenezer, Dec. 2nd.

**CHANGE OF ADDRESS.**

ELDER W. W. Polk has changed his address from Monterey, Cal., to 126 Taylor St., San Francisco, Cal., and requests his correspondents to address him at the latter place.

**OBITUARY NOTICES.**

**John Wesley Riner** was born in Preble Co., Ohio, Jan. 3rd, 1832, came to Knox Co., Ill., in 1854, was married to Miss Rachel Thurston in 1856, and settled in Brimfield township, Peoria Co., Ill., where they spent the active portion of their lives (except a few years spent in Fulton Co.) on a farm, until advanced years and infirmities compelled them to retire from life's activities, when they took up their residence in the village of Elmwood, where they passed their last days. In company with sister Riner he united with the Old School Baptist Church in September, 1861, and was baptized by the late Elder James B. Chenowith, and was soon after chosen as deacon of Harmony church, and discharged the duties of the office to the full satisfaction of all concerned. They became the parents of eight children, (one dying in early childhood) consisting of two sons, Wm. E. and Albert J., and five daughters: Mrs. Elolia Porter, Mrs. Ida Riner, Mrs. Allie Riner, Mrs. Laura Drinock and Miss Emma Riner. These survive to mourn the double stroke that bereft them of their loving parents. Brother Riner is also survived by two brothers and three sisters, two brothers and two sisters having passed on before.

ALSO,

**Rachel Thurston Riner** was born in Franklin Co., Ind., August 18th, 1838, came with her husband to Illinois in 1856, and until the day of their death their life and life-work was devoted to each other, to their family and the cause and kingdom of their Lord and Savior Jesus Christ. She leaves one brother and seven sisters. Her father was the late Elder John Thurston, of Mixersville, Ind. Both brother and sister Riner had been in failing health for a number of years, and a short time before her death she suffered a paralytic stroke, and lingered until about 12 o'clock on Friday morning, Sept. 2nd, 1904, she passed quietly and peacefully away. Brother Riner was very deeply grieved, and for a time refused to be comforted because of his sore affliction, but finally consented to lie down and try to take some needed rest and sleep.

About 4:30 a. m. one of the family saw him lying on the sofa, and to all appearances was asleep. About 5 o'clock his daughter, sister Allie Varnes, saw him pass out the back door toward the barn, but thinking nothing strange of this, proceeded to prepare breakfast. It being ready in from twenty to twenty-five minutes, and he failing to come in, search was made for him, and he was found hanging to a rafter of the carriage-house dead. There was no known cause for such a rash step. All of his relations in life, domestic, social, financial and spiritual, at least to all outward appearances, were perfectly satisfactory.

The writer received a message while attending the Missouri Valley Association in Iowa, to come to Elmwood and conduct the funeral services. The burial occurred on Monday, Sept. 5th, from the residence, and was very largely attended. After singing, the fourteenth chapter of Job was read; also from the nineteenth verse to the end of the fifteenth chapter of 1 Corinthians, and prayer by B. Y. George. The writer spoke to the sorrowing family and the large gathering of friends and neighbors, of some of the things suggested to his mind by the portions of Scripture that had been read. Then the bodies were conveyed to the beautiful cemetery quite near the residence, and were placed side by side in one broad, deep grave. Then they were left to mingle their dust to dust, ashes to ashes, until God shall bid them arise. Many of the broken-hearted ones ask in bitterness of soul, Why, O why this terrible stroke, this cruel, crushing blow? We must say we do not know, but surely God knows, and some day he will cause us to see that "All things work together for good to them that love God, to them who are the called according to his purpose."

SMITH KETCHUM.

CHESTER, Neb., Nov. 1, 1904.

**William Campbell**, second son of brother Archibald and sister Regina Campbell, died Oct. 19th, 1904, aged 19 years. Willie (as he was familiarly called) and his elder brother Robert were hauling wood to Dutton, each driving a team. Willie was ahead of his brother, and was descending a little hill when the wood on which he was sitting fell on the horses, causing them to run away. Willie also fell with the wood, the wheel of the wagon passing diagonally over his body. Neighbors hurrying to the spot found him lying on the road alive. He was carried into a nearby house, and a physician sent for, but the unfortunate young man died before the doctor arrived, having lived only an hour after receiving the fatal injury. His parents were away from home attending a funeral. Willie was an amiable young man, and a favorite in the community. Besides his parents he is survived by three brothers and two sisters. His sudden and unexpected death was indeed a sad and awful stroke to brother and sister Campbell, but the

dear Lord gave them strength to bear it. Believing as they do that the Lord holds the issues of life and death in his own hand, and that not even a sparrow can fall to the ground without him, they seemed calmly submissive in the midst of great grief. Although Willie made no profession of religion, yet from some of his actions noticed by his mother we are led to feel that he was a living child, and we know that if the life of Christ was in him it will be well with him forever.

The writer spoke at the funeral from Romans viii. 28: "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." After which he was laid to rest in the Fairview cemetery to await the coming of the Lord in that day when the graves shall give up the dead who are in them.

W. I. CARNELL.

**SISTER Ella Tucker**, beloved wife of Wm. W. Tucker, departed this life Sept. 3rd, 1904, aged 45 years, 9 months and 27 days. She was born in British Columbia, the daughter of Martin and Malisey Bailey, with whom she moved in early childhood to Oregon. June 2nd, 1880, she was married to Wm. W. Tucker. To this union were born four boys and five girls, one boy preceded her to the grave. The others with the father are left to mourn the loss of a loving mother and faithful wife. She professed a hope in Christ in the spring of 1890, and with her husband united with the Coast Fork church in September, 1891. She led a very exemplary life, and was worthy of the high esteem in which she was held by all who knew her. Her death was due to consumption. She told her husband that she felt the full assurance of faith.

Her remains were laid beside her son in the cemetery at College Grove, Oregon, in the presence of a large company of sorrowing relatives and friends.

Written by one who long admired her meek and humble walk.

G. O. WALKER.

WALKER, Oregon.

It is my sad task to chronicle the death of little **Wiley Neva Unger**, daughter of J. R. and Cora Unger, of Casket, Navarro Co., Texas. She was born August 11th, 1903, and died Sept. 28th, 1904. The father and mother are both Primitive Baptists of the Predestinarian faith and order. When God called the little darling home a heart-stricken family was left, but they can still say, The will of God be done, and "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The father and mother both have children by previous companions, but the little babe united them all in the bonds of an almost holy love, for if ever a little one was loved, this babe certainly was. The bereaved ones have my heart-felt sympathy, mingled with grief, for the mother is my sister in the flesh.

JOE MEECE.

DELIA, Texas.

**MEETINGS.**

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

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Z. GILLIES.

717 HOWARD ST., DETROIT, Mich.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., DECEMBER 1, 1904. NO. 23.

## POETRY.

### THE ROD OF GOD.

(Ezekiel xx. 37.)

How trying the process by which we are brought  
To bow to the will of our God;  
What care he bestows, and what wisdom and love  
Are seen in his dealings, while making us prove  
That 'tis well to pass under the rod.

He knows that when all things go smoothly along,  
We recline on this wilderness sod;  
And therefore he chooses, by crosses and woes,  
Bereavements, temptations, afflictions and foes,  
To make us pass under the rod.

O discipline painful, yet needful, that we  
May constantly wait upon God;  
If necessity drive not we seldom should go,  
And less of his spirit and presence should know,  
If we did not pass under the rod.

How often we look on the worldlings around,  
Each making some bauble his god;  
And in moments of darkness the flesh seems to say,  
As we watch them carousing, 'Tis well to be they,  
For they never pass under the rod.

But the blessed One smiles, and the murmur is hushed,  
And we weep at the throne of our God;  
And we breathe, as we're bending, If thou wilt be near  
In thy chastenings, to strengthen and cheer,  
I would rather pass under the rod.

Ah, then we've no wish for a trial withheld,  
Or less thorny the path to be trod;  
The saints in all ages this pathway did rove,  
And if we rest with them on the bosom of love,  
We must surely pass under the rod.

Great Head of the household, since thou hast ordained  
That the heirs of the kingdom of God  
Should obtain it through great tribulation below,  
O teach us much kindness and succor to show  
When our kindred pass under the rod.

And let us take courage, since all our concerns  
Are safe in the hands of our God;  
For we soon shall have done with the sigh and the tear;  
No more have life's conflicts to face or to fear,  
And no more shall pass under the rod.

K. L. BLACK.

## CORRESPONDENCE.

### SOLOMON'S SONGS IV. 12.

“A GARDEN inclosed is my sister, my spouse; a spring shut up, a fountain sealed.”

Solomon is among the holy men who spoke as they were moved by the Holy Ghost, of whom Peter speaks. Holy men, moved by the Holy Ghost, wrote holy things, therefore there is something in their words deeper than that which appears in the letter of the word. Paul says we are made “able ministers” of the New Testament, not of the letter, but of the Spirit. By the term “able ministers,” we do not understand the apostle to mean great or wonderful, but prepared by revelation and experience to use the mattock in God's word, and thus bring out for the comfort, encouragement and instruction of the people of God the hid-

den "things from the wise and prudent," but revealed unto babes. In this Song of songs we have a dialogue between the bride and Bridegroom, each expressing their love for and mutual interest in the other. We have no doubt that in these characters are represented Christ and the church. A woman in figure is many times in the Scriptures used to set forth the church; at one time barren, and afterwards the mother of many children. This figure is seen in Sarah, the wife of Abraham. She was a garden inclosed, a spring shut up, a fountain sealed; but in God's purpose and time, according to his promise, she brought forth the son, Isaac, the father of Jacob, the father of the twelve tribes, of whom the fourth part could not be numbered. Thus Sarah, who was a garden inclosed, a spring shut up, a fountain sealed, is the mother of all the seed of Abraham. The apostle speaks of this in his letter to the Galatia church, when he said, We are not the children of the bond woman, but of the free woman. Sarah was the figure of Jerusalem, which is free, and the mother of us all, while Agar is in bondage with her children. In Isaiah, chapter fifty-four, we have another figure; there is a woman who had been barren and desolate who is called upon to "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: \* \* \* enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget

the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. 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." "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." In the above quotations we see another garden inclosed, a spring shut up, a fountain sealed. For she who had been barren breaks forth on the right hand and on the left. The place of the tent must be enlarged, and the cords extended, and the stakes strengthened. She who had been barren becomes the mother of many children, and all of them shall be taught of the Lord, and great shall be their peace. What a blessing to be taught of God in the school of experience; indeed this is the way God reveals himself and makes his power known. In experience the children are taught their need of God and his salvation; yes, taught that they are sinners utterly polluted, justly condemned by God's righteous law, separated from God by wicked works. Thus being taught, they come to Christ for forgiveness and justification, and being drawn by the Father, Jesus will in no wise cast them out.

Great shall be the peace of these children. This does not mean that they shall always be upon the mountain top, singing the song of Moses and the Lamb, but great is the reconciliation; the children were reconciled to God by the death of his Son. "Great peace" indeed, never again to come into condemnation, but



have passed from death unto life.

The text under consideration is another figure of the church of God. Under the law "my sister, my spouse," was indeed a garden inclosed, a spring shut up, a fountain sealed. Only a type could be seen in that dispensation, the bride was not yet manifested. But after the first heaven and the first earth passed away, and there was no more sea (law), John saw the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Hence in the gospel the bride appears and the type is passed away. Now she who had been "a garden inclosed, a spring shut up, a fountain sealed," breaks forth on the right hand and on the left. "A little one shall become a thousand, and a small one a strong nation." In her manifestation and development we see God's purpose, which was shut up and hid from the beginning of the world, that the Gentiles should be fellow-heirs with the Jews of the glorious things of God, partakers of the only salvation, and children of the free woman. If we are Christ's, then are we Abraham's children, and heirs according to the promise. The church in God's sight has ever been the same in number, not one added nor one taken away since the choice was made in Christ before the world began. But now the garden inclosed, the spring shut up, the fountain sealed, is opened, and "my sister, my spouse," the spiritual church, is the mother of a host which no man can number.

The question is asked in this Song of Solomon, "What will ye see in the Shulamite? as it were the company of two armies." The name Shulamite is feminine to Solomon, and signifies queen of peace, therefore if Solomon represented the bridegroom, the Shulamite represented the bride (church). The two armies

now seen in the church are Jews and Gentiles, but remember *all* compose *one* company, "all one in Christ." In this beautiful figure we see the meaning of the language of Isaiah when he said "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." These opposing nations, Jews and Gentiles, are made one, and dwell in peace and harmony. The lying down together signifies rest, rest in the work of Christ; they feed together upon the broken body of their Lord and Master, with no more enmity between them. To this woman who was once inclosed, shut up and sealed, but now delivered, the Bridegroom says, "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." Arise from under the curse and condemnation of the law, and come away, it has no dominion over you, for the debt is paid. "The winter is past," that barren and desolate time when no fruit could be manifested; the dark, rainy and "cloudy day" is over and gone; "the flowers appear on the earth," the manifestation of life; the plant so barren and naked in "winter" is now bearing beautiful flowers; the time of singing is come. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud." This singing is done by the church collectively, and is found in the individual experience of each member of the body of Christ. How they sing for joy when called upon to "awake" and put on their beautiful garments, in which they appear before God clean and white, and without which no man can see the Lord. There is a sense in which the church is inclosed, shut up and sealed now. Isaiah said, "In that day shall this song be sung in the land of

Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." The day referred to is the gospel day; therefore the church sings the song of praise to God for his salvation, which is walls and bulwarks, and that which incloses, shuts up and seals the holy city. The ungodly cannot enter, the unrighteous are kept out, no worldling or hireling can enter there. The gates are opened, however, to the righteous, to the redeemed, to the sanctified of God. This is the invisible kingdom, therefore "a garden inclosed, a spring shut up, a fountain sealed." The Lord is the Husbandman, and not one plant that he hath planted shall be rooted up. A spring shut up; yes, shut up to the world of antichrist, but opened to the thirsty, and they drink without money and without price, from time to time, during this journey to the land of rest. A fountain sealed, yes, sealed, and none but the Lamb of God can loose the seal that the weary and tried soul may find a home and kindred. How often they are made to cry,

"Here my best friends and kindred dwell,  
Here God my Savior reigns."

All these things in the experience of the child of God are seen and felt.

H. C. KER.

MIDDLETOWN, N. Y., Nov., 1904.

NASHVILLE, Tenn., Aug., 1904.

DEAR BROTHER CHICK:—Your editorial of August 15th is good. Light was given you of God to write in connection with the word given to Ezekiel in the thirty-third chapter. He was given a word of warning to the disobedient children of Israel. The word is still being given by the revealed word of God, to

warn the disobedient whither they are drifting in the worship of idols. In the thirty-fourth chapter Ezekiel was still bidden to warn the faithful and the disobedient of the danger of seeing the flock scattered. So in the gospel dispensation there are still faithful watchmen chosen of God to feed the flock and to warn them.

Our dear Elder J. K. Womack is one of the faithful in sounding the alarm, and also in proclaiming the year of jubilee. Taking the shield of faith, God will cause that they all shall resist the fiery darts of wickedness in high places. Our faith is the victory that overcomes the world, and this faith is the substance of things hoped for. The watchmen are still exhorting the faithful to stand firm against those that "pervert the gospel of Christ." Some are standing firm to this day, trying to convince the disobedient of their error, and if any will not heed, the faithful can say, as did Joshua of old, "As for me and my house we will serve the Lord." I will say that no one, who has ever felt as did the poor publican, can serve God with this free-will worship. This could not be fully done under the old covenant, and it is impossible under the new covenant. The law is now put in the mind and written in the heart. The Lord sent his only begotten Son, made of a woman, made under the law, to redeem them who were under the law and its curse. This was the true doctrine taught of old, when prophets warned the children of Israel. Under the gospel dispensation Paul warned the brethren day and night, and the faithful servants of God still warn, even with tears, pleading with the people of God to stand fast, and not be carried away with every wind of doctrine. Elijah, no doubt, wept sorely when he saw such

falling away, but the Lord appeared to him with the glorious news that there were seven thousand men who had not bowed the knee to the image of Baal. And, dear brother, I do feel to thank God that he has not yet left himself without witnesses. Ezekiel was firm, and prophesied as the Lord gave him utterance, but the false prophets scattered the flock, and caused confusion and strife in the camp of Israel, and the work of false teachers is the same now. The diseased are not strengthened, but instead, these false shepherds put burdens upon them, and scatter them, they wander here and there, seeking food and rest. The Lord is against such shepherds, but is with the true servants, and will by them search the scattered ones in his appointed time, out of all places wherever they may be scattered, and will gather them and place them in green pastures, and none shall molest or make them afraid. He will strengthen them that are sick, and that have wandered away from his fold through false teaching, but he will destroy the fat, or self-righteous, who come in their own strength; and they shall be fed with judgment, but the faithful shall feed upon that doctrine which was, and is rejected by the legalist. The poor feed upon this rich heritage, and are made to rejoice.

You remarked of the Elders who have gone before, that some of them stood firm, continually warning the people. Elder Leachman once said to me, "Tell your father to not forsake me." This was before the Lord had, as I trust, opened my blind eyes, but now I hope that I know how the dear Elder felt, he felt as did Elijah, lonely. But still there were those who did not worship idols then, and I am glad to say that my father stood firm, and trusted in God to di-

rect his steps; he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. I well remember those old faithful servants, and heard several of them preach. Yes, the same doctrine that was preached then, is preached now by the faithful servants. The dear editor of the SIGNS is still contending for the same truth, with warning, through the medium of the SIGNS. Yet the SIGNS has been frowned upon by some who in former years indorsed it. Our own dear pastor is still warning the little flock. I trust the Lord has called him to watch over us, and to warn us of the danger of designing men coming in and scattering the flock as of old.

Elder Badger says in his communication, The SIGNS has not changed since the first publication. I indorse that declaration; but man changes. The prophet Ezekiel was told to prophesy against the shepherds of Israel, and to say, Woe to them that feed themselves; thus the warning was given them. Paul utters the same warning; and the SIGNS from the first has not ceased to give warning by its able editors and contributors. God has shown the immutability of his counsel, and confirmed it by an oath, that by two immutable things in which it is impossible for God to lie, we might have strong consolation. Upon this let us build our hope, which is an anchor of the soul, sure and steadfast. This is a firm foundation, which no thief or robber can break down; it is sealed by the precious blood of Christ, and nothing unholy shall ever be able to abide there. The watchmen stand upon its walls with warning, crying that salvation is by grace. This is what the faithful servants contended for more than seventy years ago. Our beloved editor is following in their foot-

steps, and contending for the same faith, regardless of what man may say. I rejoice to see no evidence that he is seeking to be exalted in the sight of man, but rather, with humble heart to contend for the truth, and to bear the responsibilities placed upon him, especially in judging such matter as will be for the good of the household of faith. There is much hypocrisy in the religious world, but God will judge between the fat and the lean, as he has said. O may we have peace in the camp of Israel. He has set up one Shepherd, and declares there is one fold; he will cause showers of blessing to fall upon them, and will break their yoke, and will deliver them from those that serve themselves. If indeed I am a believer, I was made so by the application of the blood of Christ in experience. If this be true, I have imputed righteousness and obedience in him. I mourn on account of my imperfections after the flesh, and feel condemned, and say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" I feel unworthy in the sight of a holy and just God; I am not worthy to claim him as my Benefactor and Preserver. Dear brother, is this the road the faithful must travel? So many were put to death for contending for the truth of God. Paul suffered great persecution, and was burdened with the thorn in the flesh, which buffeted him, and which also buffets us, and causes us to feel our unworthiness.

The many good editorials and communications in the SIGNS cause me to feel as though I wanted to cast in my mite, if it be ever so small. I am in my seventy-third year, and have been a reader of the dear old SIGNS more or less for forty years. The more I read them, the more I like them, they give all the praise to

God for our salvation through the sufferings of Christ, and also as the Sovereign who absolutely rules in all things; we are all in his hand to do with us as shall please him; there is no condition or compromise to be made with finite man, who cannot think a good thought of himself; they that worship God, must worship him in spirit and in truth. Thus the wilderness shall blossom as the rose, and the fragrance shall be sweet.

Dear editor, may you continue strong, giving warning as the fathers did, they had many trials and hard sayings to endure, but thank God, the SIGNS has stood firm, contending for the truth. You have in God's purpose been spared to contend for God's unconditional salvation. May God bless you in all your labors.

I hope to be able to secure more new subscribers to the SIGNS. It is the firmest and best Old School Baptist periodical published. I knew the dear old editor, Elder Gilbert Beebe, who stood firm, and made no compromise with worldly religionists. Brother Benton L. Beebe was also blessed with great spiritual understanding, and contended for the same old landmarks for which his dear old father contended, and you, brother Chick, have been spared to assume the responsibilities of editor, and I find your editorials are all good and sound, contending for the same truth which was first published by our former beloved editor.

The SIGNS has been looked upon by some claiming to be Old School Baptists as indorsing fatalism, but they are not our judges. We with meekness bow to the will of God in all things, knowing that it is not in man that walketh to direct his steps, therefore we need not care what men shall say, for Christ was persecuted unto death, Stephen was stoned to death, and Paul said that he knew that great

trials awaited him. So it must be with all the true followers of our Lord and Savior Jesus Christ, we must not expect to pass through this world without being condemned by men. But the good Lord has made a way for our escape, and he has promised never to leave nor forsake his little ones. Though they pass through deep waters, and fiery trials, and the very shadow of death, they will still be his true followers, who put no confidence in the flesh. In no other way can a poor sinner be saved, only through the shedding of the precious blood of our Savior Jesus Christ, which cleanseth us from all sin.

I only intended to write a short letter, but my mind has led me away from earthly things to those which are most glorious. I trust that you will pardon me. Do with this as your mind may direct.

Yours in gospel hope,

O. B. HICKERSON.

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#### SANCTIFIED AFFLICTIONS.

DEAR BROTHER CHICK:—Your letter came as a comfort to my chastened spirit, and I am grateful that such helpful words were in your heart. Our King says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let me speak to you of my experience in this affliction, hoping it will minister to your spirit. Two hours before my hurt, in closing a letter to brother Hite, of Nashville, Tenn., I said, "Cast down, but not destroyed." This word seemed so prophetic and true in the extreme suffering that so soon came upon me. When the doctors told me that my case was serious, and that I could never have good use of the arm again, it seemed that such restraint must cause me much impatience

and worry, for I had been quite active till then, and had thought to so continue. How quickly and painfully all was changed with me. Was it a sad accident, which should have been avoided by greater caution, or was it in the purpose of God, "who worketh all things after the counsel of his own will"? Faith in him led me to believe the latter. This soothed and quieted me, and it was not in my heart to murmur or fret. Trust and hope in God sustained me. His goodness and mercy through all my long life passed in review before me, and I was often moved to tears of peace and solace. Even through the many nights of great pain, so unrestful, a spirit of peace was given me, and with the early dawn the birds of song would cheer me, and my spirit would join them in praising God. To comfort and help me the more, the mails brought to us letters full of faith and love. These my wife would read to me, while I would try to keep back the tears of gratitude and comfort. So, my dear brother, I was sweetly constrained to both feel and believe that all this affliction, and its results, were in the counsel and love of God. To suppose I might have escaped injury would have changed all this experience that has come to me through the hurt. My deliverance from a violent death was a little less than miraculous, as a train of cars was near when I arose. But if I had been killed, then again the results must have been different we know, yet, unless the counsel and purpose of God established the certainty of all things, then all might have been different. Let me mention a few things to show you this. My son wrote: "If father could only have been a little more careful, how much better it would have been." But I was trying to be careful, and the thought in my mind

(with my sight on the rails) was, "I must step carefully, and not stumble and fall before the onrushing train. Just then my right foot struck an unseen wire, and the force of the fall was fearful, and for the moment I was stunned. The next thought in my mind was, The train is near, I must get up quick. I do not know how I arose, but found myself on my feet, out of the way of the train, and badly hurt, but felt that the Lord had delivered me from so terrible a death. My right arm hung powerless at my side, and with my left hand I felt that it was partially dislocated at the shoulder, and I hoped that was the worst, though a long gash was cut in the bridge of my nose, in which the doctors took seven stitches to close the wound. They found the arm broken at the shoulder, and set it, but would not admit the dislocation, to which I called their attention. O how grateful I felt, even then, that my life was precious in the sight of God. Dr. Wilcox, who attended me, said the arm could not be put in place unless I took chloroform, which at my age would be at the risk of my life. We then decided to leave St. Paul, Ind., and see Dr. Bedford, of Indianapolis, and did so June 18th. He called Dr. Haggard, Professor of Surgery, in consultation. They said there would be no risk in the chloroform, but the risk would be of breaking the arm again, or of rupturing a blood vessel. So they declined to operate on me, advised me to let well enough alone, and told me I had come off well at my age. The next day we went to Olney, Ill., to visit my granddaughters, and to consult Dr. Webber at his sanitarium, for he had sent me word to come there and he would put my arm in place. He did this safely on June 21st. Trusting in the Lord and without fear I laid down on the operating table

and inhaled chloroform. The next thing I knew I found myself lying on a sofa in another room, with acute pain in my shoulder. Soon Dr. Webber came in and asked how I felt. I told him, and said, "Doctor, you haven't put my arm in place, have you?" With a smile he answered, "Yes, my friend, your arm is all right." O, brother Chick, the relief and gratitude I felt was too deep for utterance. About forty days my suffering had been severe, in which time the broken arm had firmly united and my lacerated nose was nicely healed, and most admirably and thankfully had I watched this good physician which the all-wise and beneficent One had placed within me, and now, by the skill of a kind surgeon, my helpless arm would again help its fellow arm. O how wonderful are the provisions of God in nature! How could I have realized all this goodness of mercy and comfort of love in the absence of the attendant suffering and need? How otherwise could the Head of the church perfect his body, and enter into his glory, only through suffering? He must first drink the bitter cup his Father gave him, and be baptized into death. He thus fulfilled all righteousness for his members, and is in oneness with them. So likewise must we be made partakers of his sufferings in the flesh, that we may also be glorified together with him; and so the reproaches and sufferings of Christ have been my consolation in affliction. God is rich in mercy, but only through suffering do we need his mercy and bless him for it. He ordained both the sufferings of Christ and the glory that should follow. If we suffer, we shall also reign with him: if we die, we shall also live with him. Surely then these are sanctified afflictions. I would not have chosen them, but God hath chosen us in the fur-

nance of affliction, and in his Son, and thus through the sufferings of Christ he refines us.

“Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will.”

My spirit rejoices in him that it is so, and that none can stay his hand. Now I am in his hand, waiting his will, and praying, “Lord, what wilt thou have me to do?” I have wanted to write to you and the beloved in the Lord of these trials and consolations, and testify that “The Lord is good, a stronghold in the day of trouble.” To his suffering and buffeted servant Paul he said, “My grace is sufficient for thee,” &c. This is true of us also; it is Christ’s strength in our weakness.

Now, with love to all the saints, farewell.

D. BARTLEY.

WILLOW HILL, Ill., July 18, 1904.

### HOW I BECAME A PRIMITIVE BAPTIST.

MY DEAR BRETHREN IN A PRECIOUS HOPE:—Before the close of this mortal life it has been my desire to pen a brief sketch of my past life for your consideration, and tell you how the good Lord led me to see that the Primitive Baptists are the true church.

I was born August 17th, 1830, in Jackson Co., Ala., and at the tender age of twelve years my dear father died. The spring following, my widowed mother left the land that gave me birth and emigrated to northern Arkansas, where I have remained until the present. In 1867 it pleased the good Lord in his tender mercy to quicken me into divine life, and show me my lost and helpless condition. O how wretched and miserable was my awful condition. While agonizing and

crying for mercy I viewed the blessed Son of God nailed, hanging, bleeding upon the cross, and in his languishing and mournful condition he said unto me, Your sins caused my sufferings. O, it seemed that my poor heart would burst with grief and sorrow. I will never forget his mournful look. Glory and honor to his blessed name, by his mercy he led me along for about eight months in this awful condition, when it pleased the dear Father to reveal his dear Son unto me as the chiefest among ten thousand and altogether lovely. I never shall forget those sweet moments. While all alone on a high pinnacle on the Boston mountain, under the dark cover of the night, poor and unworthy as I felt myself to be, I felt my burden gone. I viewed the stars in their silvery sockets, and all nature seemed to be rejoicing and praising his holy and blessed name. Glory and honor to his blessed name for such glorious blessings bestowed upon his chosen ones, that were given the Son in the covenant of grace before the foundation of the world.

During the late war some of the Old Baptist ministers died, others moved away, and Old Baptist churches were about all gone, save a few scattered members. The Free-will Baptists sprang up and became very numerous. For awhile I joined them, and very soon felt the impression to preach the gospel. After a hard struggle I entered into what I thought was my duty, but never felt worthy of such a high calling, and do not until this day. I had become a studious reader of the Bible, and therefore could not believe the doctrine they preached. Finally I told the church that I was not of them, as I did not believe the doctrine they preached, and I at once left them. I had read the Bible, and knew God had

a church on earth, but how could I find his church? I was in great trouble, being all alone in doctrine, and feeling to be a poor, weak vessel. I was like Abraham's servant of old, when he set out to hunt a bride for Isaac. With my Bible in hand I would resort to the silent grove, and upon my knees I would ask God to lead me to the true church, many times bathing my Bible in tears, and praying to him, the great Head of the church.

As the Old Baptists are called dreamers, I will now relate a few of my dreams. In my first dream, near the old church site, the house being destroyed in time of the war, I saw a grove of very old oak trees, all about the same height and size, all bending towards the east. I wondered what this could mean. The impression was that they represented the Old Baptist Church. In my second dream I saw nearly the same place, and I was in company with a host of the old brethren who, when alive, belonged to the church. We were walking on a highway, with our old pastor in front. I looked in an eastern direction; I saw a path of blood gradually ascending towards heaven; I was made to wonder what this vision could mean. We walked in silence until we came to the path, when the old pastor stepped upon the path and moved on until we all were on the path of blood, when the old pastor turned and spoke to me, and said, "This is the path that was marked out by the blood of the Lamb; it leads direct into the city." From these dreams, and others I could mention, I began to believe the Old Baptists were the true church. But to make my article as short as possible. I was still asking for brighter evidence, and one night while the family was asleep I lay praying to God for a brighter evidence that the Old Baptists

were the true church, when I heard a choir of the sweetest music I ever heard; it seemed like many voices. The thought struck me, This music is a token of your death, when an answer came, No, you go where God has commanded you, and some day you will be in the midst of this sweet music. I was wide awake, I felt a sweet calm, and for some time lay listening to the sweet music. But I wanted to be fully satisfied; I asked the Lord if it were his blessed will to show me so plainly that I would doubt no longer. A few nights after I heard this sweet music, while on my bed praying for a brighter evidence, all at once I saw a brightness in the shape of a golden tube. It looked to be about twelve inches in diameter, and it seemed to me that I could see into the heavens, and a voice said, You see the works of the Old Baptists shine from earth unto heaven, what more can you ask? O how thankful I felt that the good Lord had led me to the true church. I conferred not with flesh and blood, but at once joined them, and was baptized on the 29th of November, 1869, and was set apart by a presbytery on the same day. I have no hesitancy in saying the Old Baptists are the true church.

Brethren, I have given you a brief outline of my travels; in all my labors I have felt to be the least of the flock. My race is almost run; being now in my seventy-fifth year I soon will lay my armor by, and this old body will return to the dust to await the resurrection, but if I am one of the elect I will join those that are gone before, and sing redeeming love, giving God all the honor, power and glory. O blessed thought of that rest that awaits the people of God.

Yours in hope of life eternal,

A. R. McPHERSON.

JASPER, Ark., Oct. 1, 1904.



### CHRIST THE SON OF GOD AND THE SON OF MAN.

THE formation of the body of the first created man of the dust of the earth, and the animating of that body, and the sending forth of a human being with a soul, body and spirit, is a mystery that none of the philosophers or scientists of this world have ever been able to explain. About all that any of us can say of it, is, that it was done by the mighty power of God. "The Father, the Word, and the Holy Ghost," were all agreed in this miraculous work, "and God said, Let us make man in our image, after our likeness." "So God created man in his own image." This man was the figure of him (Christ) that was to come; and he did come in the flesh, and the formation of his body, "made of a woman," in a way that inspiration declares that "The Word was made flesh," and "God was manifest in the flesh," is a mystery that none of us will ever be able to explain. "The Father, the Word, and the Holy Ghost," were all agreed and engaged in this holy work. The Virgin Mary was troubled, and no doubt surprised, at the presence and message of the angel that appeared to her, and the mystery was so great she inquired, "How shall this be?" "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." According to prophecy and the words of the angel, the virgin conceived of the Holy Ghost, and "the days were accomplished that she should be delivered, and she brought forth her first-born son." This narrative, though short and concise, brings out the truth that Christ is the Son of God and the Son of man. The eternal Word was

one with the Father in the unity of the one God, he bowed the heavens and came down; and was "made of a woman," and is called the only begotten Son of God; he was one with the Father in all of his heavenly wisdom and power; all the fullness of the Godhead dwelt in him bodily; he was the only begotten Son of God, possessing all the eternal, vital and heavenly attributes of the Father; no others ever possessed such fullness. "Now are we the sons of God; and it doth not yet appear what we shall be." Christ was called the Son of man because he was made of a woman that was the descendant of the first man, and the descendant of Abraham and David, the last named "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Therefore it is written that "he was made of the seed of David according to the flesh." God also made promises to Abraham, saying, "In thee shall all the families of the earth be blessed." Abraham is the father of the faithful, and he was the friend of God, and these blessings must come on all of God's people through Jesus Christ, who was the seed of Abraham in the flesh. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." And Paul says to the Galatians, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Christ was related to his people, or bride, by the strongest ties of love and spiritual affinity, and in order to fulfill the figure or type of the first man, and to be a proper Priest for his

people, to redeem and save them, he must be related to them by the ties of consanguinity, and be made under the law. "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." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." This one must be Christ, the Son of God and the Son of man. The Spirit bears witness to his heavenly identity with God the Father, and the water and blood bear witness to his human identity with the flesh of man. It was through the eternal Spirit he offered himself without spot to God, and it was in the flesh he suffered, the just for the unjust, to bring us to God; he was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," in all of his functions as a High Priest. It pleased the Father that in him all fullness should dwell, and his manhood was sanctified by the divinity of the Godhead; none of the

corruption of nature could touch him, and "his soul was not left in hell, neither his flesh did see corruption." His invisible immortality could not suffer or die, therefore a body was prepared him to suffer want, temptation, sorrow and death; he was put to death in the flesh only, he was quickened by the Spirit, and was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," and the promise of God was fulfilled, that the seed of the woman should bruise the serpent's head. The centurian that witnessed the commotions of the heavens and earth at the time of the crucifixion, was forced to exclaim, "Truly this was the Son of God."

P. J. POWELL.

WINNSBORO, Texas, August 29, 1904.

DEAR EDITOR AND CORRESPONDENTS:—I am not satisfied, and it seems that I cannot be; I have seen but little peace during the past three years. It seems as if a dark cloud has been over me, and it grows darker and thicker the longer I live. I know there is no mortal living that knows how I have suffered, for it seems like all have forsaken me, which only makes it the harder for me to bear. I never say the things that I love to say but that some are ready to persecute me; I never go anywhere and enjoy myself as others seem to do; I never prepare to do anything but that some obstacle is in the way to prevent me; I have been chastised more, it seems, than a poor, weak sinner could bear; am I to go on in this way all the days of my life? Will the cloud never be removed? Are these things the trials of a sinner, on the road from nature to grace? O if I could but trust in his promise. David said, "Though I walk in the midst of trouble, thou wilt

revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." "For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron." "Because thy mercy is good, deliver thou me. For I am poor and needy, and my heart is wounded within me." "I became also a reproach unto them: when they looked upon me they shook their heads. Help me, O Lord my God: O save me according to thy mercy." Did you ever read the Bible and find yourself condemned, and go on in this way until it seemed all hope was gone; then again read and consider your case, when every word did you good? I can say from the depth of my heart, I hope, that above all things I love the Lord and only Savior Jesus Christ. "How sweet the name of Jesus sounds in a believer's ear." I am bitterly condemned for believing as I do, but thank God it is better to put your trust in God than to have confidence in men, for woe unto him that trusteth in the arm of man. I am accused of being weak and ignorant, but they that exalt themselves above the poor, weak and ignorant ones, are promised their reward; God says it were better for them had they had a millstone tied about their necks and drowned in the sea. I am glad that what I do know of God (if I do know anything) was not revealed to me by flesh and blood, but by the Holy Ghost. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Friends, let not vain words deceive you, for the Lord has given his promise, and it has never failed; he is our rock, our fortress, and the horn of our salvation. We must trust in something that is

stronger than fallible, finite creatures like man; you can feel assured that all things are under God's control, and that Christ will bring every one the Father gave him safely home to glory. I am in deep waters; if I could only cast away the thought that I am deceiving the people of God, I would go and do what I have felt to be my duty. The spirit says, Come, and I have stayed away as long as I can, it seems. Come unto me, all ye that are heavy laden, and I will give you rest. I have always thought that I would be deceiving this good people if I joined them, but I find this to be the case with all that I have had the pleasure of hearing express themselves. I know that I do not want to bear their name just to hide my reproach, as is quoted in Isaiah iv. 1. Those of the primitive faith and order bear the name of Jesus because they are the children of God. Jesus Christ made complete and everlasting satisfaction to the law when he died on the cross. The world denies this truth, and is ashamed of Jesus as a Savior, and is substituting mourners' benches, altars, prayer meetings, Sunday Schools, money and every other machine that man is capable of inventing. I am sure the Bible does not teach such works. Such people want only to be called by his name to take away their reproach, but are satisfied with their own bread and apparel. The works of man cannot stand; man can only know God by the Spirit of God. We find in the Scriptures that we are all by nature the same, we have all sinned and come short of the glory of God, and thereby were justly condemned. We are saved according to his mercy, and not by works which we perform. The reason that he saved some and did not save others is, he loved his chosen from all eternity. He is un-

changeable, steadfast, the same yesterday, to-day and forever. How could he hate any one now that he loved from all eternity? We can plainly see that it is not for any good thing accomplished by us here in time, but because he loved us. These words often come to me:

"Come, ye that love the Lord,  
And let our joys be known."

How sweet they are to me, how glad I am that they are to them that love the Lord. Why do we love him? Because he first loved us. We did not have to do something first to court his love, did we? Read what the Scriptures say about these things in Ephesians ii. 1-10. If it were not for the resurrection of Christ, what hope would we have? We have the witness: "We know that we have passed from death unto life, because we love the brethren." I am weak and hungry, and cannot say what I would like, but if ever the time comes that I can feel my burden removed, I feel that I shall praise him forever and ever, and never tire of telling his praises, his works and ways to all.

May the Lord bless his loved ones everywhere, is the sincere prayer of a poor sinner, saved by grace if saved at all,

RICHARD DYKES.

LEWIS COUNTY, Wash., Aug. 12, 1904.

DEAR BROTHER CHICK:—I will send you some thoughts for the SIGNS upon man, God, redemption and Satan, in connection with the words, "Yea, hath God said, Ye shall not eat of every tree?" The subtle essence of all moral evil is in the words just copied, with all the subtilty of the carnal reasoning of Satan. Thus Satan attempted the work of seduction and corruption of the mother of mankind, in the garden of Eden. It is needless to speculate about the origin of the devil, or to inquire beyond the fact that he was

there in the presence of the woman, who was innocent and upright. She had been pronounced very good, and had received in Adam the law of God. She was convinced of the truth of the righteousness of the law as a sovereign mandate of God her Creator and Judge; and in reply to the consciousness of truth, unexpressed as yet by the woman, the artful serpent essays to transfuse his own evil and subtle spirit into her innocent being, into the secret thoughts of her mind and the passions of her heart, corrupting them, as regards the knowledge of the truth which was in her mind, in the sense of creature intelligence.

It seems that Satan answers in the affirmative, admitting the fact in the saying, "Yea, hath God said, Ye shall not eat of every tree?" He answers her words, as yet unspoken, which were still in truth and loyalty to her sovereign God. The words of the serpent imply that notwithstanding the perfect liberty to eat of all other trees in the garden, God has forbidden one, and in this one there is an abridgement of freedom, and in this God has reserved to himself the seal of power and divine judgment, saying to man in substance, Thou art not free to think, act and choose for yourself concerning good and evil. The woman now put her thoughts into words, as the serpent expected, and said, We may eat of all the trees but one in the midst of the garden. This commands the center of the domain of Eden, and reserves the right of God to rule over all within the domain of Adam. But, calling in question the right of God to rule alone in the garden, we have the words of Satan, "Yea, hath God said, Ye shall not eat of every tree?" He now impeaches the truth of God in answer to the cogent and reasonable words of the woman, and says,

God doth know that thou shalt not surely die, and thus he thought to transfuse his own spirit of falsehood into the woman by accusing God of falsehood. He then follows with subtle rage the next step, denying in the mind of the woman that unity of the Godhead and that power which nature itself declares, being understood by the things that are made, even his eternal power and Godhead, saying, "Ye shall be as gods, knowing good and evil." That is to say, Ye shall be able of yourselves to judge in matters concerning good and evil without accountability to God, or to his judgment as regards the penalty of his law which has said, "In the day that thou eatest thereof thou shalt surely die." In these words of Satan we have a very clear statement of the Arminian doctrine of free-will agency in its essence. No theologian can lay down a more complete and comprehensive statement in as few words, thus crystalizing the whole in one expression of human phraseology. If we take these words in their legal bearing, even in the courts of men, we shall see that a man cannot be free to violate the terms of his agency; then how much less in the court of heaven. This system of free agency is the basic principle of every false religion, all of which emanates from the father of lies; and these things are the lies of which he is the father, if I know anything of the use of language, or the force of law as an enactment of men, or as a divine decree of judgment, inflicting a penalty. The words, "Thou shalt not," hold the subject of them bound. "Thou mayest," is a sovereign grant, but without independence.

To sum it all up, in the garden the creature man was surrounded by the most favorable conditions, and there proved himself to be a fallible being, and

recreant to every trust, under temptation by the enemy, the devil. Under the covenant of works man showed himself entirely unable to redeem himself from the snare of the devil by all the works or offerings which he could offer to God, with Moses and the prophets to lead and show him the way. Man made a stupendous failure all the way along, leaving God in full power, and giving full opportunity to grace to save Israel through the operation of the divine plan alone, to his everlasting glory.

As ever your brother,

I. N. NEWKIRK.

BLACK ROCK, Md., Oct. 19, 1904.

DEAR ELDER CHICK:—Inclosed you will find a letter written by brother Thomas H. Scott to sister Georgia England, just after she had written to the church. We all thought it so good, she has asked me to send it to you, and if you think it good reading give it a place in the SIGNS. She spent a week with us not long ago, and had several good letters to read to us; this was among them.

Elder Ker preached last Sunday at Black Rock; we all enjoyed the service; the congregation was very good.

We all join in sending much love to you all.

Your unworthy sister,

EMMA KELLEY.

BUTLER, Md., April 11, 1902.

MISS GEORGIA ENGLAND—DEAR SISTER IN CHRIST:—Your most interesting and greatly appreciated letter was received in due time, but on account of the inclemency of the weather, was not read to the church until the regular meeting the first of the present month, there having been so few out at the preceding

meetings. It was read by our pastor, Elder Rowe. When he had read it he said, "It is a good letter," and it was so considered and expressed by the church. Our christian love and fellowship went out to you greatly when we heard the rich experience contained in it. This is in proof of the loving words of the dear Savior, "I am the vine, ye are the branches."

We are told that John saw the holy city coming down from God out of heaven, the new Jerusalem, adorned as a bride for her husband. Then John describes her definite proportions, walls, gates, foundations, street, provisions, &c., and among them he describes the supply of the water of life, which in its quality was pure and vital. It was the same of which Jesus spake to the woman of Samaria, which shall be in them that drink of it a well of water, living water, springing up into everlasting life; in quantity, it is a river, we know. Rivers flow on from age to age without diminishing the fullness of the fountain from whence they flow. This teaches us that the dispensation of the fullness of life and salvation from God can never impoverish him or lessen his resources. This is that river the streams whereof make glad the city of God, the new Jerusalem, which is adorned as a bride for her husband. As to its channel, or the medium through which it flows, Isaiah said, "But there the glorious Lord will be unto us a place of broad rivers and streams." All spiritual blessings and the divine life flow down to them through the mediation of our Lord Jesus Christ. This water is described as "clear as crystal," perfectly transparent and unmingled with any of the filthy waters which flow from the polluted fountains of poor, depraved nature. Its purity and transparency is to

be inferred from its place of emanation, and the channel through which it flows, proceeding, as it is declared, out of the throne of God and the Lamb.

The city which is supplied with this water also proceeded from God, and all her supplies must be congenial with the purity of its heavenly origin. "In the midst of the street of it, and on either side of the river, was there the tree of life." The pronoun "it" is thought by some to refer to the city, but I think it refers to our dear Savior, who is the way, the truth and the life; for how can the head be separated from the body? Christ is the head of his body, the church. Is she not one with him ever, even as he is one with the Father? Who then shall separate that which God hath joined together? He said, "I am the vine, ye are the branches." As all the branches of the vine grow out of it, even so all the members of Christ, being many, are one body; even so is Christ. To settle this beyond all controversy we have the words of our Lord: "I Jesus have sent mine angel to testify unto you these things in the churches."

The church sends love to you.

Your brother, T. H. SCOTT.

BRANTFORD, Ontario, Nov. 4, 1904.

DEAR BROTHER IN THE FAITH:—My object in sending this line is to ask if you have on hand any copies of the SIGNS in which you published my little song? If you have, please send me two copies, for which I inclose the money. But the wish to get them has another wish at its root, which is, that I may send them to my kindred in England, who are not Baptists, but some of whom I have good reason to believe are members of the church spiritual, and this has led me to ask myself the question, What motive prompts me? Is

it merely that they may have my little verses, or is it the hope that they might be edified by something they might read in the paper? This has been a life-long inquiry with me, What spirit is leading me? I often recognize two distinct currents, and at other times not even a thought beyond the impulse under which I act. I took up my Bible and turned to the Psalms, with the desire to find the passage: He maketh his angels spirits; his ministers a flaming fire. (Psalms civ. 4.) My mind was centered on the distinctive statement, "his angels." Are there any other angels? And you know thoughts revolve; then I turned to Psalms lxxviii., which records God's wonderful dealings with the church under the law in their wilderness journey, and I found that among the terrible judgments God sent on them because of their lack of recognizing him as the only true God, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." So there are evil angels, whom he does not call his; yet he sends them. (Psalms lxxviii. 49.) Who were these evil angels? I found the connection in Exodus xxxii., where the people, finding Moses did not come down from the mount when they thought he should, grew impatient, and commanded Aaron to make them gods to go before them; and Aaron was too weak to resist, so when Moses came down from communing with God he found them dancing round a golden calf. This led to the consecrating of the Levites to the Lord, by smiting with the sword every one who was not on God's side. And there fell in one day three thousand men. After this atonement follows Moses' intercessory prayer and God's answer, verse 34: "Behold, mine Angel shall go before thee," which God afterwards (verse 14,

chapter following) explains as his presence. Is not this angel the Son of God, as revealed in the New Testament, in all his perfected work of redemption? And this living Spirit testifies as to these truths concerning him, even the Holy Spirit shed into the hearts of his saved people of to-day. I cannot help thinking the evil angels, who urged Aaron to make them gods, were the men consumed by the sword, and their counterpart now is found in the persons who advance teachings which glorify the fleshly works of man, instead of that pointed out by the Spirit of truth. Is not this invisible but ever present holy One the angelic deliverer of even the weakest of his chosen ones? What about our sins, do they prove too heavy for him, or does he lift us right where the sweet shining of the Savior's face reflects its own peace into our hearts? I want his leading, do not you? I do not want to grieve this blessed Spirit, though the sword of the law cuts off my natural, fleshly mind. O that he may lead us, and bless us, and be our portion forever, so death shall be a sleep that only wafts us into the eternal morning of joy with him.

I never meant to write all this, only it seemed to come.

Yours in the best of loves, the love of God,  
(MRS.) J. STREET.

PINEHILL, Texas, Nov. 10, 1901.

DEAR EDITOR:—I trust the inclosed letter from sister Newton will excuse my intrusion. I have read and enjoyed it, and feel that it should be shared with the readers of the SIGNS.

The least one, in hope,

ROBERT S. PACE.

SPARKILL, N. Y., Oct. 14, 1901.

DEAR BROTHER PACE:—I wrote that card on the impulse of the moment, to let

you know you were not alone; not expecting a reply, but was very glad to get your letter yesterday.

Do you remember reading the obituary (I think in March 15th number of the SIGNS) of brother Arthur W. Rittenhouse, also a letter to me, written the day before his death? Well, I am boarding with his widow. Being almost helpless and almost blind from paralysis for the last five years, my husband and daughter having to go out to work, it is best for me to board.

I was born in the year 1841, in Orange County, near Middletown, N. Y., and have known of Elder Gilbert Beebe all my life. Received a hope thirty-seven years ago last January, in New York city, but can tell of no wonderful deliverance like some. Joined the Methodist church, and had a great desire to grow in grace, which I then thought meant to grow better; but soon great darkness came, and I thought I must have made a mistake, for instead of getting better I was getting worse. I now see it was the light shining in my heart, showing me things I did not think could possibly be there. My one desire was to live without sin, as I heard some did. It is impossible to tell all the ups and downs. I tried to walk with them for ten years, but long before I left them all the comfort I had was in the words, "I came not to call the righteous, but sinners," &c. Having learned I was the sinner, therefore I had a little hope. My dear old mother visited me about this time, she was an Old School Baptist, and I always made a way for her to go to her meetings, so I sent my little boys with her; have been so ashamed that I did not go myself. That week old friends came to see her, and their conversation so interested me that I asked some questions, and decided to go with her

myself the next Sunday. How surprised I was to hear my own feelings told better than I could have told them myself. Of course I could go nowhere else after that, but I did not mean to join the church; they were so good and I so vile, I did not want any one to point the finger of scorn at the church on my account, but the time came (brother George Conklin's article in the present SIGNS, October 15th, gives my feelings,) and I was buried in the Hudson river, twenty-five years ago the third Sunday in December. I was on the mountain top all winter, and forgot I ever had any doubts and fears. In June I went to the Warwick association for the first time, and O what a fall; I have not had much else but doubts and fears ever since. I had the pleasure of visiting with Elder Gilbert Beebe before he died, and was well acquainted with Elder Wm. L. Beebe and brother Benton L. Beebe, the late publisher of the dear old SIGNS. His wife and son were his helpers long before he died, so are quite capable of continuing the publication, with Elders Chick and Ker as their helpers. I see no change in the paper. What would we do without the SIGNS?

Since I have been afflicted I have been highly favored with visits from Elders J. G. Eubanks, D. M. Vail, Wm. Grafton, A. B. Francis, H. C. Ker, and often our beloved and faithful pastor, Elder John McConnell, who is very ill at the present time, but I hope the Lord will restore him to health.

I feel this is very imperfect, but you will not expect much when you know it is written in bed, and a little at a time. I think I am thankful that I can see to read or write at all. I think I know something about the pains of hell David speaks about. I will now close.



Your unworthy sister in love of the truth,

(MRS.) M. NEWTON.

SPARKILL, N. Y., Oct. 28, 1904.

DEAR BROTHER PACE:—I was quite startled when I received your card, asking my consent to having my letter published. I said, O no, no. If I could have recalled it as soon as it was mailed, would surely have done so, it was so disconnected and unsatisfactory to me. When I call to mind the times I have had in my mind what I would say to the church to show them that my name was not fit to be on the book with theirs, it came like a flash, Yes, you know very well that when you hear any one talk like that, you have fellowship for them, what is the use of telling them that? so my mouth was closed. Now the language of my heart is, "Entreat me not to leave thee," &c. Remembering all this, and knowing I cannot judge myself rightly, I consent that you send it to the SIGNS, and if they decide not to publish it I shall be more pleased than offended.

Now, dear brother, I have written a great deal in my mind since I began this yesterday, but it is impossible to put it on paper; it must be right, or the Lord would give me strength to write it.

We are accused of not caring to see sinners saved, but I think there is not a people in the world so glad to hear the cry of one hungering and thirsting, for we know that the Lord has begun the work, and will as surely finish it. I heard a woman preacher say, "I believe one can be a child of God to-day and a child of the devil to-morrow." Thank God we have not so learned Christ.

Your sister, but the least of all,

(MRS.) M. NEWTON.

#### THE FIRSTBORN OR THE FIRSTFRUIT.

CHRIST is the firstborn, and he is the firstfruit. Paul, in Col. i. 15, says he is the firstborn of every creature. The first acceptable offering that was made after the transgression by our first parents of God's law, was made by Abel, and the offering was of the firstlings of the flock. Why did he not offer the youngest lamb instead of the firstling of the flock? Because every offering must resemble and typify the great antitypical offering. Christ was the firstborn of every creature, and he also was Mary's firstborn child. Therefore from the beginning of time every offering must be of the firstborn, or the firstfruit. When Israel reaped their harvests they were commanded to take a sheaf of the firstfruits of their harvest. I have heard it said that they were to take the first sheaf and present it unto the priest as a firstfruit of their harvest, in order to be sure that the harvest was coming on, but I fail to find it reading that way. In Leviticus xxiii. 10, we read thus: "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest." I do not understand that the presenting of the firstfruits was to insure the harvest, for the harvest was already reaped before the firstfruits were taken to the priest. When ye "shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest." The expression, "a sheaf," means no particular bundle, so that it be of the firstfruits of the harvest. There was a much greater significance here than merely that of the harvest being secured to them thereby. The harvest was already reaped before the firstfruit was presented, as I have said before. To what then did the offer-

ing of the firstfruit point? It pointed to the great, spotless, first offering of the immaculate Lamb of God; he was the firstfruit of them that slept.

But it is unnecessary to enumerate all the places in which the firstborn and the firstfruits are mentioned as that which was to be offered, but all certainly pointed to the offering of our Lord Jesus Christ, and not to the ingathering of the future crop. This idea that the firstfruit pointed to the ingathering of the future crop looks well at first sight, but it will not hold out when measured by the great rule which is to measure all things, and up to which all must come. When the children of Adam are born again, born of God, they receive the firstfruit of their inexhaustible inheritance. Christ said, "I give unto them eternal life, and they shall never perish." This eternal life is the firstfruit or the first manifestation of the Spirit; it is the life or spirit of adoption; it is the earnest of the inheritance; it is the translation of the children of God out of the power of darkness into the kingdom of God's dear Son, and into the marvelous light of the Lord. The eternal life given to the children of God is presented under many names in the word of God.

We often get so low down in the slough of despond that we hardly dare claim a hope, yet we still hope against hope; we see so much indwelling sin that we are driven to think that all our hope is but a delusion. Dear child of God, have you ever received this gift of eternal life? You will answer, I hope so. Is there a period in your life when you knew that you had not received eternal life? I know that there was such a period in my life. So the child of God has hope now, and like Paul, he would be of all men most miserable if this hope pertained to

this life only. But he has hope that when this old clod tumbles down his hope will be turned to glad fruition. Then, dear child, you will be fully capacitated to enjoy this eternal life far better than while here below. This is because all will be then unmixed with sin, and you will be like Jesus there, for you shall see him as he is, and see him for yourself, and not for another. O the grandeur of that righteous home above. There we shall see Jesus, the firstfruits of them that slept. The greatest pleasure of which I can conceive is to spend eternity with all the blood-washed throng, free from all sin, and to join with them in endless praises to him who died "my poor soul to redeem."

O how spiritually footsore we get in our pilgrimage below; O how we long for home; but be patient, dear child, a few more days, or years at most, and your long and tedious journey will come to an end. The blessed summons will be, dear child, Come up higher. Blessed be his holy name, he will himself raise us up to that higher life. It makes no difference where we die and are laid to rest, for God will watch over us, and at the last trump we shall be raised, fashioned like unto his glorious body. "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."

"O when shall I see Jesus,  
And reign with him above,  
And from that flowing fountain  
Drink everlasting love?"

Some are longing to meet their natural kindred there, but such desires as these will never be gratified, for all natural ties will then have been done away; the tie that binds in that fair heaven of eternal rest will be a spiritual one.

Brethren, I am all alone, and I have written to pass away a few lonely hours.

Sometimes I am tempted to believe that God is unjust to make such a difference between his children. I know that no one living desires to be among the Baptists more than I do, but God sees fit to order it otherwise. I think it is because I am so unworthy of such a blessing, but he has said, I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more forever. This is good enough, is it not?

From your lone brother, if I can claim that relationship,

J. M. DULEY.

CAPRON, Okla., Oct. 9, 1904.

[WE do not any of us know why God does make such differences to exist between the natural surroundings of his children. But two things are plain, however: first, that he has ordered all for each one, in his infinite wisdom, just as is best for that one, and as shall be most for the glory of his name in that one, and second, that in Christ, and in all that is secured to them through Christ, there is no difference; all are alike sinners saved by grace. He loves all alike, and the same glorious inheritance is reserved in heaven for each one; and in that world all shall be like their Lord. Much is dark and mysterious to us here, but all is light in the Lord, and finally in his light all mysteries shall be revealed and his name shall be glorified.—ED.]

WAVERLY, Pa., Nov. 15, 1904.

DEAR BROTHER EDITOR AND READERS OF THE DEAR OLD SIGNS:—I will ask for a little space in our family paper. I am still trying to serve several churches, but they are very poorly served. I do wish the dear Lord would raise up or send some real gospel preachers to serve them as pastors. I would dearly love to go to meeting every Sunday and listen to the

glorious doctrine of God's rich and sovereign grace, but I seldom hear preaching. I did hear good preaching at three associations and three or four two days meetings the last summer and fall. We had at our two days meeting at West Sand Lake, N. Y., Elder Hubbell and Elder McConnell; at Justus, Pa., Elder John Slauson and Elder H. C. Ker; at Cammal, Pa., Elder Eubanks, and had excellent preaching at each place. The churches are about as last year. I have baptized a few during the past year. As far as I know the brethren accept with gladness of heart the doctrine that I advocate, and show the same friendship and fellowship for me, a poor sinner, that they ever have since I first came among them. I have never felt worthy of the fellowship of the dear saints, but I do crave their love and forbearance. I am a poor, erring, blundering, short-sighted, ignorant, sinful worm of the dust, and as such I am destined to crawl along in the dust of my depraved nature while I live on the earth. I am sure that I will never be of any use to any one, and often ask myself, Why am I living here on the earth? I do not know, is the answer always; God knows. I am crushed with trouble almost continually, either with the sin and depravity of my nature, or some natural affliction. O the cruel hand of death, how can I bear it? Four dear children snatched from my heart, no, torn from me. First, dear little Mand, O how sweet, not quite a year old, taken away by cholera infantum; second, Noah Bundy, a precious little boy nearly three years old, died with blood poison, a lovely, bright child. I was attending an appointment nearly one hundred miles from home when he died. What a crushing blow, God only knows the sorrow of my poor, broken heart. Third, the death of our dear daughter

Pearl, thirty years old, died from eating glass in canned fruit. I said, O my God, what will be the next terrible affliction? I cannot bear it, I cannot bear it. I said, There can be nothing worse; my God, withhold thy hand, I am dead, I am killed all the day long. The dear Lord only knows how I was kept up under that terrible, crushing trial. Fourth, the cruel death of my dear, dear son Arthur, who was killed by a railroad train three miles from home, the third day of last May, on his way to the depot. He was employed in an architect office in Scranton, Pa., but the second day must be killed. O my God, what shall I say, what can I say; why, O why must it be so? O, my dear brethren, I can never, never tell what I have suffered in mind since. This seems more crushing than all the rest; my life seems to have gone out, the end of the world has come. I feel this way so much of the time. Go where I will I can find no resting-place, and God only knows what will come next. O, if I did not believe in the glorious doctrine of the unlimited predestination of God over all things and events, where would I be? I would be on the sea of despair, but I do find a little substantial comfort in the precious truth at times. God reigns, but so much of the time I feel to be all alone, and inquiring, Why must it be so? At the same time I know it is right; God is just. I do not want to rebel against God and his ways and works, but yet I do; I long for perfect reconciliation. O to be perfectly resigned to God's will in all things, and remain in that condition; would it be heaven? I pray, I hope for it, I sigh for it, I cry and groan for it. O, if I were a christian then I would have it, but I am not, I cannot be, never will be I fear; this God knows. I am in his hands, I have a hope, but why do I hope?

I cannot throw it away, neither do I get much comfort from it, so I spend my days in silence, mourning and sore broken. May God have mercy.

Yours in sadness,

D. M. VAIL.

WILMER, Ark., Oct. 19, 1904.

EDITOR SIGNS OF THE TIMES—DEAR BROTHER:—As I have returned from New Hope Association of Predestinarian Baptists, which convened with Harmony church, Calhoun Co., Ark., Oct. 14th, 15th and 16th, I want to tell you and the many readers of the SIGNS, our dear family paper, that I am full, full, full, and overwhelmed. With what? The preaching of predestination, election and the eternal love of God, salvation by grace and not by works. The preaching was all of a piece from first to last. It was one glorious theme, with no uncertain sound. There were no harsh tones, and no time, limited or conditional salvation. O how brother James' sermon on election did fully harmonize with our experience, as he carried us back into the annals of eternity, showing how God, in infinite wisdom, did choose his people, having loved them with an everlasting love, and how Jesus left the climes of immortal glory and came down here in these low grounds of sin and sorrow to suffer the awful death of the cross, not to try to save his people, O no, but to save with an everlasting salvation his beloved bride, and to give unto her eternal life. He did not choose them because they were the greatest in number of any people on earth; they were a remnant. Not only in the doctrine did he delve down deep in God's word, holding forth its eternal truths, written and revealed, but he also admonished and exhorted the brethren to be kind and tender-hearted one toward

another, to bear and to forbear, to remember how frail we are, and how prone we all are to sin, how apt we are to go in forbidden paths, and how, if we are what we profess to be, genuine Old School Baptists, we mourn and sigh on account of our short comings, and that when we would do good evil is present with us.

He also spoke of the truth that notwithstanding all these things, we have an advocate with the Father, even Jesus who died, and in the garden before this, sweat as it were, great drops of blood, that all his chosen people might live. Then on Sunday brother Meece took up the same subject, and showed us the bride, the Lamb's wife, Mount Zion, the city of the great King, beautiful for situation, the joy of the whole earth, the perfection of beauty; and he showed how the glory of God shone around her, and how she is protected by electing love, the love of God, and how she was chosen in Christ before the foundation of the world. As he went on and on, and up still higher and higher, and richer, and sweeter, and more full in the gospel of God, and stirred up our pure minds by way of remembrance, as the eagle stirs up her nest and fluttereth over her young, we were filled with joy and love, and we could not help giving vent to our feelings, and the tears trickled down our cheeks.

Then we listened to brother Little's farewell sermon. This was within itself a delightful feast. He warned the brethren that they should continue steadfast in the faith, unwavering in doctrine, adhering closely to the commandments of our Lord and Savior Jesus Christ, and loving one another. Then the parting hymn was sung, and the parting hand was given. I must say it was a time of joy and love never to be forgotten. Bless the Lord, O my soul. Yea, Lord, bless all thy chosen people. Amen.

C. G. IRWIN.

CARDINGTON, Ohio, Nov. 3, 1904.

DEAR BRETHREN:—I have just read the SIGNS for November 1st, and O how comforting it was. How my heart reaches out to the contributors and to all the readers who, with me, yes, blessed thought, who with me, rejoice in reading the dear letters. O how I love you all to-night! How sweet it would be to meet every one, and clasp hands in the fellowship of the love of God.

Often, when much cast down, the SIGNS cheers and helps me on the way. It is sometimes as if I were walking up a slippery hill, and kept slipping back continually, not seeming to get on at all, when the precious SIGNS comes as a friendly hand to help me. Then trials are forgotten, or I thank God for them, and hand in hand with the whole family circle, all borne up in the everlasting arms, then can I run and not weary, walk and not faint; yea, I mount up on wings as eagles. O, brethren, is it not sweet and glorious when we can remember that Jesus finished it all; that he ever lives and intercedes for us; that the Father himself loveth us; that we are Christ's, and Christ is God's? What a wonderful fellowship this is; and what we enjoy here is but a drop in the great ocean of heavenly love and joy; O what will it be up yonder, when all are gathered around the throne, in the presence of God and the Lamb, with perfect love and joy flowing in the midst? There will be no sighing for absent loved ones, no lonely ones cut off from the company of the saints; but all who love God sincerely, together with all the saints from Abel to the end of time, will be there, with Jesus, blessed Savior, in the midst. O, dear ones, it is joy overwhelming to contemplate it; although we may not meet here, we will meet there, never to part,

and there will be no dark seasons, but all will be light, and love, and peace. O I long to be there! Language fails in expressing the hunger of my heart for your fellowship, or to tell of the joy of it. I am so glad that you know just what I want to tell, and that you can rejoice with me and understand me, though I can but poorly express the beauties of these heavenly things; we can praise and magnify him together. Write on, dear ones, and you who have never written, can you not send a message of love?

I have moved with my son to the village of Cardington, Ohio, that he may attend school here. There are just the two of us, he and I. I know that I am asking much, but I am far from my church and do not expect to have the privilege of meeting often with the saints, and I would be so glad if some of the dear readers of the SIGNS could find it in their hearts to write to me. Several of you have written to me, from whom I would be glad to hear, as well as from those who have not written. I know it is a bold request, but I love you so much just now that I feel that perhaps you will pardon my presumption. May I have remembrance in your prayers?

The least of all, if one at all, your sister,  
JOIE E. WICKHAM.

ODELL, Ill., Nov. 21, 1904.

EDITOR SIGNS OF THE TIMES—DEAR SIR:—Will you kindly notify me of the amount still due on the thousand dollars indebtedness on the SIGNS OF THE TIMES? as I did not see any clear account of it in the last two papers, and I will send with my renewal sufficient to discharge the debt. In your next issue you may notify the brethren that the full amount still due is pledged by

A FRIEND OF THE "SIGNS."

[It will be remembered by our readers

that about two years ago an appeal was made by a brother, to the friends of the SIGNS, to raise a thousand dollars to liquidate the debt then resting on the paper, which has been very generously responded to, the total amount contributed since then being \$988.15, leaving a balance of \$11.85, which "A Friend of the SIGNS" kindly offers to contribute, as will be seen by the above letter. We ask each one who has in any way helped make up the amount, to accept our sincere thanks for your kind assistance, and we assure you your kindness is very highly appreciated by us. The SIGNS is now nearly free from debt, and we hope, if it be the Lord's will, to be able in the future to keep it so. All contributions received for the purpose of sending the paper to those who are unable to pay for it themselves, have for the past two years been included in this fund (but have been applied, and the paper sent as directed,) but in the future will be credited to the "SIGNS Fund" for indigent subscribers. —ED.]

#### PLEASE BE SURE,

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

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

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1904.

Entered in the Middletown, N. Y., Post Office as  
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**THE ROD OF THE SHEPHERD.**

SISTER K. L. Black, of St. Thomas, Ontario, has asked that we write about the rod of the Shepherd, under which the people of God are to pass, and wishes to know if the rod means the same thing in Leviticus xxvii. 32, Psalms xxiii. 4, and Ezekiel xx. 37, and we feel willing to give such views as we have.

The text in Leviticus reads as follows: "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The expression in Psalms is, "Thy rod and thy staff they comfort me;" and the language in Ezekiel is, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." In Micah vii. 14, we read the prayer, "Feed thy people with thy rod, the flock of thine heritage."

In reply to the question of our sister we will say that we think the rod means the same thing in all these places. In all these places the people of God are presented under the figure of a flock of sheep. We do not need to call attention to the fact that in the Scriptures this figure is frequently used, and in all the Scriptures it is again and again asserted that the Lord Jehovah is the Shepherd

of his people; the rod was the insignia of the Shepherd's office. In all the places named above, the rod is translated from the same word that often signifies a sceptre, the symbol of rule and authority. Sometimes in the word the rod is used as a symbol of chastisement or correction. In the places named above it presents all that care, and bounty, and guidance, and kindness, and authority, and protection which the good shepherd would extend to his flock of sheep. Nothing could more forcibly set forth the great and good Shepherd of Israel, in all his tender pity and love for his flock, and in all that he does for them all their journey through these low grounds of danger, sorrow and sin. As a Shepherd, he bears the rod, the signet of his office, and it means that he is present with his people, that he protects, guides and provides all that they need. We read of the rod of correction, of the rod of his strength, of the rod of violence, and of the rod of his inheritance, in the word. In fact, the rod is used as an emblem of many things in the Scriptures, but in those Scriptures referred to by our sister, the rod of the shepherd is specially presented. Through the medium of some beautiful songs, in later years the rod has come to signify in the minds of most of us the one thought of affliction or chastisement, but this is in reality but one of its significations in the word, as we have before shown. Indeed, so far as the figure of a shepherd and his sheep is concerned literally, there is no such thing as chastisement known. No one ever heard of a shepherd literally afflicting or chastising his sheep. The rod, as used in the Scriptures, so far as relates to this relation, does not have in it the thought of chastisement or affliction at all; the rod comforts the sheep rather than afflicts them. They are afflicted by their ene-

mies, and by the dangers that surround them, and without the Shepherd's rod they would sink in despair often, but the Shepherd is near, and the Shepherd is known by his rod and staff.

We will say a few words concerning each of the Scriptures named at the head of this article. In Leviticus the thought is of the tenth of all the flocks and herds being devoted to the Lord. The expression, "whatsoever passeth under the rod," there relates to the counting of the sheep as they pass under the rod of the Shepherd, so that one in every ten might be selected as being holy to the Lord. Here is no thought of chastisement, but of counting or numbering the flock, and the object is that some may be so highly favored as to be the Lord's special heritage. The rod in this case would be a blessed thing to those chosen to this high privilege. How highly favored is the election of grace, those who are called as the Lord's peculiar heritage through grace; these all have passed under the rod, and have been singled out for the service of God.

The expression in Psalms xxiii. sets forth the rest and peace and safety of the flock under the care of their great Shepherd. Dangers are all around, hunger and thirst are with them; they are called to enter the very valley of the shadow of death, and they are all weak and helpless, so far as defending themselves and providing for themselves are concerned. They know this, and if left to themselves might well despair, but it is their comfort that the Shepherd is with them, and the Shepherd is known by his rod and staff; these distinguish him from all others. Therefore the language is, "Thy rod and thy staff they comfort me." The meaning is, the care, love, watchfulness and strength of the Shepherd are my support,

and with these about me I can fear no danger; even in the valley of the shadow of death itself I will fear no evil, since the Shepherd is with me.

In Ezekiel the text referred to relates to Israel first, literally, and signifies that the Lord will restore them from their wanderings and exile, and number them as his own, which is signified by causing them to pass under the rod. As sheep are numbered in that way, so the figure is used to signify that the Lord will number his people, and not one of them shall fail to be included in this covenant. So all the Lord's spiritual Israel shall be numbered, and one by one shall be brought under the bond of the covenant. That is, all shall be called by grace, and brought in heart and spirit to know what the new and everlasting covenant signifies. This covenant has a bond in it, and this bond incloses all the sheep, and secures their safety here and their salvation hereafter. This bond cannot be broken, since it is secured by the full and perfect work of the blessed Shepherd himself.

We will also add a word concerning the text in Micah, to which we referred in addition to those named by sister Black. Here the rod is used as the emblem of all that care which the Lord will and does have over his people. The word "feed," as used here, and often elsewhere in the word, signifies rule, rather than just the thought of supplying food for the hungry. It is a broader word than just feeding. The thought is that of sustaining, comforting, protecting, guiding, in fact all that a shepherd can do for his sheep, or all that they can need.

There is no question that one of the ways in which the blessed Lord cares for his flock is by affliction or chastisement, and so the rod may well be considered an emblem of fatherly correction to them.



David considered affliction a blessing from the hand of God, and so have all the holy men of old; and all the people of God in all ages have seen the blessedness of affliction, and have counted it all joy when they have met with temptations, because thus they have been humbled and brought near to God, their great Shepherd. One of God's ways of bringing and keeping his flock, who are men and women, near to him, has always been through sorrow, trial and affliction, and so in a very high and exalted sense they have been comforted by his rod. But after all, affliction is but one of the things which are signified by passing under the rod.

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#### GALATIANS IV. 6.

BROTHER David McNees, of Memphis, Tenn., desires some reflections from us upon Galatians iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

The apostle treats in this chapter, and in the connection, upon the difference between the legal covenant and the gospel covenant, and especially in this immediate connection sets forth the blessedness of those who have been translated from one to the other. These have all ceased to be servants, and have become sons; they had been in bondage, but are now free. They had been in bondage to the elements of this world, but now have come into the liberty of Christ in the new world. All this wonderful change had been wrought out for them and in them through Jesus Christ, who had come in the fullness of time, under the law, and made of a woman (that is, made flesh,) to redeem them, that they might receive (not the bondage of servants again, but) the adoption of sons. Therefore he says,

"Thou art no more a servant, but a son." What a wonderful translation to them, and to what exalted privileges had they been begotten. Now the apostle says that as they have been thus redeemed and made sons of God through the indwelling Spirit of God, God has now sent forth his Spirit, the Spirit of his Son into their hearts, crying, Abba, Father.

This sending forth of the Spirit is not the new birth, but follows the new birth. None ever have had any right to the title, "sons of God," until born of God. To them which were born, gave he power to become the sons of God. The natural man is not a child of God, but he that is born again, born of God, born of the Spirit of God, has this right to call God his Father. Jesus Christ was declared to be the Son of God by the resurrection from the dead, and it is the Spirit of the risen Jesus which dwells in his people, and in them cries, Abba, Father; and it is by this Spirit that they cry, Abba, Father, as well. It is because these are sons that God has sent forth into their hearts the feeling sense of sonship, so that they look to God as their Father, and cry to him with all that the word crying means. How different a thing it is to come before God as a slave would come to his Master, and coming as a dearly loved and loving child. In this there is liberty and no bondage. We truly have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father. There could be no sense of sonship under the old covenant. Moses was faithful as a servant, but Christ as a Son. We are not now Moses' disciples, but the disciples of Christ. The law is no longer our schoolmaster, for we have come to Christ, the end of the law to every one that believeth. God had re-

served this better thing for us in Christ. And the pledge and evidence of this new birth is that God hath now given to us the Spirit of sonship, and from the depths of heart-felt experience we come lovingly before God as our Father, and claim and receive all the blessedness of that relation, and all the privileges that belong to it. What may not a son claim from his father? "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?" are the words of the only begotten Son of God.

Brother McNees also asks if a brother says, "My service in the ministry is so hard, and such a heavy burden," is he bearing Christ's yoke, or rendering legal service?

Jesus said, "My yoke is easy, and my burden is light." We recall once hearing a brother who had been long in the ministry say that he had often become weary in the work, but never weary of it. Ministers are men of like passions with other men, and are subject to temptation and trial from without and within, from the world, the flesh and the devil, as are other children of God. For ourself, we can say that we have never felt that our service in the ministry was hard, or a heavy burden, in the sense that we would have been glad to have gotten rid of it. There have been heavy burdens to bear, and much of care, anxiety and hardness to endure all the way along, but still we have not felt to complain, but have rather felt to complain of ourself and our unprofitableness, and to count ourself not only unprofitable, but often unfaithful as well.

To that one who enters the ministry because of the hope of reward only, we can well see that the service would be

hard and the burden heavy. Such an one would count any service hard, and this would be because there would be no love for the service in him, but only hard tasks to perform. Love makes all things easy, and every burden light. But if self-gain be the incentive, then all is indeed a weariness to the flesh. True ministers do not serve under bondage, but with delight. The service is itself their joy, and all their burden and sorrow is that they themselves are so unfit and unworthy. Not only is this true of ministers, but it is true of all who serve in the house of the Lord in any capacity. If we do not find the service of the house of the Lord a delight, it is sure that something is wrong with us; not wrong with the service, but wrong with us. How much do we love the cause? Are we so in love with it that we count it joy to bear burdens for it and in its service? Do we do what we do grudgingly or joyfully? Do we feel as though we belong to the Lord, and do we count this as our chief glory and delight? Then we shall feel that it is our meat and drink to do our Father's will.

We know what it is to go to the performance of some obligation, such as visiting the sick and afflicted, preaching the word, or attending to something belonging to the order of the house of God, with weariness of body, darkness of mind, and with no sense of delight in our heart, but still we have not felt the service itself a burden, nor the ministry placed upon us a task, but rather, that we ourself were unfit. Still we have counted it a joy to serve our brethren at all times, if we could only serve them truly.

We have given here this expression of our own feelings, and will leave the theme.

## MARRIAGES.

By Elder D. M. Vail, at his residence, Waverly, Pa., Thursday, Oct. 20th, 1904, A. F. Tripp and Mrs. Augusta C. Akerly, of Olyphant, Pa.

## OBITUARY NOTICES.

**Mrs. Annie M. Smith** died Oct. 22nd, 1904, aged about 68 years. Sister Smith's residence was in Washington, D. C., though her death occurred near Centerville, Prince William Co., Va. She was baptized by Elder E. V. White, Nov. 8th, 1896, in the fellowship of Frying Pan church, of which church she remained a worthy member until her death, which occurred suddenly from a stroke of paralysis, which she suffered but two days before. She had attended the Corresponding Meeting, and from its sweet comfort, which all who were there will long remember, she was soon taken to the unalloyed joy of an eternal meeting. How sweet is the knowledge that we must die; great and unspeakable the joy of those who depart this life, but sadness, loneliness and woe for those who remain. At times the thought that we must die is sweet; at times, I say, for in much of our life here in the flesh we feel and acknowledge the claims of our mother, the earth, and we cling to her, whether wisely or not, as a child clings to the breast of its mother. We see our kindred depart, and feel to the depths of our soul it is well with them. But we who remain are not comforted; the place once occupied by the loved one is vacant; a strange loneliness comes into our life, and reason as we may, sad, bitter thoughts come into the mind, and questionings concerning the providence of God, the things of faith and matters too deep and too far off to soothe the fearful, the present wound we feel in our poor, stricken hearts, which pain goes down to the lowest depths of our nature, and will not be soothed by platitudes as old as the race, or rather as old as sorrow and disappointment in the earth. We mourn as Rachel mourneth for her children, and will not be comforted because they are not. I am sorry for that man whose deepest feelings of his loss or suffering can be assuaged by the common phrases of the day or times, and though he may seek to hide his soul's anguish out of a sense of duty or kindly interest in those who suffer as well as himself, yet cannot feel the broken heart, the un pitying stroke upon the finest, the most tender strings of heart and soul, that causes him to writh in anguish in his secret moments, as his soul is made bare in its wounded, bleeding, un-comforted isolation. A soul in such a condition is the awful dwelling-place of God. The clouds which envelop it are the "thick clouds," where God reveals himself. No man can draw near to him but by great suffering. It is a mercy when God thus comes near to us, not in those common phrases we so often hear,

and which, alas, have no meaning often in the stricken heart, but when he comes near and we feel him by the weight of that hand under which we cry out with Job, "Have pity upon me, O ye my friends; for the hand of God hath touched me." Such knowledge of God comes only from God himself, and only the hand that wounded can heal.

Somehow I am constrained to write these thoughts in this obituary of sister Smith. I trust God has a purpose of love and comfort to her family and friends in their severe affliction. To her sons and daughters I would say, It is not wrong to grieve, it is not sin to mourn; it is blessed to mourn, especially if the mourning is for the soothing, helpful, comforting presence of the almighty God, who reigns in earth and heaven, in the heart of those who love him. The sign or token of that reign is where it can be read in letters of living fire, "Though he slay me, yet will I trust in him." Where that sentiment is, God reigns. No one with lightness can give utterance to it. The slaying must be realized, and also the assurance that there is nowhere else to go save to the suffering, the crucified Jesus, who came near to the Father by his own intolerable sufferings, but whose reward was so strange "angels appeared ministering to him" in his agony. Strength from God the Father in his sore need crowned him with glory and honor, and here is the glory of his followers. "O God, give me strength to endure," is the prayer going up to God out of the heart of his afflicted people.

J. N. BADGER.

MANASSAS, Va., Nov. 22, 1904.

It becomes my painful duty to write the obituary of my beloved husband, **William H. Dickson**, who departed this life after a very painful and protracted illness, July 15th, aged 66 years. The cause of his death was valvular heart disease, which made its appearance about six months previous. The last four weeks he was a great sufferer, but bore his sufferings with patience and resignation, manifesting that his trust and confidence were in the Savior of sinners. We are consoled only by the great assurance he left us that for him to die was gain. When asking me to read the Scriptures he would say, "Read about that faith that will endure to the end." Once when sitting in his easy chair, I asked him to recline his head to rest. He said, "O no, I want to hold up my head to see the beauties of the new Jerusalem as they unfold to my gaze." His constant prayer was that the Lord would take him home; he would say, "Will not that be a glorious exchange?" In early manhood he served his country in the Civil war. Before the war he united with the Presbyterian Church. We have been married thirty-seven years, and he has attended Baptist meeting with me whenever he could; he said he liked the Baptists. He requested Elder J. D. Hubbell to preach his funeral sermon, which he

did, from John xiv. 1: "Let not your heart be troubled," &c. He leaves to mourn, his lonely widow, one daughter, two sons and one sister, beside numerous relatives and friends. He was a kind, devoted husband, an affectionate father, a noble-minded citizen, highly respected by all who knew him, as was evidenced by the immense concourse of people who attended his obsequies. I feel he has only gone on a little before, soon we must follow. My desire is that the Lord will reconcile us to his will in all things, and help us to say, "Thy will be done." May he sustain us in our great affliction, is the prayer of the unworthy writer,  
JULANA H. DICKSON.

ARENA, N. Y., Nov. 22, 1904.

DIED—August 13th, 1904, **Mrs. Olive T. Johnson**, wife of brother Ellis Johnson, of Justus, Pa., aged about 50 years. She had been in poor health for nearly twenty years; her last sickness was from heart failure. She was married to brother Johnson Feb. 19th, 1876, who is now left sad and lonely, with father and mother, (who are brother and sister Russell) an adopted daughter, Mrs. May Tripp, of Scranton, Pa., one brother and two sisters, and many other relatives, to mourn for one they loved. Sister Johnson was baptized by the writer of this notice August 1st, 1885, uniting with the Old School Baptist Church called Abbingtion, at Justus, Pa., living in the esteem, love and fellowship of the church until called from time to eternity. We miss her much at our meetings. She was sound in the faith of the gospel of grace, firmly established in the doctrine of the unlimited predestination of all things, eternal vital unity, the resurrection of every chosen vessel of mercy from the dead, mortal to immortality, corruption to incorruption, time to eternity. One after another are taken from the little band of brethren, until there are only nineteen or twenty left. May God grant comfort to the dear mourning husband, family and friends for Jesus' sake.

The funeral service was held at the meeting-house August 16th. The writer spoke to a large congregation, after which the remains were interred in the cemetery near by.

D. M. VAIL.

WAVERLY, Pa.

DIED—At the residence of her son, in Olive, Ulster Co., N. Y., Oct. 7th, 1904, after a lingering illness, sister **Mary Elmendorf**, wife of brother Peter Elmendorf, aged 75 years. Sister Elmendorf united with the Olive and Hurley Old School Baptist Church many years ago, and always manifested a living interest in the church by walk and conversation, and delighted in filling her place among the saints until failing health deprived her of the privilege. We will miss her from our midst. A more energetic woman, wife or mother could not be found. She was a kind friend and good neighbor. As a farmer's wife she filled the

place with mind and anxiety indoor and out. But all is at an end now, and the place that knew her so well knows her no more forever. We believe the eternal life that was given her as a child of God, by which she was prepared to worship God in spirit and truth, was hid with Christ in God, and the sealing by the holy Spirit of promise of the body as an Adam sinner assures its resurrection in the likeness of her Lord and Savior Jesus Christ when time shall end and all the saints are gathered home to die or be separated no more. Our dear sister leaves a husband, three sons and one daughter, a number of grandchildren and other relatives, with the church, to mourn. May Israel's God reconcile them all to his holy will for Jesus' sake.

J. D. HUBBELL.

KELLY CORNERS, N. Y., Nov. 17, 1904.

DIED—At her home near Appin, Ontario, Oct. 19th, 1904, my dear cousin, **Mary McLean**, the beloved wife of Hugh McLean, in her 58th year. In my remembrance she never seemed very strongly constituted, but was always able to be around till this summer, when she was stricken with an inward disease. She was of a mild, unassuming, beautiful christian character, and very much beloved by those who had the pleasure of being acquainted with her. She loved the Old Baptist preaching, and though not a member, her conduct and conversation gave evidence of Christ in her the hope of glory. Besides her husband, she leaves one sister, one brother and a host of relatives and friends to mourn her death; but she is at rest. As she lay in her casket death seemed robbed of its terror. She was taken from her home and gently laid to rest in the silent city of the dead.

We hope that God will grant us grace and strength to bow in humble submission to his will. We know that God is wise and righteous in his dealings, and worketh all things after the counsel of his own will, and we desire that he will sanctify this bereavement to her husband, relatives and friends.

(MRS.) GILBERT MCLEAN.

MELBOURNE, Ontario.

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BI-CENTENNIAL  
CELEBRATION  
OF THE  
WELSH TRACT CHURCH.

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

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

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 72. MIDDLETOWN, N. Y., DECEMBER 15, 1904. NO. 24.

## CORRESPONDENCE.

### ROMANS VII. 1.

“KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?”

What the apostle has declared in this, and the few following verses, has for a long time been pondered over in my mind, and I have thought, Do I now, or have I ever known anything about it? I can see plainly that no law could have any dominion over a man after he is dead, and the verses following embody something that I sometimes think I can see a great beauty in. But again, when I look at the same Scripture, I think that I do not understand anything of Paul's meaning in it. There is no Scripture that I have pondered over more than this, yet my mind is clouded concerning it. I confess that I look at this Scripture in a different light from what was the case formerly. But do I now understand it? Sometimes I am given light when writing, and if now it is God's will to unfold the hidden truth to my mind, I shall confess it did not come from my store-house of wisdom, but from above.

The law of course has no dominion over

a man after he is dead. “For,” says Paul, “the woman which hath an husband is bound by the law to her husband, so long as he liveth.” This all is plain in a natural sense, but the question is, How is it true in a spiritual sense? Paul goes on to say, “But if the husband be dead, she is loosed from the law of her husband.” This I can also see in a natural sense, but how is it to be understood in a spiritual sense? The husband and wife are bound by the law to each other, while the death of either releases the other from the legal obligations wherein they have been bound. Paul goes on to say, “If, while her husband liveth, she be married to another man, she shall be called an adulteress.” This also is true in a natural sense, but how shall it be spiritualized?

The Lord said Israel was his dove, his spouse, his undefiled. “She is the only one of her mother.” He says of her that she has dove's eyes, and she is fair to look upon, and that he is married to her, but she had committed fornication and had bowed to idols. Because of this he gave her a bill of divorcement, and gave her over to be a servant to those after whom she had gone, until she should

cry out in slavish bondage unto her lawful Lord and Husband; and though she had been false to her husband, yet he declared that he would hear her cry. His love for her was everlasting, therefore he sent her deliverance. He said, Cry unto her, that her warfare is accomplished, her iniquity is pardoned, and that she hath received of the Lord's hand double for all her sins. She is sometimes compared to a backsliding heifer, but again her iniquity is pardoned. How awful it is to hear the complaint of the Lord against his spouse. For Israel, to whom he is married, his mercy endureth forever. In a little wrath he hid his face from her, and for a small moment he forsook her, but with great mercies he has promised to gather her again to himself. He heard her cry, and redeemed her from all her bondage. How strong must be the love of God, the Husband, who so often had mercy when his spouse deserved death. He suffered not his faithfulness to fail, nor did he utterly withdraw his loving-kindness from her.

But to return to the text. The statement is that if her husband is dead she is loosed from that law, and can marry whom she will. Paul adds to this, Likewise, my brethren, ye are dead to the law by the body of Christ. He says again, "Ye are dead, and your life is hid with Christ in God." How is this? Does he mean they are dead in such a sense that the law hath no dominion over them, and that they have entirely escaped from its power or its demands? It certainly does appear thus, for he says that sin hath no dominion over them, because they are not under the law, but under grace. He says, We are delivered from the law, that being dead wherein we were held. We are dead, and therefore cannot be any longer accountable to the law. We are

dead to the law by the body of Christ; we are crucified with Christ; as many as have been baptized into Christ have been baptized into his death. "Christ is the end of the law for righteousness to every one that believeth." We are free from the law through the death of Christ; he blotted out the handwriting of ordinances which was against us, nailing it to the cross. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (The law was not weak in itself, but it could not fulfill itself through the weakness of the flesh.)

Paul declares that if before the husband is dead the wife be married to another man, she shall be called an adulteress. What then shall we say of those who while yet not freed from the first husband are seeking to be married to a second husband? How can we spiritualize this? Paul said to the Ephesian brethren, "You hath he quickened, who were dead in trespasses and sins." They are now dead to sin, but alive unto God. This is true of every child of grace who has been quickened; they were dead in sin, but are now dead to sin; and "he that is dead is freed from sin." Every child of grace has been delivered unto death, and then delivered from death. Death is a very sorrowful condition, and when one can see one of God's little ones in this state it is a pitiful sight to behold. But those who have passed through this trying ordeal have died to the love of sin, self, the world, and all that they had trusted in before. The hearts of such as these go out to those who are dying, in greatest sympathy, and when they see



that the last struggle is over and the sinner cries, "If my soul were sent to hell, thy righteous law approves it well," they understand that deliverance is at hand. Such as these can go down no further, they have sunk to the lowest depths. Then God takes them out of the horrible pit and miry clay; he speaks peace to their troubled souls. The soul now will say, He hath spoken peace to me, he hath heard my cry, he hath given heed to my supplication. I was lost, but now am found; I was dead, but now I live. "Therefore by the deeds of the law there shall no flesh be justified in his sight." "For the just shall live by faith." "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Therefore we conclude that a man is justified by faith alone. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Such subjects of grace are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, for

it is God who worketh in us to will and to do of his good pleasure. "Our sufficiency is of God." Faith is a gift of God, and so is belief. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "The preparation of the heart in man, and the answer of the tongue, is of the Lord." Without faith it is impossible to please God. And "before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed." When faith comes the child feels his sins rise up before him like a mountain, it seems to him every person must see him as he is; how shameful, he feels, is his condition. He strives to cover himself with a robe of his own manufacture, but behold it is only figleaves. But as God made Adam a garment from the skins of slain beasts, so Christ was slain and his robe of righteousness was wrought on Calvary for every one whose sins have been uncovered. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Their sins are imputed to Christ, and his righteousness is imputed to them, and they do not desire to be found having their own righteousness, but the righteousness which is by the faith of Jesus Christ, which the righteous Judge gives to all that love his appearing; and the life that they now live in the flesh they live by the faith of the Son of God.

There is still another verse which I ponder over which reads thus: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death." "When we were in the flesh." Can it be that there has ever been a time

when we have not been in the flesh? What does the apostle mean here? In the next chapter he says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." I can perhaps see what Paul means when he speaks of the time that they were in the flesh. He seems to refer to the time when they had not the Spirit of God in them. "All men have not faith." The apostle Jude says, "These be they who separate themselves, sensual, having not the Spirit." Thus it begins to dawn upon my mind that Paul had reference to the time when they were without Christ, having no hope and without God in the world, until the time when he could declare of them that they were not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in them. He adds, "If any man have not the Spirit of Christ, he is none of his." And thus we learn that if he has that Spirit he is not in the flesh, but in the Spirit. When we were in the flesh we walked after the flesh, and warred after the flesh, but now if the Spirit of Christ be within us, we are considered by Paul as not being in the flesh, but in the Spirit, and when we are thus favored we are freed from sin. This does not mean that we have no sin, but that we have been delivered from its dominion. Our sins were laid upon Christ, and his righteousness given to us, and we have no other. He is our righteousness, for he is our life.

N. PETERS.

PORTLAND, Ind.

[IF we may judge from the many things said about it in the Scriptures, there is in the judgment of the holy Spirit no more important subject than this treated of by brother Peters. Paul will not allow for a moment that the law has any salvation in it, he insists that salva-

tion is by grace only. He will not admit that the grace of God and human work or merit can mix in the salvation of men. It is as abhorrent to God that man should try to mix grace and works in their salvation, as it is for a woman to marry a second husband while her first husband is living. So one must be dead to the law before they have a right to be married to Christ. He who looks in the slightest degree to his own work is an adulterer, if at the same time he claims Christ as his Savior.—ED.]

WINONA, Wash., Oct. 26, 1904.

ELDER F. A. CHICK—DEAR BROTHER:—Having been requested by a precious brother to write some of my travels for the SIGNS, I will now try to do so, begging the Lord to direct me to the comfort of some of his little ones. I have never felt that I could write anything that could be used by any paper without excluding better matter, but it is no more than right, if I have one talent, that I should put it on exchange. I have often wondered if there is another one like me. I was so young when the Lord, as I have hope, showed me that he was my Savior, that I fear sometimes I was mistaken; not that I doubt his ability to save. At such times I am made to go back over the things which I have experienced. I once loved to be amused by anything that pleased my fancy; I enjoyed dancing and all the vanities of this life, and had not a thought of anything eternal, except that I thought that after awhile, when I got ready, I would do like the rest who were old, I would get religion. I commenced going to dances and parties at a very early age. When I was fourteen years of age, one day my mother left me at home, telling me to come on after her, as she was going to one of my sister's not

far away; but instead of following her, I took the gun and started out hunting, which I had promised not to do. I shot a rabbit and started to reload the gun. This much I remember well. The next I remember was, that the powder horn was empty, and what powder would not lay in my hand was on the ground. Brethren, you who have seen the exceeding sinfulness of sin, know how this poor boy felt as he went back home and then followed his mother with a conscience accusing him at every step, and how he resolved never to do anything wrong again. And with this was a feeling that I was not going to live long, and thought, What will become of me if I do this way all my life? I think that I saw the need of what is called religion, as a preparation for an eternal hereafter. I tried to do good; I begged the Lord to help me. It seemed to me that if I did more good than I had done I would be saved. I began to study, and I found things different from what I had thought they were. A corrupt fountain sends forth corrupt water. A sinner can do nothing but sin. I knew that I was a sinner, and I could not get so good but what I would transgress in at least one thing; then I was guilty of the whole law. Then I began to beg to know what to do. All that I read condemned me, and all that I could do did not help me. This caused me much trouble. I could see that I was a sinner, and it seemed that I was becoming worse and worse. I tried to pray, but that did me no good. I began to think that it was wrong for me to pray, and then I would try to stop praying; and all the time it seemed as if the time of my stay here was getting shorter. I began to go from place to place, hunting some secret place to cry and mourn over my condition, and at times my very

breath was a cry for mercy. I thought, Surely if I do not find some help I must die, and then go to torment. I did not think there was any one who could help me but God, and I did not see how God could save such a sinner as I was, unless he saved every one else. But my cry was, Lord, be merciful to poor me; all else had failed.

I was sitting in the room at home, my head bowed down with my grief because all hope was gone, when in a moment the room was full of light, and I was praising God, and all was peace and joy; I had found him whom my soul loved. The blessed Son of God was made manifest to me as the chiefest among ten thousand, and the altogether lovely One, and in him my righteousness exceeded that of the scribes and pharisees. This was a blessed time. The angel that told the shepherds of the goodness of God had told me the same, and I rejoiced.

Eight months after this I was received into the church. I have had many dark and gloomy times, and some seasons of joy. If it were not for these rests along the way surely I should fall. How sweet it is after being out, as it were, in the great desert, to come into the shadow of a great rock to rest, and to come into the banqueting-house and be fed, or to have a draught of water from a pure fountain. When we are almost ready to give up, and conclude that we are not what we have hoped we were, if our blessed Lord comes to us then and says, "It is I," we are filled in a moment with joy and praise, for it is written, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Surely it is a glorious state to be in the presence of our God.

Thus I have traveled for twenty-four years. I cannot tell of all the blessings

that I have received, the least of which I did not merit. But let me tell you of one of the greater blessings that I have received. The fourth Sunday in last August my wife was enabled to tell what the Lord had done for her, and was baptized. While at the water the opportunity was given, and my two oldest daughters at home came forward and were joyfully received. I was made to ask myself, What am I that the Lord should so wonderfully bless me as to give me to witness that which I had so greatly desired? My heart was full, and I was enabled to shout forth praises to the good Lord. I was satisfied, as were the brethren, for two years that my wife had a good hope, and while she was able she was particular to have me ready to go to the meetings, and when she was in bed, for nearly three years, she was anxious that I should go, and I went twice a year, about one hundred miles. When I would start she would ask me to remember her. Often I went with a heavy heart, thinking, Surely the Lord has not required this at my hands, but when I would get there they all would seem glad to see me, and when I would be trying in my poor, weak way to tell them of the precious promises of the Lord, and that he who had promised was fully able to perform, I would be made to rejoice to see them rejoicing with the silent witnesses of their tears running down their cheeks. O, it was good to be there.

But I must close, lest I weary you. May God bless his Israel.

Yours in hope of a better life through the blood of Jesus,

T. E. ATTEBERY.

#### THANKSGIVING DAY.

TO-DAY over a land containing about seventy-five millions of people is proclaimed by the rulers thereof a fast of thanksgiving and prayer. The observance of this day did not originate from any rule of life given in the testimony of the word, but through the teaching of a religious sect which has been influential with the rulers of the land to such an extent that it has become a part of their policy to ordain a "fast" once every year. As far as my observation extends, the day is one of feasting and jollity, even among the strictly "pious" religious teachers. It is true there are many religious meetings to-day, but see the vain show displayed. Will-worshippers will say, We thank thee, O Lord, while God's poor and afflicted people will say, Lord, make us thankful, for we doubt as to our ability to know our hearts that they are truly thankful to God for the many blessings bestowed upon us. The observance or non-observance of this day is immaterial to the child of God. Certainly the observance of it as it is generally kept cannot teach him to be thankful to the great Giver of all good. We are to be in subjection to rulers, for the powers that be are ordained of God, "for there is no power but of God." Kings and governors cannot bind or control the conscience of a child of God; this work belongs to a different government, the Ruler of which has complete jurisdiction over his conscience and all the secrets of his inner mind, to rule in him "both to will and to do of his good pleasure." The poor, dependent subject of this higher and better government relies upon the Governor to qualify and animate him to offer praise and thanksgiving unto the Most High. In his worship, whether praise, thanksgiving or prayer, he is

amenable alone to him who bears the government, for "the government shall be upon his shoulder." His government shall increase and shall be peaceable, because he has unlimited power in all his domain. He bears the key of his Father's house upon his shoulder, having absolute control over all things; he opens and none can shut, he shuts and none can open. He that bears allegiance to this royal Governor cannot bear allegiance to another power in the things controlled by him, but must look to the highest for comfort. How then can a child of God be dependent upon an earthly potentate for an order how or when to worship? It is the same principle that has ever moved antichrist to dictate to men in regard to their worship. What a contrast this is when compared with the Spirit of Christ as it is manifested in his children. This spirit of meekness forbids that any should presume to bind the conscience of his fellow-creature, or rob God of his glory.

A day of thanksgiving. Every day to the "lively stones" of God's grace is a day of thanksgiving. "In all things give thanks." It is one continuous day of thank-offering to God's quickened sons and daughters, who are sons and daughters of the Lord Almighty. These are told to pray without ceasing, and I am persuaded that they do by the spirit or holy desire given them, which is not of man, nor after the manner of men. This spirit is against the flesh, and it is contrary to it, hence not of the same origin, if it were, it could not be said to be contrary to the flesh. In this respect we see the difference between those who worship God and those who cannot worship him. Those who have the spirit of grace worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh.

God's worship must be pure, not adulterated with works of the flesh, but adorned with the fruits of the Spirit. God seeketh such to worship him as do worship him in Spirit and in truth. They that worship him must worship him in Spirit and in truth. How then can a man of the flesh worship God? It is impossible. If a man of the flesh cannot worship God, how can he pray to God? Again impossible. If a man cannot pray to God, he is dead to God and to all spiritual things. The natural man receiveth not the things of the Spirit of God, for these are spiritually discerned, neither can he know them, simply because he is flesh, without any spiritual life, light or being. Who but God has made this distinction in giving life, light and liberty to some, while others are left dead to the quickening power? If we are alive from the dead, or are risen with Christ, let us seek those things which are above, seek the substance and not the shadow. Days and seasons in olden time were but the shadow of coming events. The apostle would have us to know that days or seasons were unimportant. We are to let no man judge us in respect to a holy day, feast day, new moon or Sabbath days, which are a shadow of things to come, but the body is of Christ. May all of our days be a day of praise and thanks.

In hope,

J. F. BEEMAN.

CARMEN, Okla., Nov. 24, 1901.

MELBOURNE, Ont., Sept. 19, 1901.

ELDER F. A. CHICK—DEAR BROTHER:—Noticing by the label on my paper that another year has passed away, I inclose two dollars for the renewal of the SIGNS OF THE TIMES. Two of my family have been ill recently, and the SIGNS was like a lovely visitor, coming with good tidings

of great joy to my children, as well as to myself. It has pleased a kind Providence to restore them to their usual health, for which I am truly thankful. During their illness I prayed for submission to his holy will, that at least sometimes I might be enabled to say, "Thy will be done." I was comforted with the assurance

That our God is good;  
His mercy is forever sure;  
He hath at all times firmly stood,  
And shall from age to age endure.

To-day I feel blessed with a spirit of praise to the Lord for his goodness and kindness to me, and as we live in a beautiful country crowned with flowers, fruit and vegetables, and every comfort that a mortal could desire, the twenty-third Psalm seems so sweet:

My table thou hast furnished  
In the presence of my foes;  
My head thou dost with oil anoint,  
And my cup it overflows.

We have meeting twice a month in the meeting-house that is a mile from our home. Elder Carnell continues to preach with great liberty to the comfort of those who love the truth, and also Elder H. M. Curry, who is gifted in church order as well as in the doctrine of our faith, has the courage to stand by the convictions of his conscience, even if he should stand alone. My mind goes out in love to the dear ministers who have visited us in our home: Elders Gilbert Beebe, William L. Beebe, Silas H. Durand, Johnston, Biggs, Bundy, Sawins, our late beloved pastor, Elder Pollard, Elders Lines, Frazee, Vail, Eubanks, Scott, Boaz, Jenkins, and if I have missed any name the love is the same to them. Some of those mentioned have passed away from our midst, but I believe they still live in a glorious world, to which, if it is the Lord's will, we will be taken to dwell with them.

How delighted we are to read the let-

ters in the SIGNS, and I feel so reluctant to write anything myself.

One evening after retiring the words came to my mind, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Work, work, what shall I do? I asked. Write; to whom shall I write? Write to Silas H. Durand. What shall I write to him? Write the thoughts and exercises of your mind. I felt so alone, so sorrowful, so full of error, and asked, Was it ever laid on any human being to write? The angel commanded John to write, and he wrote to the seven churches of Asia, and they were all in error except one, and that one needed no reproof. These were the very churches of God, and they were in error and needed reproof; but when the redeemed shall be gathered to the Father the church of Christ will be perfect. These things are too wonderful for me to understand; I have no right to touch or handle them, but like the Shunammite of old I have tried to express my love to those who I believe are the servants of the Most High.

The seventh chapter of Luke tells us of a woman who kissed the feet of Jesus, and anointed him with ointment, and washed his feet with her tears, and wiped them with the hairs of her head. And we read, the Savior loved her, and blessed her, and said to her, "Thy faith hath saved thee: go in peace." When I think of our dear Savior, can I ever forget when I saw myself a sinner, and felt and believed that Jesus was my righteousness? Jesus is the regeneration of his people, their righteousness, sanctification, justification and their redemption, and also their resurrection. "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." Jesus is the wonderful counselor, the only example which is perfect. How humbly he walked, different from the "I am holier than thou" attitude.

How happy and privileged I am to be a member of the Old Baptist Church. There never was a happier bride, and I rejoiced in the honor of motherhood, but the joy of being baptized I could never express. As Elder Carnell took my hand as I stepped into the water I thought, This is the river of baptism; when I cross the river of death will my Savior be with me? The testimony was sweet.

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
I lay my head upon his breast,  
And breathe my life out sweetly there."

As we walked up from the river bank, my clothing wet and dragging, some one behind me said: "I often wondered what the scene was like when John baptized Jesus, but that view came before my eyes to-day." My tears are my meat, the psalmist says, and this is my portion many a time. Looking up into the beautiful sky, where the firmament proclaims his handiwork, and the stars speak his glory, I feel to say, What are thy ways, O Lord? But the way of the Lord is past finding out. "In all thy ways acknowledge him, and he will direct thy paths." And what are thy paths? Humility. Lord Jesus, create in me a clean heart. Then the command comes, Love your enemies, love them that hate you and spitefully use you. But the answer in my heart is, The spirit is willing, but the flesh is weak. But a sweet peace comes, a joy that passeth understanding; everything looks more beautiful, even the flowers seem filled with meek submission; there is a harmony in the universe, the silence becomes strangely eloquent, and

with a thrill the very air seems to breathe a spirit divine. Teach me, O Lord, and I shall surely be taught; and when the Lord makes peace no one can make trouble. The years are going by, the shadows are falling; soon we will enter the portals of never-ending day. "It doth not yet appear what we shall be," but I have the faith that I will see my Savior and be like him.

Dear brethren in this precious faith, it is not our privilege to be glad over anything earthly very long. The sentence passed on us is that our days are few and full of trouble, but the Lord will not put upon us more than we can bear, and with the great Captain of our salvation leading us on, it will only be a few days more, when the burden will be lifted and we will sing, Glory to our Redeemer, in a world without end.

Lovingly,

(MRS.) GILBERT MCLEAN.

COALDALE, Ark., Sept. 20, 1904.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE OF LIFE ETERNAL:—I can certainly say that the dear SIGNS OF THE TIMES has been a great comfort to me while living in this low ground of sin and sorrow. I have been afflicted for several months, but now my health is improving. This world seems so dark and dreary, but we must travel in dark and rough places, and bear our afflictions as passively as possible; the Lord knows our every weakness. At times I feel like one alone. Is there any one like me? Sometimes my troubles seem more than I can bear. My husband is a sickly man, and for months the care of my family depends solely upon me. But I am thankful to the all-wise God that it is as well with me as it is. The Scripture says, "Having food and raiment, let us be therewith content."

I work by day and read the dear SIGNS at night. I do enjoy reading the dear letters of the brethren and sisters. John said, "We know that we have passed from death unto life, because we love the brethren." That love must be of God. But if any man hate his brother, the love of God is not in him. O how could it be any other way when God is love, and so loved us that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? Thus they all love one another with the same love; this love is peculiar; it is a love that cannot be feigned. While in this life there have been many troubles for me, a poor worm of the dust, yet something seems at times to say to me that I have been blessed with many blessings, for it was his loving-kindness that gave me, if I am not mistaken, an eye of faith to see the condition that I was in, and he has, I hope, lifted me up out of the mire, and put a new song in my mouth, that I should sing redeeming love; and this has been my song, and shall be till I die. My prayer is that the good Lord of heaven and earth may give me grace, that I may walk in the light, not the light of this world's vanity, but in the beautiful light of God; O may my walk be close with God.

I feel this morning that in me (that is, in my flesh,) dwells no good thing, and every good and perfect gift comes from God, the Father of all mercies, and the Giver of every good and perfect gift. He has said in his word, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." In another place he has said, "For many are called, but few are chosen." The great question with me is, Am I among the chosen of the Lord?

He said, "If ye love me, keep my commandments."

I find great comfort in reading from those who are so much better acquainted with the Scriptures than I am. I believe the Lord reveals his truth to each and every one, but still if I had a Bible I could read more, and I should rejoice to do so, and I doubt not that I should have more understanding than I do now.

In a dream the other night these words were spoken so plainly to me, Keep the sword of God with you. It was so plain that it awoke me; it has been a comfort to my soul. May we all ever keep the sword of God with us, and earnestly contend for the faith that was once delivered to the saints. The world may point the finger of scorn, and persecute, and say all manner of evil of us, but may we stand firm, and endure all things for his name's sake. What is this world, and all that is in it, in comparison with the sweet promise our blessed Savior gave us? and not only to us, but to as many as Christ died for. Some will say, In thy name have we cast out devils, and in thy name have we done many wonderful works, to whom he will say, Depart from me, ye workers of iniquity, I never knew you. But to the just he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Are not the first those who claim that their good works, and their trying to save souls, are their righteousness, instead of Christ?

I believe in one God, and that he is the Savior of all who ever will be saved. By grace are ye saved through faith, and not of works, lest any man should boast.

I have written much more than I expected when I began writing, but I hope that you will pardon me; I do not want to weary you with reading my scattering



words. If I have written anything that is contrary to truth, please correct me. When it goes well with you, dear brethren, pray for me. May the good Lord give me grace, and guide me, and give me strength that I may walk in the strait and narrow way, according to his holy calling, and when I come to die, may I still be composed by grace.

Now do with this as you think best. May the Lord be with you and bless you, is the prayer of your little sister, if not deceived,

(MRS.) ELLA DAVIS.

MARGARETVILLE, N. Y., Nov. 21, 1904.

DEAR BROTHER KER:—I missed you at the Vega meeting this fall, although we had a most excellent meeting, they all talked so good; and then the night meeting at sister O'Connor's was also very comforting to me, a poor, vile worm of the dust, so weak and insignificant, for vile and full of sin I am; God is full of truth and grace, he is our Shepherd, our salvation, our all, and having him I sometimes feel that I want no more, for he maketh me to lie down in green pastures beside the still waters. When his banner over me is love, then I can praise him for his goodness to me, yes, praise him from whom all blessings flow, praise our great Redeemer, sing praises unto the Lamb for his wonderful works to the children of men. O come let us sing unto the Lord, and in God our Creator rejoice. In psalms of thanksgiving record his praise with one spirit and one voice, for great is the Lord, and greatly to be praised. He has taken us up out of the pit and the miry clay, has put a new song in our mouth, and having loved his people with an everlasting love, he draws them with the cords of his love, and keeps them as the apple of his eye, and saves them with

an everlasting salvation. O, is not this wonderful, this love of Jesus for his people? We cannot comprehend the height nor depth of it, but we can love, wonder and adore our Maker for the blessings we enjoy, which are innumerable, and having food and raiment we should be content, but instead I am often repining at my state of health, instead of being grateful that it is as well with me as it is. I have such a deceitful heart and wandering mind, running after the things of this life, when I should like to have it set upon things above, upon Jesus and his love. Once he was my joy and my song all the day long, now I hardly know my own mind. I am a mystery to myself, yet I think I do enjoy meeting with the saints and hearing them tell of their joys and sorrows, for this is a world of tribulation. Here we have no abiding city, but hope for one to come. Surely the Lord has been good to me all my days, he hath done great things for me, whereof I am glad, yes, glad that I have been strong enough to attend our home meetings, as well as the Vega meeting. Why should I complain of want or distress, temptation or pain? he suffered no less; the heirs of salvation I know through his word, through much tribulation must follow their Lord.

Please pardon me for writing this to you, as I feel poor, weak and worthless, and that I ought not to write to one of the Lord's chosen ones.

From a little one,

PHEBE J. FAULKNER.

HAMPTON, Iowa, Sept. 17, 1904.

DEAR EDITOR, PUBLISHERS AND READERS OF THE SIGNS OF THE TIMES:—It has been a long time since I have written anything for publication. I have just read the last number of the SIGNS, and

have read every article in it, and my mind has been carried back many years. My father was a subscriber away back in the fifties, when I was a boy. At that time I was not interested in it, but often wondered at it. When father received a number he would read it the first one of all the papers which he took. He would read it aloud to mother, but I was not interested, but when he took up the *Saturday Evening Post* I could sit and listen, as it gave all the general news and happenings at that time. But there came a change in my feelings; then I would get the SIGNS and read them, and I loved them. I want to say that I have never changed in this since. I have taken several religious periodicals published by the Old School Baptists, but none have stood as firm as the SIGNS. I have always believed the doctrine it advocates, but O the changes that have taken place among the Baptists. There have been divisions upon doctrine and order, conventions and councils have been called to arbitrate differences, thus, as it seems to me, conforming to the world. These general meetings called for these purposes have but made the matter worse. Now, dear editor and readers of the SIGNS, I am glad that the SIGNS does not care for or yield to the opinions of men. Our only refuge is the eternal God, the ruler of all things. Jesus is the head over the body, the church; he asks no counsel of men, nor their opinions. Be of good cheer, the dear old SIGNS has stood the storms of persecution for nearly three-quarters of a century. Our God has raised up men to fill the places of those who edited its pages in the past and who have gone to their reward, and I feel to believe that when the present editor and publishers are called home, others will take their places. When I look back over my early

years, when such men as Elders Gilbert Beebe, Wm. L. Beebe and brother Benton L. Beebe were editors, and writers like Elders Samuel Trott, J. F. Johnson, the two Puringtons, I. N. Vanmeter, Thomas P. Dudley, and many others, who stood firm on the doctrine of unlimited predestination, and who helped fight the battles against the new isms of their time, including the mission system and other worldly auxiliaries to the church, filled the columns of the SIGNS, I rejoice to see that the SIGNS still stands firm as a rock. Others have taken the place of these old soldiers as editors and writers, their motto has been, and I hope will continue to be, "The sword of the Lord and of Gideon." So write on, dear brethren and sisters, it does your poor old brother so much good to read your communications. I have been in the warfare nearly fifty years, and have tried to contend for the faith once delivered to the saints, that salvation, from first to last, is of grace, and no conditions in it. We have "Can help its," but I am a poor "Can't help it;" by the grace of God I am what I am.

I remain yours to serve, in gospel bonds,

E. A. NORTON.

RALEIGH, N. C., Nov. 19, 1901.

ELDER F. A. CHICK—DEAR BROTHER:—Ever since I received the last number of the SIGNS and read your article on the ten virgins, I have desired to write and tell you how much I enjoyed it. I verily believe what you wrote, and have believed it for years, but I did not know of any one else who held to the same view; it does me good to know that you also believe the same. I enjoy reading the SIGNS so much, and my desire is that its writers may be blessed to continue in the

faith, and be given the humble boldness of the Spirit to contend for it.

I have thought many times of the charge delivered by Paul to Timothy, to preach the word. He charged him before God and the Lord Jesus Christ to preach it; and then gave as his reason that the time would come that they would turn away their ears from the truth and be turned unto fables, and they should heap to themselves teachers having itching ears, &c. He continued, and said, "But watch thou in all things, do the work of an evangelist, make full proof of thy ministry." I think that every truly called minister desires to make full proof of his ministry, for we feel that we must give account unto God, and not unto man; and this is now, right here in time. Every time we preach our conscience either commends us or condemns us. I think if the church ever needed a faithful ministry it is now, for so many evils seem to be in our midst, and so many false teachers are afloat. These are the ones called by Paul, grievous wolves, not sparing the flock, and they draw away disciples after them. Dear brother, if I know anything about it, a truly called servant has much to endure, and were it not for the sufficiency of God's grace, how could one stand? I think Paul uttered a blessed truth when he said, "By grace are ye saved." This means in time as well as in eternity. I hear some preach who seem to think that we are saved in time somewhat by our obedience, and while I think they mean well, yet I can but think one is saved, even in time, only because God's mercies fail not. I know I used to think in some things different from what I do now, and I feel a desire to praise God for showing me in my own experience what I could not learn in any other way. He is the wonderful

Teacher, and his teaching is "unlike" all others; for all earthly teachers teach their pupils that there are many things to be done by them after they are fitted for their tasks, and their ideas are that they can do more and more as they advance in their studies. But not so with the great Teacher, he shows his people as the years go by that they can do less and less, until at last they find his words true: "Without me ye can do nothing." I felt at Raleigh to-day, while speaking to the church there, surely it is God's grace performing this labor; and not from any other cause can we preach, pray, sing or hear, or in any way worship him who sits upon the throne, and declares that all nations are as nothing to him, and less than nothing, and vanity.

I hope you will be blessed to visit us at some not far distant day, and that you may come to us in the fullness of the blessing of the gospel of Christ.

In love I am yours,

W. A. SIMPKINS.

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WINONA, Wash., Sept. 18, 1904.

DEAR BRETHREN OF THE HOUSEHOLD OF FAITH:—This faith is the substance of things hoped for; if we possess this substance it is because we were chosen in him; it is not that we are to be chosen in him by accepting him, or by being conformed to traditions, or ordinances, or maxims, or forms, or rules, but chosen in him before the world was; in him we have an inheritance according as we have been chosen in him, that we should be holy, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. It is not alone the most agreeable things that are worked after the counsel of his will, but the Spirit says, All things, and this is according to his own purpose and

grace, which was given us in Christ before the world began. Then it is because of this choice and gift that we are manifested in regeneration; and it is written that it is of his fullness that we all have received, and grace for grace. Being confident, brethren, that you are of the household of faith, I have presumed to trouble you with a feeble effort to transfer to paper, by the medium of the pen, some of the leadings of my mind, yet at the same time I fear that it may supplant some brother or sister burdened with more profitable things. I venture into your midst feeling as one born out of due time. In Elder Gilbert Beebe's day my father, D. A. Jones, was a subscriber to the SIGNS. I remember with gratitude hearing him read the glorious truth communicated by the then correspondents, of whose names only one appears in the number of the SIGNS before me, and he as editor. I have been so long separated from the little circle of correspondents, let me ask what has become of them? I recall the names of F. W. Keene, S. H. Durand, Wm. F. Jones and F. A. Chick. I am surprised to receive a copy of the paper without a communication from either of the above. Yet in reading the paper I am not disappointed, for the Lord is yet pleased to remember his promise that he will not leave himself without witnesses. But it has seemed at times, when designing men are coming in to spy out our liberties which we have in Christ, and so bring in damnable heresies, teaching perverse things to draw away disciples after them, as though all true witnesses were gone. It seems as though the day of Christ is at hand, for there is such a falling away, and the man of sin is so revealed. I am made to ask, Who shall abide his coming? But after the storm is over and we can see his bow in

the cloud, then we can rejoice that he has not forgotten his covenant, and we are encouraged to stand still and see the salvation of the Lord. Our enemies still exist, but they are separated from us, that it might be made manifest that they are not of us. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Heaven and earth shall pass, but when they do it will be according to the predestination of God, even as it stands according to that predestination. If one of his purposes shall fail, then all might fail.

I would like to meet you all once in this life, to hear you tell of your hope in him, and of the fulfillment of the purposes of God in him. May the ever-blessed Spirit be with you to guide and comfort you; is the prayer of one unworthy of your fellowship. Pray for me when it is well with you. Farewell.

A. G. JONES.

[ELDERS Keene, Durand and Chick, the last as editor, are still writing for the SIGNS.—ED.]

BURDETT, N. Y., Nov. 28, 1904.

DEAR EDITOR:—Please find inclosed money order for three dollars for renewal of the SIGNS and help to aid the cause. I very much enjoy the regular visits of the SIGNS OF THE TIMES; the editorials and other matter published therein bring to me life, happiness, health and rest.

I have heard some of our Elders say they had preached many years, but what had it amounted to? I feel to say that God's purpose has been accomplished therein. He speaks through his servants to the comfort of his sorrowing children, and many are made to rejoice in a living Savior, the needs of the hungry and thirsty have been supplied, and many sons and daughters have been called from

afar and from the ends of the earth by the gospel of the grace of God. What a blessing to be brought up out of the horrible pit and out of the miry clay and have our feet placed upon the rock. On this rock, the sure foundation, Christ Jesus said he would build his church, and all the powers of darkness cannot prevail against it. Surely he has brought me by a way I knew not, and in paths I had not known; my goings I hope have been established by him. In days past I have been enabled to sing the new song, even praise to God. O that we could ever praise him from whom all blessings flow. When our hearts are filled with his love we do praise him, and then it is that each can feel his brother's sigh, and with him bear a part. These blessings are not because of the works of man, lest we should boast of our works and lose sight of God's goodness and mercy. I love to hear the power of God proclaimed, for he speaks and it is done, he commands and it stands fast. He goes before his sheep and calls them, and they follow him, but the voice of strangers they know not. In the new covenant made with the house of Israel a new commandment is found: That we love one another. I believe we do love one another, and thereby dwell together in unity.

These few broken thoughts I have written as they have been presented to me. I would like to see you all face to face and speak with you rather than try to write, but God's ways are not my ways, nor his thoughts my thoughts. I have the privilege of meeting with the people of God here at Burdett, and also to hear the gospel of the grace of God preached; I love the joyful sound. I trust I have a grateful heart for all blessings bestowed upon me. May God bless you all in the future as in the past, is my prayer.

NORMAN BROWN.

KALAMAZOO, Mich., Nov. 8, 1904.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—You will find inclosed two dollars to pay for the SIGNS another year. Many thanks to you for sending it as you have this year, for it is a source of comfort to us, as we live some distance from any brethren of the Baptist order, only a little few here. Others I have met in person, and thus have learned to love them; others of you I have known only in spirit, but feel to love you because of the evidence given in your published or written articles, testifying of the love of God dwelling within your hearts. To all of you I come in my weakness to talk of the brevity of life, and of our hope in Jesus. Job says, "Man that is born of a woman is of few days, and full of trouble." When we realize the brevity of this life, and see how soon, yes, how very soon, we all shall be called to dwell in the city of the dead, and that the place which now knows us shall know us no more forever, what carefulness we should use in all our daily walk and conversation, seeking to honor and glorify our Father in heaven, and live in love and fellowship with the saints, having that charity for each other which will a brother's failings hide, and with him bear a part in joy and in sorrow.

Dear brother editor, I have often desired to write for your valuable paper, not that I think myself in any way worthy or competent, for my feeling of unworthiness and inability to write have kept me from doing so for some time. I so often feel far away from the fold, the bypaths become so frequent that before I am aware I am growing faint-hearted, weak and fearful; I look back over the track I have just traveled and wonder if it can be possible that one so careless, so unconcerned, can be one of the sheep

that belongs inside of that happy fold. I believe it is spoken of in the Bible that the wayfaring man is one who is longing for rest and peace and love. How sweet it is to bring that burden to the place of refuge, the church, and receive the sympathy of the dear people of God; such are my feelings often. Pray for us. O may we be ready and waiting when the Master calls.

Yours in hope of eternal life,  
MR. & MRS. D. D. McALPINE.

KELLER, Texas, Nov. 12, 1901.

EDITOR OF THE SIGNS OF THE TIMES—

DEAR BROTHER:—Inclosed please find money order to pay the renewal of subscription for my mother, Mrs. A. D. Bourland, Sr., to the beloved old paper, the SIGNS. You will remember publishing recently the obituary of the late Elder A. D. Bourland, our kind, affectionate and revered father, who has been a constant reader and subscriber of that paper for thirty years; believing and preaching as the paper contends, that salvation for the poor apostate sons and daughters of Adam comes alone through the atoning blood of our Lord Jesus Christ, and that there is none other name given under heaven or among men whereby we must be saved; that God is a Sovereign, and the embodiment of perfection in every attribute, and works all things after the counsel of his own will; “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.” This doctrine of discriminating grace that has been so ably defended so long by the faithful servants of the Most High, is the doctrine of God our Savior; it exalts and extols the matchless name of our blessed Redeemer for his goodness, mercy, loving-

kindness and long forbearance to us poor worms of the dust; it shows us that God is holy, yea, thrice holy, and that he has promised to remember our sins and our iniquities against us no more forever; that he purchased us with his own blood, (though dear was the cost) and redeemed us by the sacrifice of himself, and that he ever liveth to make intercession for the saints according to the will of God.

Dear brother, this is my hope, that the Lord has been and will be merciful to my unrighteousness, and that he will love me freely for Jesus' sake, and not for anything good that I have done, for I realize that my righteousness is as filthy rags, and instead of growing better and purer I seem to grow worse. Beloved in the Lord, pray for us in our affliction. Our heavenly Master has seen fit to remove from us our father, counselor, instructor and companion, and O how dark and desolate are our homes, and how desolate are our poor hearts, that fond and gentle father's voice is stilled in death, but we have the blessed assurance that our loss is his gain, that the dear Lord has called him home to his reward, and that he will, with all the redeemed host of God, sing praises unto his matchless name forever and ever.

Your unworthy brother in much weakness,  
W. S. BOURLAND.

BENTLEY, Ill., Aug. 25, 1904.

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel as though it may be my duty to write, as it is the request of some sisters in the church, and tell of the trials that I have seen in this vain world of sorrow and sin. When I was five years old my little sister died, and my mother told me that I must be good or I would never meet her in heaven. I never forgot those words. I moved with my par-

ents from Floyd County, Va., in 1844, when ten years old. Then it seemed to me that I must say the little prayer, "Now I lay me down to sleep, I pray the Lord my soul to keep," and I went to Sunday School and meeting. When about eighteen years of age, it seemed to me that I was compelled to say, Lord, have mercy upon me, a sinner. I went to the Methodist meetings, but was not content. I saw so many going back from their religion, and I wanted the kind that would never fade away. I went to the mourners' bench, but found no good. I thought that I would go to the Baptist meeting, as my mother belonged there. Every one was surprised to see me come, and said, What is going to happen? Now it seemed that their doctrine just suited me, I liked it so well that I went often. Trouble got hold upon me, and I thought I was going to die; nothing was of any pleasure to me; I could hardly stay in the house when company came; I wanted to be by myself, to ask my dear Lord and Savior to have mercy upon my poor soul. When I went to bed at night the tears would drop upon my pillow, and I was asking for mercy, and that my aching heart might be relieved. O the groans and sighs of my poor soul. One morning I started for the barn, and something came over me so that I did not know anything for a time, then I found my trouble was all gone; I was so happy and I loved everybody; I felt so light and free. I united with the Middle Creek church; Elder Warren baptized me; he baptized six of the Lord's children. I was as happy as I needed to be.

Brethren and sisters, give me a share in your prayers if you can feel to do so. I hope to meet you all where parting will be no more. By his grace are we saved. I hope that you may deem this worthy of a

place in the SIGNS. Your sister in hope,  
(MRS.) J. COX.

DEAR ELDER CHICK:—As I have been many times comforted reading the many precious letters in the SIGNS, I will say to the dear ones, Write on. The Lord is indeed merciful, he has spared you to keep watch upon the walls of Zion. O how I prize the dear letters in our beloved paper. When sorrow falls, and when all is dark, how it revives the drooping spirit to hear of some one who has experienced the same things.

I have lately been to see our dear sister H. Tuttle, though feeble in body she is strong in faith; all her comfort is from the Lord. I often feel when talking with her, O that I could feel such faith. Her countenance seems to reflect the image of her heavenly Father. Also sister Kate Swartout, who is confined to her room, still possesses the same faith that has been hers all these long, dreary years. So we know that our God will never forsake his own; though his children pass through deep waters, he is still with them there, and he will keep all that is committed to his charge.

Elder Lines still comes to Cement City, Mich., laden with gospel truth. He spends most of his time among the dear children of God.

We were much pained to hear of Elder Bartley's broken arm; we do so love his letters, and hope to see his name again. I am pleased with remarks upon church order, for without it nothing is gained. Our God is a God of justice, and although his loving-kindness fails not, yet order, as I believe, is his first law. O that we could always obey his laws, and cast aside all worldly allurements, and live to his honor and glory. This is the earnest desire of your unworthy sister,

SARAH WYMAN.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1904.

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

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

**CLOSE OF VOLUME SEVENTY-TWO.**

WITH this number of the SIGNS OF THE TIMES we reach the end of the year nineteen hundred and four, and the close of volume seventy-two. We trust that it is with emotion of gratitude to God that we review the events of the past year, as relates to the SIGNS. The ever kind and indulgent Father of all our mercies, the God of all grace and consolation, has prospered the publication of the SIGNS to the end of another year, both as regards its financial support, and especially with regard to the matter which has filled its columns. It has seemed to us that our correspondence has been rich in those things that pertain to godliness. Some time during the early part of this volume we suggested that we would be very glad to see more narrations of christian experience coming from the brethren and sisters, and there has been quite a response in that direction of late. Such narratives are the best of testimonies concerning the truth of salvation by grace, as election, effectual calling, final perseverance, with all other principles of truth, are all included in every experience of grace. It is true that many little children of God may not have come to an understanding of what their own ex-

perience does include in the way of the great principles of the doctrine of God our Savior, but still one cannot narrate an experience of grace without involving all these principles. Even the ordinance of baptism is set forth in all true spiritual experience, for in all such experience there is a death and resurrection, and this is precisely what baptism sets forth; so that if a child of God shall listen to the teaching within, he cannot be satisfied with sprinkling or pouring, but must rejoice in baptism by immersion and emersion from the water again. We trust that similar narrations may continue to be forwarded for publication, and also expositions of Scripture.

We have not only held our own in the way of subscribers this year, but there has been some increase. This has been most encouraging to us, especially for the following reason: When our dear brother Benton L. Beebe was removed from his labors, last January, we felt very anxious as to the future of the SIGNS. He had been connected with its publication nearly all his life, and was known as a faithful brother and editor, and beside, was perfectly acquainted with all that belongs to the conduct of the paper. This, all our subscribers knew, and knowing this they had confidence in him, and we felt that it might be that many would feel like ceasing to support the SIGNS any longer. In this fear we have been agreeably disappointed, and we hope that our readers have still found the same doctrine set forth in its columns as before. One thing we can say with a full heart, that we do not feel able or sufficient for these things, and yet we do desire to continue to proclaim the same doctrine in the future that has been set forth in the past. We love the doctrine of grace, because it glorifies God, exalts



the dear Redeemer, and is the sure foundation of every poor sinner's hope, for time and for eternity.

It seems but right that we should call attention to the fact that quite a number of our subscribers are from one to five years behind with their subscription. We know that all Old School Baptists, who are Baptists indeed, are desirous of owing no man anything; save to love one another. These sums are small when considered individually, but in the aggregate they amount to several thousands of dollars, and the need of this goes far to cripple the usefulness of the SIGNS. Will our subscribers who are from two to five or six years behind, at least send us word whether they wish the paper continued, and if not, please remit what is due before ordering it discontinued? Each one has but to look upon the pink slip on the margin of his paper, or upon the wrapper, to see just how his account stands. Surely we do not ask much when we ask to hear from you all who are so far behind, in this way. Were all past dues paid up on the SIGNS, we should be able to send the paper to very many who are too poor to pay for it. We desire that all such should have the paper, and would send it to many more if we could. We suggest these things for consideration.

From all the past we feel encouraged greatly to believe that the Lord still has use for the SIGNS, and as he has prospered it, we hope and feel encouraged to believe that he will still sustain it. We know that it will be sustained so long as he has use for it to comfort and feed his people. Just as he sustains in life all his faithful ministers until all their work is done, and then removes them from the field, so we believe it will be with the SIGNS, it shall accomplish God's will. What a blessing

to a servant of God to feel that the dear Lord has had use for him in his vineyard, and that when the harvest is full and ripe, and not until then, will he put in the sickle.

The former editors of the SIGNS, together with the publishers, each filled the place designed for them, and ceased from their labors at last; just so will it be with the present editor and publishers. What joy it will be to us, if it shall be our blessed privilege at the last, to hear the welcome plaudit, Well done, thou good and faithful servant: enter thou into the joy of thy Lord. As the former editors felt to magnify rich and reigning grace for all that they did, and for the hope beyond, so do we feel to do. Surely no one has better right to testify than we, "None of self and all of thee."

We doubt not that all our readers have been able to heartily commend the work of the publishers of the SIGNS in sending out each number on time all the past year. None but those who are acquainted with such work can tell what an amount of labor is necessary in getting out each number of a paper like the SIGNS. Good paper, clear print and good workmanship have been apparent in each number, and we think that as few mistakes in the wording of communications have appeared as can be found in any publication whatever. We have been blessed with the valuable services of Elder H. C. Ker, who, after the death of brother Beebe, consented to assist in office work, and since which time has aided greatly in proof-reading, and preparing copy, as well as in writing, and giving counsel and advice. Being pastor of the church at Middletown, N. Y., he is in a position to be of much use to the paper, and we hope he may feel willing to continue the work,

We desire that in the future, as much as possible, all such things as contentions between brethren, and all notices of unpleasant things in the churches, shall be avoided, and that only such things as edify, instruct, and comfort the people of God may be found in our columns. As long as we are in the flesh, there will arise more or less difference in opinion about various things in the order of the house of God, and in our present imperfect state there may be, and will be, more or less of misunderstanding and contention. It was so in the early days of the church, and we need not be surprised that it is so now; but it is surely best to keep all such things as closely at home as possible. It seems sure that if brethren at hand, and who know all the circumstances, cannot settle the difficulty, whatever it may be, brethren at a distance cannot. We hope that the SIGNS may not be asked to publish local difficulties broadcast. Such a course will not cause irritation to any one, while to publish one side of a story will nearly always call out a reply, and if the reply is not published, it is but natural that the authors of the reply should be offended. Sometimes it may be necessary to publish some unpleasant thing of this kind, but we are persuaded that such instances are rare; and we do hope that but little, if any, of such things may appear in our columns.

We owe much to our correspondents for their kindness and consideration toward us during the past year, and have very greatly appreciated your communications, and have been often strengthened and built up by them. We owe thanks to our readers for their kind forbearance towards us, as the burden has seemed heavy and the responsibility very great, we have needed your compassion, and we

feel that we have had it in no small measure. For this we desire to render acknowledgment to you, and would give thanks to God, the Author and Giver of all.

We look forward to the coming year with increased hope, and desire that the next volume may be of comfort to the saints, and that each number may come to our readers as a blessing from the Lord. Brethren, pray for us, that we may be sustained in the truth.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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MATTHEW II. 2; LUKE I. 31-33;  
JOHN I. 49.

BROTHER BEEBE:—Although I do not wish to be troublesome, still I have a desire to have your views on the following Scriptures: "Where is he that is born King of the Jews?"—Matthew ii. 2. In Luke i. 31-33, it is said: "And shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Again, John i. 49: "Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." Now my particular inquiry is, In what sense is he the King of the Jews, sitting upon the throne of David, and reigning over the house of Jacob, as the King of Israel?

Your unworthy brother, J. E. SETTLE.  
NEW HOPE, Ky., March 14, 1862.

#### R E P L Y .

The passages presented, especially Luke i. 31, identifies our Lord Jesus Christ as the illustrious personage of whom the other passages testify, and of whom Moses and the prophets wrote, and of whom God had spoken by the prophet Micah, v. 2, saying, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The Jews, the house of Jacob and Israel, all mean the same thing. Literally these names were applied to the twelve patriarchs and their descendants according to the flesh, as the house or family of Jacob, which was also called by his name Israel, including the whole commonwealth, as redeemed from the house of bondage, and brought out of Egypt by the high hand and outstretched arm of God, led through the wilderness, and into the promised land, where subsequently God raised up David and gave him to be a king over them. This same people were called Jews, which name they derived from Judah, the patriarch of that tribe to which David their king belonged, and after the division of the house of Jacob, by the secession of ten tribes, which were afterwards called Israel, the two tribes which still adhered to the government of the house, or descendants of David, were called Jews, in distinction from the revolted tribes which had organized a separate and distinct government.

Israel under the old dispensation was the type of the church and kingdom of our Lord Jesus Christ, in its gospel organization. But in the gospel church, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh."—Rom. ii. 28. All that constituted a man a Jew, nationally, was outward. If born in Abraham's house, or bought with his money, and circumcised with the circumcision made with hands, as an outward rite, in the flesh, such an one was a Jew outwardly, but no fleshly birth, or outward rites, can constitute a person an antitypical Jew, or one inwardly, as the church of Christ is a kingdom which is not of this world, and in which no man is known after the flesh. For "flesh and blood cannot inherit the

kingdom of God; neither doth corruption inherit incorruption." "Except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Those, therefore, who are born again are born not of blood, nor of the will of the flesh, nor of the will of man, but of God; and, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever;" they are made manifest as a chosen generation, a royal priesthood, a holy nation, a peculiar people. These are the seed that shall serve him, and be accounted to our Lord Jesus Christ for a generation, and these alone constitute the true, spiritual, or antitypical Israel of our God. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. When John the Baptist saw many of the Jews, who were only Jews outwardly, who had not been born of the Spirit, and therefore could not show fruits meet for repentance, come to his baptism, he gave them to understand that although they were undoubtedly Jews outwardly, they could not be received into communion with those who were Jews inwardly, as subjects of the spiritual kingdom, on any such claims. He said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. iii. 7-9. "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 29.

Having briefly shown the distinction between the outward Jews, who are Jews outwardly in the flesh, and those who are Jews inwardly and spiritually, we proceed to show that Christ was born King of the Jews, according to the latter classification. Thus one of the Gentile churches, in Asia, is recognized as Jews in this inward and spiritual sense, while those who were of the synagogue of Satan, who said they were Jews, but were not, (that is, in this inward and spiritual sense,) but did lie, were disowned and denounced as deceivers, intruders and liars. (Rev. iii. 9.) Paul very clearly elucidates in what sense Christ is King of the Jews, and in what sense the subjects of Christ's government are Jews, in his arguments to the Galatians. Hear him, "Christ hath redeemed us from the curse of the law," &c. "That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. iii. 13–16. Also verses 6–9: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with faithful Abraham." As David, therefore, was king over the carnal Israelites, so Jesus Christ, who is the antitype of

David, is King of all the Israel of God, who are Israelites indeed, in whom there is no guile, for he has washed them from all pollution in his own atoning blood, and clothed them with the garments of his salvation, and covered them with the robe of his righteousness. David was in many respects the most eminent type of Christ, especially of him in his kingly office, and as the Son of David, in lineal descent, he bears his name, and from his loins, according to the flesh, was raised up to sit upon his throne. Isaiah recorded his advent in prophecy, as a child born, a Son given, "the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever."—Isa. ix. 6, 7. The sublime language used in Psalms lxxxix., can only be understood in its application to Christ, although the name of David as the type is used: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Again, "Then thou spakest in vision to thy Holy One, and saidest, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in

my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." On the day of Pentecost, Peter in preaching to the people, spake freely of the patriarch David, and proved conclusively that the declarations made to David were prophetic, and were not fulfilled in David as a man, personally, nor in his natural posterity, but that they were spoken of and fulfilled in the person of our Lord Jesus Christ. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." According therefore, to all the prophecies going before, God has set his King upon his holy hill Zion, and has said unto him, Rule thou in the midst of thine enemies. And unto his Son he saith, "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 8, 9.

We have briefly considered the spiritual kingdom and government of our Lord Jesus Christ, as the King of the Jews, showing that his subjects are Jews

spiritually, and of the circumcision which worship God in the spirit, rejoice in Christ Jesus, discarding the flesh, and having no confidence in it. We have also pointed out some reasons why the throne of the spiritual kingdom is called the throne of David, namely: Because it was typified by the throne of David, and the Mediatorial throne of the Son of God is to the spiritual Israel the only legitimate place and center of power to the church of God, as the throne of David in the type, was the center of all legislative, judicial and administrative power for the government of the carnal Israelites. As no other department of the commonwealth of Israel had any right to resist, supersede, amend or alter any of the orders of the throne of David, so the power of the Wonderful, Counselor, who sits upon the throne of David in this spiritual or gospel sense, alone has power to order it and to establish it with judgment and justice from henceforth, even forever.

We have also shown that as God had promised and sworn with an oath to David, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, so in the resurrection of Christ, his inauguration, coronation as King of Zion, setting a Priest upon his throne, to rule and bear the glory, we have the verification of the promise and oath. Thus showing in what sense he is King of the Jews, who the Jews are over whom he reigns, how he sits upon the throne of David, and how his sceptre is swayed over the house of Jacob, and his reign of righteousness as the King of Israel.

We may have failed to comprehend the design of our brother's inquiries, and consequently to satisfy his mind, but what we have written we will submit to his consideration, and to the consideration of all our readers, praying that what we have written as our views may be carefully and prayerfully tested by the standard of truth, and only indorsed or accredited so far as they shall be found sustained by the holy Scriptures.

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**CHURCH LETTER.**


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ASHLAND, Ill., Nov. 9, 1904.

DEAR EDITOR OF THE SIGNS OF THE TIMES:—Our letter to the Morgan Association we would like to have printed in the SIGNS, so that all can see where we stand. We are not ashamed of the doctrine we advocate, for I think that unlimited predestination has been advocated for the last seventy-nine years in this church.

D. S. KOONTZ.

*The Primitive Baptist Church, of Morgan County, called Union, to the Elders and messengers of the Morgan Association, and to the churches comprising the same, when in session with the South Fork Mauraisterre Church, sends greeting.*

DEAR BRETHREN:—It has been some time since we have met with you; we hope we may all meet in peace and fellowship, if it is the Lord's will. We come to you with nothing new, but come believing the same old doctrine: salvation by grace for time and eternity, and we need his grace every hour to keep us from the evils of the world. We believe what the old prophet Jeremiah said: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jesus also says, "Without me ye can do nothing," and surely without him we can do nothing. We believe in the unlimited predestination and foreknowledge of God, and that he made all things, and without him there was not anything made that was made. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." And we believe he does his will in heaven and in earth, and none can stay his hand, and that he works all things after the counsel of his own will. The same old prophet says, Ah, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee; "There is no power but of God: the powers that be are ordained of God;" and he is of one mind, the same yesterday, to-day and forever.

Dear brethren, may it be the will of our heavenly Father that peace may abound throughout the association, and may the preaching be to the glory of God and to the edifying of the saints.

Jesus, when he was on the earth, said, In the world ye shall have tribulation, and Paul says that we must through much tribulation enter into the kingdom of God. So these things must come to all his people, and all churches will have them, and they are for some good in some way, for "All things work together for good to them that love God, to them who are the called according to his purpose." And we believe that God had a purpose in everything he cre-

ated, and everything that he has made and created is fulfilling the purpose he created it for.

Elder J. L. Scott still attends us regularly once a month, and preaches the gospel, not with enticing words of man's wisdom, but in demonstration of the Spirit and in power, not tossed hither and thither as a wave of the sea, after every wind of doctrine. "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."

JOHN L. SCOTT, Moderator.

D. S. KOONTZ, Church Clerk.

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**E R R A T A .**


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In the SIGNS for Dec. 1st appeared a piece of poetry called "Passing under the rod," and signed K. L. Black. It should have read, selected by K. L. Black.

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**O B I T U A R Y N O T I C E S .**


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**Willis J. Durand**, oldest son of Horace W. and Mabel T. Durand, departed this life May 28th, 1901, aged 19 years, 1 month and 13 days. He was teaching school sixteen miles from his home, which was in Herriek, Bradford Co., Pa., and had nearly finished a seven months term, when he was stricken with pneumonia in the schoolroom. His father went to him, and was with him during the nearly ten weeks of his sickness, his mother being unable to leave home on account of ill health. She waited at her home in great distress of mind to hear the progress of the dread disease. He was strong in body, but that strength was soon wasted. His mind was clear and bright, and he was very highly esteemed and loved by his many friends. The family in whose home he spent the days of his sickness were kind and sympathetic, and rendered every possible help. While he was sick this kind family had to part with a dear little girl after a short illness, which made them broken-hearted; but the Lord's sustaining grace comforted them.

Brother Horace says: "I asked Willis concerning his state of mind. He said, 'I have a hope that I may have a hope.' Instantly I felt drawn to him by a closer tie than ever before. After this he talked freely of all that was in his heart, asking many searching questions, which I believe the Lord enabled me to answer to his comfort. One night, while trying to get a little rest, the words of Jesus dropped into my mind as if spoken to me by the Lord: 'This sickness is not unto death, but for the glory of God.' At that time I felt that our poor boy would live. He did live nearly two months, to the surprise of the doctors. A few days before the end Willis asked me

if I thought he would get better. I replied, 'I do not know; the Lord knows.' He said, 'The Lord knows best.' Seeing my deep sorrow, he said, 'Do not cry, papa, it is better for me to go than for you,' thinking undoubtedly of our family at home. He suffered but little toward the last, sleeping quietly, and always calling for me when he awoke. About an hour before he died he awoke and said, 'Up in the air; we go up in the air,' evidently seeing that which Paul expressed: We '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.' While the rain was falling steadily at 11:15 Tuesday evening, May 28th, our dear boy fell asleep in Jesus."

Horace is my nephew. I was able to be present at the funeral May 31st, and spoke to the family and a large congregation of friends from the words of Job: "If a man die, shall he live again?" I believe Willis is in glory. He was a very excellent young man, and was a general favorite; he was quiet, and of a sober and thoughtful mind. He appeared to be exercised upon spiritual things. His death was an affliction which it was hard for the dear family to bear; but the reconciling power of God's grace was felt in a good measure.

ALSO,

**Mabel Turrell Durand**, wife of Horace W. Durand, departed this life after a brief illness at her home in Herrick, Pa., Sept. 14th, 1904, aged 54 years, 4 months and 14 days. Brother Horace writes: "Her health had been very poor for a number of years, and she often felt that her time on the earth was short. Many times the end seemed very near. She was often in great distress of mind for fear she would have to leave her children while they were so young as to greatly need her care. But the Lord was better to her than all her fears, as she lived to see them all grown, the youngest being in his seventeenth year. She was baptized June 15th, 1878, by Elder Balas Bundy, at Brookdale, Pa., in the fellowship of the church at Otego, N. Y., of which Brookdale was then a branch. She was deeply exercised upon spiritual things, and greatly enjoyed the clear and plain preaching of the word, but was at times greatly disturbed by questions about heaven. We believe that the Lord has answered all her questions, and that she is now at rest in her heavenly home."

She was married March 21st, 1881. Her experience, signed "Mabel Turrell," was published in the SIGNS of May 15th, 1879. It is a clear and well expressed statement of the exercises of her mind through which she came to experience "a good hope through grace," and the kind of reading which is most interesting and comforting to the exercised soul. Her letters and her conversation showed a continued exercise of mind upon spiritual things. The loss of their eldest son, whose obituary notice I send with this, was a great shock to them and the remaining children, one son

and two daughters. It seemed that sister Mabel could not recover from it fully, but the Lord graciously helped and sustained her, and of late seemed to be more reconciled to the great bereavement. During the past summer she was not as well as before. About three weeks before her death her mother-in-law, my brother William's widow, passed away. It grieved her much that she was not able to attend the funeral. Her old throat trouble returned, and did not yield to medical treatment, though her physician felt confident she would soon be better. Monday, Sept. 12th, she was taken very sick, and said, "I guess I am going home." She gradually grew weaker, but remained conscious to the end, which came at 11:15 Wednesday night, the same hour of the night at which her son passed away over three years before, while the rain was falling, as it had fallen then. The loss of the dear wife and mother is sadly felt in the home, but they are enabled to rejoice in their sorrow, believing that she has entered that glorious home above, where no sickness or sorrow can ever come.

The funeral was on Saturday, Sept. 17th. I was unable to be present. Brother Bogardus, their pastor, was not able to go. Some remarks and a prayer were made by a friend, the twenty-third Psalm was read, and the mortal remains were laid to rest in our family burying ground in Herrick, by the side of her boy, Willis. May reconciling grace abound to the bereaved family.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

DEPARTED this life at the home of her son, brother Alonzo Jenkins, at Union Grove, Delaware Co., N. Y., Oct. 9th, 1904, after a gradual decline from old age, sister **Mary Jenkins**, in the 92nd year of her age. Sister Jenkins received a hope in the mercy of God and united with the Abington Old School Baptist Church of Pennsylvania when in her fifteenth year. She afterward removed to Delaware Co., N. Y., being a member of the Andes Old School Baptist Church when she died. She was a true follower of the Lord Jesus Christ, established in word and doctrine, and generally filled her place in meeting unless providentially hindered, until infirmities and age prevented. She lived a widow's life nearly twenty-one years, retaining her natural faculties mentally until near the end, and was a mother indeed to her invalid daughters, as two of the four surviving her had much sickness at times, and one (our dear sister Huntley, of Union Grove, where the Andes church is located) is now sorely afflicted with a dropsical affliction. Sister Jenkins leaves four daughters, three sons and a step-son, with their families and the church, to mourn and sorrow on awhile after her. May they have the presence of God as their comfort.

ALSO,

Departed this life at her home, Union Grove, Delaware Co., N. Y., Oct. 14th, 1904, after an illness of

one week, sister **Lissle Brower**, wife of Anthony Brower, aged 56 years. Sister Brower received a hope, and united with the Andes church in January, 1874, and always maintained an upright walk and conversation in the church, and was nearly always in her place as a lover of the truth to within a short time of her death, although she had been gradually failing in health for a year past. Her death makes a sad place in the church, and we miss her voice as a sweet singer, one who sang with the spirit and understanding; but we must bow to the inevitable, God's will is done. Sister Brower leaves her husband, an adopted son, a sister and brother, and other relatives, beside the church, to mourn.

Thus within a week two burials of members of the church of Andes have taken place. Both funerals were largely attended at their church-house, where the writer tried to comfort the mourning friends with the same comfort wherewith he hopes he has himself been comforted of God. May all the tried and afflicted children of our heavenly Father be able to recognize his hand and be still before him, is my desire.

J. D. HUBBELL.

KELLY CORNERS, N. Y.

**Mary C. Adkins**, formerly Halloway, departed this life Oct. 15th, 1904, after a lingering illness with what was supposed to be Bright's disease. She had been an invalid for years, due to a fall, and was compelled to get around on crutches, but seemed patient and cheerful under her affliction. Her death came very unexpectedly; the afternoon preceding the night she died she complained of a strange feeling in

one of her thumbs, soon after this a pain in her arm. She with the family retired at night, and during the night her husband asked her how she felt. She replied, "No worse;" he then fell asleep, and when he awoke he again asked how she felt, and receiving no response found that she was dead. It seemed as though she had not moved since she answered her husband. O what a sad moment for brother Adkins. Sister Adkins was baptized by the writer of this notice, May 5th, 1878, in the fellowship of the Old School Baptist Church at Indiantown, Wicomico Co., Md., and was held in high esteem by the church, as well as by all who knew her. Though dead, she still lives in our memory. She was born May 5th, 1849, hence was 55 years, 5 months and 10 days old. She was married to brother J. J. Adkins Dec. 20th, 1870. To this union were born ten children, eight of whom survive her, five sons and three daughters. One daughter, with her husband, is a member of the same church. Besides her husband and children she leaves the church, four brothers, six sisters and five grandchildren to cherish her memory.

The funeral service was held at her late home, and was conducted by the writer, her pastor, using as a text: "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."—1 Thess. iv. 13. A large number of friends were present. Her remains were interred in the family plot at home, to rest until her God shall call her forth. The family has my heart-felt sympathy.

T. M. POULSON.

THE  
 "SIGNS OF THE TIMES,"  
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**E B E N E Z E R  
O L D S C H O O L  
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IN

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